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LOOKING INTO THE NEW YEAR

By Alice R. Kauffman

When I was quite small we had a motto hanging on the wall that I often studied and puzzled over. I could not understand the meaning of it then, but it has since come to mean to me the guiding principle of all the year, and of the New Year especially.

LOOKING

Backward we can say, "Ebenezer"—
"Hitherto hath the Lord helped us."
Forward we can say, "Jehovah Jireh"—
"The Lord will provide."
Around we can say, "Jehovah Shalom"
"The Lord send peace."

While we stand at the beginning of one more new year and try to look ahead into the future we can do nothing better than to think of these words. The Lord has helped us hitherto, and will continue to help us, and give us peace. With God the year will be profitable and well spent, and therefore happy.

Some people have the habit of beginning the new year with a list of resolutions which for the time being they fully intend to carry out. They look over the past, drawing to light the failures which have humiliated them so much, and analyzing the weaknesses responsible for each failure. This is in itself a good thing—it always will pay us to introspect and find out just where we lack something. But the method that is used by a great many people of weeding out these undesirable things will never be wholly effective. It is a good thing to resolve that our faults shall be eliminated, but there is only One who can undertake this for us. In the New Year's resolutions that we make we must take into account that it is only through faithful dependence upon God that we will be able to hold to them. A resolution made and forgotten had better never been made at all, for each lapse weakens the character of the individual. The only safe place to make resolutions is on our knees.

This does not mean that there is need to quit resolving to do right. It only means that our resolutions should be lifted out of the purely moral plane to the plane of trust. "I know that in me, that is, in my flesh, dwelleth **no** good thing." "With God **all** things are possible."

Our experience with the past should help us to face the future more wisely. We see now some of the things we failed to realize when we were face to face with them. We might have been more kind here and there, but the opportunity was not recognized before it was too late. Well, let us be more observing of opportunities for the year to come. Here in this place, I passed it last year—let me be more ready to see when I come to the place again. I failed to do this service for my brother last year—let me not fail him this year." "Open my eyes to the rich field for service all around me—richer than I ever realized before." Out of the knowledge we have gained let us build better.

The matter of living this year wisely is not a matter of standing at the opening and thinking of wonderful things to do as it wears on. It is a daily struggle, a daily need for renewal of grace and strength from the Source, and the need to be patient and careful in the task of the minute, of the hour. Every step of the way is an opportunity for triumph, or a chance for failure; which it will be depends upon the attitude with which we meet it. It is comforting to know that we do not need to wait for the new year to beg forgiveness for our errors or to begin anew; that, too, belongs to every time.

What does this new year hold for our enjoyment?

"The years no charm from Nature takes—
As sweet her voices call;
As beautiful her mornings break,
As fair her evenings fall."

God has given us day and night, the seasons, His wind, His sunlight, and His stars, and they will remain while the earth remains.

I wonder if we are fully aware of the importance of seeing the beauty in the things around us. There is a story told of a traveler coming for the first time into view of Pike's Peak. He stood spellbound at the majesty and sublimity displayed—the perfect blending of lights and shadow, the infinite expression of power behind it as it declared its Creator. One who had lived in sight of the mountain all his life inquired, "What is he looking at? I don't see anything in that peak. It is just a high place in the mountain." He had been in reach of beauty all his life, and not a part of it had entered his consciousness. He was like the Arab in the streets of the city who complained bitterly that the gold coin which he held was not a piece of bread; he did not know that the possibility of a great many pieces of bread was in the coin he so despised.

"Life has loveliness to sell,
All beautiful and splendid things;
Blue waves whitened on a cliff,
Soaring fire that sways and sings,
And children's faces looking up,
Holding wonder like a cup.
Life has loveliness to sell,
Music like a curve of gold,
Scent of pine trees in the night . . .
And for you spirit's calm delight,
Holy thoughts that star the night."

There is certainly enjoyment in these things, but there is a deeper enjoyment yet awaiting us in this year. We have the privileges of this richer joy always with us. "For the Lord God is a sun and shield, the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward." "How amiable are thy tabernacles, O Lord of Hosts!" "A day in thy courts is better than a thousand." These are some of the true riches of the Christian, the things that he finds enjoyment in, and without them the other things could not stir his heart as they do.

Of course this year will have its dark days, and even dark weeks—perhaps so dark and hard that we will feel that life can never be the same again. But we are assured that His hand is in it all for good. "The Lord will provide." We must pray for strength, for the purity of heart and life that He intends from the trying process, for continual nearness to the Divine. In this way we will be able to finally look back and say that the year was a good one, for the Lord led all the way.

"Beneath the moonlight and the snow
Lies dead my latest year.
The winter winds are wailing low
Its dirges in my ear.

I grieve not with the wailing wind
As if a loss befell.
Before me, even as behind
God is, and all is well.

His light shines on me from above,
His low voice speaks within—
The patience of immortal love
Outwearying mortal sin.

How softly ebb the tides of will!
How fields, once lost or won,
Now lie behind me green and still
Beneath a level sun!

Methinks the spirit's temper grows
Too soft in the still air.
Somewhat the restful heart foregoes
Of needed watch and prayer.

Let winds that blow from heaven refresh
Dear Lord, the languid air;
And let the weakness of the flesh
The strength of spirit share.

And if the eye must fail of light,
The ear forget to hear,
Make clearer still the spirit's sight,
More fine the inward ear.

Be near me in mine hours of need,
To soothe, to cheer or warn,
And down the slopes of sunset lead
As up the hills of morn!"

Scottdale, Pa.

NEW YEAR'S PRAYER

By Ruth Heatwole

Sweetly dawns another year,
The page is stainless, white, and clear
O, help me, Lord, from day to day
To keep it spotless—this I pray.
Help me that I may always smile,
And keep me thankful all the while
For all Thou sendest, trials, friends—
For these, and more, my heart now bends.

Oh, guard my thoughts and make me kind,
Help me that I may daily find
Some one to help and cheer a bit;
And help that I may somehow fit
Into the place Thou hast for me,
Trusting wholly, Lord, in Thee.
Stay Thou near by, and I'll not fear
Whate'er may come in this New Year.

La Junta, Colo.

Righteousness shall go before him; and shall set us in the way of his steps.—Psa. 85:13.

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PEN PICTURES OF LIFE AND NATURE

Her Trapper Son

By Mary Miller

In these pen pictures Sister Miller will take us to the great plains of the West where we can see actual life as it is lived and glimpse some of the beauties of nature in the wide-open spaces. We hope to continue this series throughout the year. Sister Miller is instructor of English in Hesston College, Hesston, Kans.

Annie Olson saw the Hopkins spring wagon stop at the front gate. Her boys jumped off and the tawny little mules galloped on down the road. In a moment the door to the Olson sitting room burst open, and the boys rushed in and circled about the stove. Annie was glad Milton had made a hot fire, for it was fearfully cold outside. She always tried to have it warm when the boys came home from school.

The Olson sitting room was not a place remarkable for its beauty. It was a place in which every member of the family did whatever he wished to do. Jim nearly always had the table and the floor about it littered with trapper's magazines and catalogues. Occasionally in the evening Bob brought in a bridle to repair. Joe's interests were not so centralized as Jim's and Bob's; he usually helped one of the other two. Milton was an older son, the one upon whom Annie relied since her husband had died and left her with much land and cattle but heavily in debt.

"Milton said you boys should come out and help feed the cattle as soon as you get warm," Annie told them after she knew the heat had penetrated them.

"I've got to look at my traps some time to-night," Jim said.

"O, Jim! You can't to-night. There's a blizzard coming. You'd get lost; you could not find your way home," Annie replied anxiously.

"I've got to go mother. A good trapper never leaves animals suffer in his traps over night. And besides, if I had a coyote he might drag the trap away or tear lose. You boys help Milton, and I'll look at your traps also," Jim said to the other two boys.

Bob and Joe agreed. They trapped too, but they did not have the feeling for it that Jim did. Mrs. Olson, however, did not agree so readily. She knew a blizzard was coming. And she knew that people out in a blizzard had no sense of direction and often got lost and sometimes froze to death out on the prairie. Jim hated to worry his mother, but he had to look at his traps. "I'll find Babe in the pasture and ride her home. She'd come home even in a blizzard," he promised.

"You can't, Jim. The horses and cattle have been at home all afternoon, and the horses have been galloping around in circles with their heads high, sniffing the air as they always do before a storm. But if you must go, drink a cup of hot coffee and go right away."

He swallowed his coffee, got his rifle from its box under the cabinet, put on an extra pair of overalls and a heavy fur-lined duck coat, and started for the creek bank. Just inside the pasture gate in front of the house the boys were feeding the cattle. Because Bob was the youngest he drove slowly about in a semicircle while Milton and Joe pitched off the corn fodder to the lowing herd which greedily followed the wagon. Jim waved his rifle at them and went on down the cow-path that led past the hills to the creek bank, where he and Joe had one day found a large number of skunk holes. They had dug out a nestful of young ones, and because they were the narrow stripped kind Jim had taken them home and made a pen for them out in the locust grove. He fed them milk and rabbits, and called them his pets. When Annie and the boys were trying to think of a name for their farm, Jim had in all earnestness suggested "The Skunk Farm" as a very fitting and desirable name.

He did find three skunks in the traps by the creek, two in his traps and one in Joe's. He carefully reset the traps and put on some Lurit, the new bait he had been talking about so incessantly the last few weeks, so that Bob insisted that he dreamed Lurit every night.

After everything along the creek bank was exactly as he wanted it, he arose and walked rapidly through the sage brush toward the southeast. The sky frightened him; he almost lost courage and started home. "I've got to look down by the old loco. I'm sure the coyotes have been there," he muttered.

He started to run. The sky looked close and threatening, and it was growing darker. He knew a storm was imminent. The northern sky seemed to be pushed forward by a force behind it that wanted out. Jim knew it would break through any minute and he was exactly one mile straight south of the house. There were hills and valleys, and sand and sagebrush, but nothing that would help him find his way. The wind began to blow and flung snow in his face. The air grew thick with snow and became furious. Jim started home without seeing his coyote traps. The wind took his breath away and the snow blinded him. His arm was numb with the weight of the skunks, and his fingers were cold. He finally dropped his skunks, turned his face away from the wind, and walked backwards. The sagebrush tripped him. He turned about, hung his head, and pulled himself toward the wind. Finally he struck sand. "The sand hill! I'm right. One half mile south to the house. Hope mother doesn't worry."

He was tired and almost out of breath, but he fought on bravely now. Several times he thought he must have gone the half mile. The wind raged furiously. It seemed to come from every direction at once and meet right in front of him. He was so weak that he could hardly lift one foot to place it in front of the other one. Just then he walked against something. "The fence!" he thought happily. "And it's the corner just east of the house. I'll follow it up to the gate." His gloved hand passed along the upper barbed wire to the pasture gate. He could almost see the light glimmer in the window. In another minute he was at the yard gate; and then Mrs. Olson opened the door and he stumbled in. And in the heart of the mother there was a prayer of thanksgiving to God for having guided her trapper son home safely through the blinding snowstorm.

Hesston, Kansas.

"There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts
When sink the beams of light;
There is an arm that never tires
When human strength gives way;
There is a love that never fails
When earthly loves decay;
There is a power to which man can yield
When mortal aid is vain.
That eye, that ear, that love to reach
That listening ear to gain—
That power is prayer
Which soars on high, through Jesus
To the throne, and moves the Hand
Which moves the world to bring salvation
down."—Selected.

A NEW YEAR REVERIE

By Nelson Kauffman

Oh yes, here it is again! A New Year ready to begin and I do not have time to notice it. Last year went so fast and the New Year promises no slower pace. We are living in an age of tremendous speed. It reminds me of a car that is rushing down a long grade, constantly increasing in speed until it cannot be controlled and it crashes to ruin.

As I read in the papers and magazines of the selfish discord among nations, of the looming war clouds, of the luxury of the rich and distress of the poor, of the much talked about depression, of the restless, dissatisfied, revolting millions, and as I see the selfish carelessness of people in general, the world seems to me hopeless. I begin to wonder, will 1931 bring the end? Do I wish it would? How many problems that would solve! How many conditions that would alter! But wait! Am I a pessimist? Have I no brighter outlook than that? Am I ready to despair of conditions? Is there no hope?

There is scarcely time for me to live. I hurry here and there. This duty calls and then that. As I settle down to some reading that is required of me and that should have been done long ago the door bell rings. A neighbor woman wants me to dig a few flower bulbs. I say I will. My reading waits. Is that my loss?

I have no time for those friendly chats with my fellow men that I long for. I wish to sit and talk things over with my pastor or professor. I enter his office. We talk a while. I am about to realize my desire when he looks at his watch and says, "Well, it's nine thirty. I must finish my speech for chapel in the morning and then go home to my waiting wife." He says, "Well, thank the Lord we have plenty to do or we might corrode." I agree but at the same time I wish we had time for a longer talk. I really have little fear of corroding.

I wish for time to quietly study and meditate on what to write for this article. I begin. But some one is at the door just now as I write. A few boys went hunting this afternoon and stopped to give me a squirrel. It certainly was kind of them and I say, "Thank you very much." Well, I must stop now and dress the squirrel. Am I sorry I was interrupted? After the squirrel is in water I begin to write once more. In just a few minutes I must stop again.

We can no longer find time for those old family gatherings where pleasant hours were spent together. We have too much to do and too many places to go. We say that we have many conveniences that our fore-fathers did not have, and so do not need to get together. We say we are better off than they. Is to be better off, to be better?

Some one says, "I am so tired of hearing people say how busy they are. It is just a disease we have, this thing of being so busy. You ask some one to do something. He says, 'Oh yes, I would like to but I am just too busy. I just don't have time. If those people would only examine themselves they would find out that they simply waste a lot of time."

Well, I say to myself, I can't see how I am wasting time. I can see how others waste some, but I know I don't. Am I so different? I wish for evenings alone in study, but there is no time. There is some place to go every evening of the week. The family seldom gathers at the fireside for one chat a week. We can hardly all gather once a day for family devotion. Oh, that the New Year would bring us these sacred privileges again! Will it?

But where is this leading me? I am not bettering conditions by such thinking. What can I do to make 1931 better than 1930? I can not bring back former things if I wished. I cannot change these times. There surely is something I can do.

Probably I should take an inventory of myself first. As I stand off and look at myself I see that I am not like I used to be. I have changed. I see life differently from what I did a few years ago. There are new problems to meet. The world is pressing in upon me through the air and through the press. I feel the pulse of the whole world. I am no longer satisfied to know the affairs of my own community. I must know those of foreign countries too. I cannot feel alone. I am surrounded by people of all nations. I must recognize them as human beings like myself. They stare me in the face and I must have to do with them.

Others about me are changing and the whole world is in a flux. My school is changing. The new students do not do things as the old ones did. My church is not like it used to be. There are new men in many positions. I feel a difference in my home community. Some of the old neighbors are gone, new ones are there. The country doesn't look like it used to. The beautiful groves are cut down. The streams have dried up. My friends have new interests and ambitions. Is it all too bad?

I reach for something to steady me as I enter the New Year. Oh, that I could rest upon something unchangeable! It is right before me. "I am the Lord, I change not: therefore ye sons of Jacob are not consumed." I feel I would be comsumed were it not for that. I will trust in the unchanging God. His Word is always the same. His promises still hold.

From this position I see my way out. I see above all the rush, above the changing scenes of life, a Constant One. He promises to lead me. "I will guide thee with mine eyes." In that Eye I see no hurry. My forward look is brighter. The longer I look into that Eye the less fear I have for the New Year with all its uncertainties. Finally that fear gives way to confidence. My soul finds the restful solitude it has been longing for. Life's duties brighten into opportunities. The opportunities multiply and challenge me.

1931 takes on a new glow. There is hope in spite of circumstances that may come. I welcome the New Year. I know there is One who can control this flying age and who knows its destiny. I stop spending energy worrying over the condition of affairs. The depression ceases to depress me. I feel differently toward those who are pressing in upon me. I think of the tireless life of my Lord and of the lives of His servants in the ages since. They were not satisfied unless they were doing. They had a passion to wear out for God. Why not I? Do I have more to do than they did? No.

Was the world going bad in Paul's day? At least conditions were far from ideal in the Roman empire. Were the churches all pure and prosperous at that time? Paul surely was not beating the air when he wrote Galatians, Corinthians, and other epistles. Was the outlook bright for Menno Simons? I can believe and teach my Bible almost anywhere with assurance of safety, bue he was hunted like a beast because of his faith. Were things good and pure in the church during the last few decades of the past century? I don't know, but for some reason J. S. Coffman could not sleep many a night, and he caused an awakening from some kind of a sleep, surely not a good one.

No, I will not despair of 1931. Instead with spiritual vision I look into my Lord's eyes and greet Him with a smile. I praise Him that I am one day nearer the joy of actually seeing His face. I thank God that I have plenty to do, and more. I am glad that time goes fast. After all, I have time to do those things I really want to do. I am glad I am living to-day.

So, as the old year passes and the new one comes in, it finds me fearless, happy, and contented, with a keen desire to follow my Guide, to improve every opportunity the year presents, to be a greater blessing to my fellowmen, and more worthy of my high calling to the glory of God, my Maker.

Hesston, Kans.

A PRAYER

By Ezra Beachy

O Father, as we in Thy presence bow,
And from Thy throne Thou dost thine ear incline;
Help us to feel and know Thy presence now,
That in our hearts Thy light of love may shine.
Give us a zeal for fellowship divine,
Help us to know Thy love and truth and grace,
That we may never falter nor repine,
But with our hearts thy precepts all embrace,
And when our toils are o'er, that we may see Thy face.

Sherwood, Ohio.

It is not great talents that God blesses so much as the great likeness to Jesus; a holy man is a mighty weapon in the hands of God.—McCheyne.

"Faith climbs to the mountain tops and gains the victory."

THE DOCTRINE OF PREDESTINATION IN THE REFORMATION PERIOD

By John Horsch

THE doctrine of predestination, involving the denial of the freedom of the will, was rejected by all Anabaptists as far as they expressed themselves on this theme. The leaders of state church Pro-testantism, on the other hand, taught this doctrine. Luther, in his principal theological work, entitled, *On the Servitude* (or Slavery) *of the Will,* asserted that no creature in heaven or on earth is a free moral agent. Zwingli taught that all that takes place is so foreordained of God. To deny this and to believe that God has granted free will to accept or reject salvation, was in his opinion to deny God's sovereignty. He believed that, whether a man is saved or lost, whether he accepts or spurns God's grace, he acts according to the will of God. Zwingli, in his writings, repeatedly made the statement that sin and crime are committed in agreement with God's determination and foreordination. God "drives" the thief and murderer, he says, to commit crime, and the magistrates to punish them. Obviously, these views annul human responsibility.

Historically the doctrine of predestination is closely related to questions of practical Christian life. There was at first perfect agreement between Zwingli, on the one hand, and Grebel and his friends, on the other, regarding the imperative need of the consistency of practical living with the Christian profession. Zwingli often stated in his earlier writings that only believers who have bidden adieu to the old life of sin are Christians. In 1524, for example, he had written; "Only he is a Christian who has even now died to sin and the world, and walks in the way of God, that is in the commands of Christ.... From all this it is clear that those who continue in the old life of sin and yet profess to be Christians, are in reality denying God in act and deed." However, in the great conflict with those who opposed a union of church and state and insisted on the need of establishing a New Testament church, Zwingli adopted quite another view, as we shall directly see. He defended the opinion that in reality not the believers who walk in "newness of life," but those who are elected or predestined to be saved are the children of God. He developed the doctrine of predestination to such extremes as to disown his former definition of what constitutes a Christian.

Zwingli taught in later years that salvation does not primarily depend on faith but on election (predestination). When Scripture speaks of salvation by faith, he says, what is really meant is salvation through election. He taught that in reality it is not faith but election that saves; faith is only the result of election. Election is entirely independent of what man may do or fail to do. The elect, he says, include many who do not believe but will believe at the time of their death. All the elect are God's children and heirs of eternal glory even before they believe. Thus the teaching that only believers are Christians and the church should consist of believers becomes untenable.

"In this way, O Anabaptists," says Zwingli, "all your foundation has fallen away. For not only believers, as you would have it, or those who actually believe, are sons of God, but those who are elect are sons even before they believe." To the question, Why is it that some of the elect do not believe when they first hear the Gospel message and do not live as Christians should, Zwingli replies that all this is foreordained of God. Whether or not they believe and live a Christian life is not a matter of their own choice, for there is no free will for human beings. It follows that he who continues in sin has not the grace needed to turn from his sin unto God. Zwingli also believed that predestination furnishes strong ground for infant baptism. One of his main arguments for infant baptism is based on the doctrine of predestination.

In the state church there was an obvious neglect of properly emphasizing the need of practical Christian living. This neglect was closely connected with the doctrine of predestination and the denial of free will. Zwingli accused the brethren of teaching justification by works because they urged the need of "walking in the resurrection of Christ." He quotes from the first article of the Confession of Schlatt, omitting, however, the essential part which treats on remission of sin through Christ, and comments on it as follows: "When they [the Brethren] say that remitted are the sins of all who are willing to walk in the resurrection of Christ and to be buried into His death, they teach free will and, in accordance with it, justification by works. For if it were in our choice or power to walk in the resurrection of Christ, or to be buried with Him in death, it would be possible for any one to be a Christian, and indeed the best Christian. Then Christ would have spoken falsely the words: "No one can come unto me except the Father who sent me draw him." These and many similar statements of Zwingli show that, in his opinion, the unsatisfactory moral and spiritual conditions in the state church which, under prevailing circumstances could not be remedied, were excusable.

Zwingli's strange interpretation of the above cited words of Christ was, as a matter of fact, repudiated by the Brethren. They did indeed not deny that only through divine grace can the sinner turn to God; they believed, however, that such grace is offered also to those who reject it. Hans Langenmantel, a leader of the Brethren at Augsburg in Swabia, who suffered martyrdom in 1528, wrote to the point: "Daily we must hear from the leading Protestant preachers and from many persons everywhere: 'We would gladly do the right, if we had the grace from God.' . . . Many cry out and preach: He whom God has predestinated to be saved, will be saved, and whoever is predestinated to be lost, will be lost. These two statements [namely, that God's grace to forsake sin is not extended to all, and that only those predestinated for salvation can be saved] are really identical in meaning. Let all men through God and Jesus Christ, His Son, be cautioned that this is great but unrecognized blasphemy against God, of which Christ has faithfully warned us."

Again, the same writer says: I must yet speak of a great blasphemy against God, namely the misapplication of the words, 'No man comes to the Son except the Father draw him.' They interpret these words thus: If the Father would draw them, they would abstain from sin, but since He does not draw them, they cannot do so. They say that they do not have the grace to abstain from sin. Such falsehoods are verily of Satan who is the father of all lies. . . . Oh, where will the calumniators of God remain who accuse Him in such a way and say that they do not have the grace?"

Balthazar Hubmaier, the leader of a group of "Anabaptists" in Moravia, wrote: "Although for a number of years great earnestness and diligence has been shown in the effort toward preaching the Gospel to all creatures, I find nevertheless a very large portion of the people who, alas, have learned and understood only two things from all the preaching. The first is that they say: We believe; it is faith that saves us. The other is: We can do nothing that is good; God works in us to will and to do; we have no free will. Now, such assertions are only half-truths and lead to wrong conclusions. . . . Under the cloak of these half-truths evil and trouble of various kinds have increased."

Again Hubmaier says: "It would be a deceptive thing if God, who is calling all men to the supper and who with great earnestness offers His mercy to all, did nevertheless not desire that they should come. It would be a false god who with his mouth would say, 'Come,' but in his heart, 'Stay away'."

Pilgram Marbeck also referred to the "blasphemous" doctrine of predestination. Menno Simons speaks of Zwingli's statement that the sinner is not responsible for his evil deeds as "an abomination above all abominations." (*Complete Works of Menno Simons,* part II, page 94b). Menno Simons wrote further on the doctrine of predestination: "What shall I say, dear Lord? Shall I say that Thou hast ordained the wicked to wickedness, as some have said? Be that far from me! I know, O Lord, that Thou art good and nothing evil can be found in Thee." (*Works,* vol. I, p. 22b).

The following excerpts to the point are taken from the large Friesian Mennonite Confession drawn up about 1600: "On the other hand, we reject the belief of those who say that, though Almighty God has caused the word of reconciliation to be preached to all, or to many, He nevertheless withholds His grace from many of them, so that the greater part of mankind cannot accept the message of salvation and be saved, but because of the predestination and the eternal counsel and will of God, must inevitably perish and be lost." "But in no wise is it true that the gracious, merciful, righteous God (who does not deviate from His holy nature), has from eternity decreed, ordained or predestinated and created the greater number of the human race unto eternal damnation. . . . Far be it from us to believe this to be true of the only good and righteous God." (Van Braght, Martyrs' Mirror, p. 367f).

On Free Will the confession of Jan Centsen which was adopted in 1630 by a group of Swiss Brethren churches (in the Netherlands generally called High Germans) and a Friesian Mennonite group, has the following statement: "We believe that the Lord left to man, after as well as before the fall, his free will to accept the proffered grace of God through faith in the promised Savior, or to reject it." (*Martyr's Mirror,* p. 32).

A side light on predestination may be worth noticing. In the Swiss city of St. Gall the civil authorities at first took a friendly, tolerant attitude toward the Brethren. Among the hundreds who in consequence united with the Swiss Brethren there were obviously many who would have refrained from doing so, had they not believed that toleration by the ciivil authorities would be permanent. They were disappointed in this expectation and their subsequent actions indicated an unwillingness to bear persecution for their faith. When, in June, 1525, the Council of the city reversed its attitude and took steps toward suppressing the Swiss Brethren Church, many who had been baptized upon the confession of faith decided to return into the national church, though that church was yet virtually the Roman Catholic, since the mass was still held in the churches. Bullinger relates that some of those who, in order to avoid persecution, recanted their faith became reckless and wanton. Without doubt, for those who lacked constancy it would have been better had they never forsaken the national church.

Seeing themselves compelled to profess the faith prescribed by the state, some of them decided to carry into practice with a vengeance certain teachings of that church which they believed to be unscriptural and which were distasteful and offensive to them. To be more accurate, they resolved to make trouble for the state church by practicing the doctrine of the denial of free will and of predestination. The Reformed chronicler Johannes Kessler says concerning them: "After that, having been taught that man has no free will but God does everything, as is indeed true, they fell into presumptuousness. They declared that they would neither do nor abstain from doing anything. They sat down as if they were logs of wood and said, if God meant to do anything through them, it would come to pass." Some of them asserted that they would have food without working for it, if it was so predestinated. One brandished a sword saying that it was impossible for him to do any one harm except by the will of God. The extravaganzas of these apostates from the Brethren Church have, strange to say, been blamed on the Anabaptists. As a matter of fact those who perpetrated these things had again become members of the national church.

Scottdale, Pa.

"LET NO MAN DESPISE THY YOUTH"

By Noah Oyer

This article is furnished by the Young People's Problems Committee of General Conference.

> Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity.—I Tim. 4:12, R. V.

Youth has seemingly presented problems to every age and generation. An interesting bit of papyrus, now resting in the Constantinople Museum, and reputed to be the oldest writing in the world, has the following message: "Alas, times are not what they used to be. Children no longer obey their parents and every one wants to write a book." The date of this papyrus is several centuries before the time of Christ. It indicates a rather distinct youth problem in that early day, and though hoary with age, it sounds as if it were written yesterday.

The words of Paul in the above text also indicate a youth problem. These words are found in one of the later prison epistles, when Paul was about to lay down his work, and give it over, in part, to the young man Timothy. One of the problems that he faced was the youth of this pastor. Would the Church give due regard to this young man? Would they bear one who lacked experience? The passage has the earmarks of our present-day youth problems. It is true that there are changes in succeeding generations, more or less sweeping in their nature, that engulf the youth of the time in a totally new environment. Certainly this has been true during the past twenty-five or thirty years. And yet the fundamental cause of the baffling problems that seem to defy solution are the same in all ages, and their solution is found in the application of the same principles.

Let us briefly review a few of the outstanding characteristics of youth. Are these characteristics, which are native to all normal young people, assets or liabilities?

1. The Characteristics of Youth

Strength. The Apostle John recognized this fact in his first Epistle, in the words, "I have written unto you, young men, because ye are **strong,**" and "because ye have **overcome** the evil one." It is the time of life when the man and the woman are emerging from boyhood and girlhood. There is a consciousness of maturing powers, both physical and mental. The individual is entering the prime of his strength.

Confidence. Normally, youth is confident, sometimes overconfident. An attitude of superiority on one hand and inferiority on the other is, each in its own way, destructive to the best interest of youth. A modest self reliance is essential to success.

Courage. It is characteristic of youth to give himself with almost reckless abandon to a cause. The nations have capitalized this characteristic, and have enlisted young men to fight their wars. "Into the jaws of death rode the six hundred," is the poet's way of stating this fact. They were all young men. No nation would consider going into war if they could not capitalize these characteristics of youth—strength, confidence, and courage. These same qualities have been manifested over and over again in young people who have put their lives into the work of the kingdom of Christ.

Loyalty. Youth is the time for loyalty. He is loyal to some person or to some thing. If this statement seems strange to our ears it is not due to the fact that youth is not loyal, but rather the fact that he has given his loyalty to causes which we do not approve.

Enthusiasm and Optimism. The face of youth is set toward the rising sun. The future holds everything for him. He faces the challenge of life work, sets up the new home, and peers into the future with eager anticipation. Pessimism does not belong to youth under any circumstances. Its presence is a genuine indication of abnormal conditions. Watch the youth who has lost the enthusiasm and optimism that should be a part of his normal nature. He may need a physician to determine his physical, or perhaps, mental condition. He may need wholesome spiritual counsel. He is not a normal youth.

It may be stated in passing that a person is never older than his enthusiasm and spirit of optimism. Here is a man seventy years old with the enthusiasm, optimism, and courage of youth. He is a young man in spirit. How often we have been inspired by such a person!

To this time we have emphasized the characteristics that are assets to youth. Strength, confidence, courage, loyalty, enthusiasm, and optimism are qualities that are recognized and capitalized by the various organizations in the world. Every worth while cause has found a place for youth. This is not only true in secular life, but the Church has carried on some of its most arduous tasks because it found it possible to utilize its young people.

There is another characteristic of youth we need to consider, that is more of a liability to him than these qualities we have briefly discussed. I refer to his lack of experience. This is his outstanding weakness. The mistakes of youth are frequently due to this lack. He has no fund of experience by which he can measure the relative merits of the suggestions that come to him. His mind is plastic and highly susceptible to the influence around him. It is interesting to observe the development of young people in a comparatively short period of time. Here is a young man who is enthusiastic about a certain project or perhaps a certain method of procedure. He is sure it is the best plan to follow. One is impressed with the fact that a few short months will frequently bring a decided change in his point of view. He is just as positive now that his former notion would not work. What has caused the change? Some experience has entered into his life by which he could measure some relative values. He has been led to see the

(Continued on page 29)

CHRISTIAN MONITOR PULPIT

WHICH WAY?

By John H. Mosemann

TEXT: Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.—Matt. 7:13, 14.

There are but two ways to ETERNITY. Every man, woman, and child is on one or the other of these two ways. If we are traveling on the BROAD way in 1930, will we continue on that way in 1931? If we continue on that way in 1931 we will be that much nearer to the place of destruction at the end of the year, that is, if our lives are spared that long. Probably you have not given the matter much thought, nor have you been serious about it. Thoughtlessness is characteristic of many souls who travel on that way. But that does not lessen the danger in which they live. One reason why people are thoughtless is because of their constant indulgence in amusements, so that their minds are absorbed in them while on that downward way. Many souls do not take time to think whither they are really going, and thus they travel on and on toward destruction. But Jesus warns men when He says, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: BECAUSE strait is the gate, and narrow is the way, which leadeth unto LIFE, and FEW THERE BE THAT FIND IT" (Matt. 7:13, 14).

The broad way is the way of the world, the way of the flesh, the way of the carnal mind. It is the sinful way, hence all who are wicked, impure, unholy, unrighteous, ungodly, satanic and devilish are traveling on that — Broad Do-as-you-please Road. — All who have not accepted Christ, and those who have professed to accept Him but enjoy the unholy pleasures to be had in the world and in carnal indulgences, are on that downward and destructive path. Many Christian professors are on that way, being deluded in thinking there is not much difference in the two ways. One thing is certain: they have not investigated the difference at the end of the road. What is the difference do you ask? Just as much difference as there is between HEAVEN and HELL. The wages of sin is death—ETERNAL DEATH. That is the penalty at the end of the BROAD ROAD. The GIFT of GOD is ETERNAL LIFE. That is the portion of those who travel the NARROW WAY. Rom. 6:23; Rom. 2:7. What a great and immeasureable difference between these two destinies! Which is the goal you are seeking?

The only right way is the NARROW way, The Bible way, the Christ way, the God way, the Church way. It is a SELF-DENYING way. A poet has rightly expressed it in this language,

"Our flesh and sense must be denied;
Passion and envy, lust and pride."

This, of course, does not suit the worldling, the theatergoer, the movie attendant, the gambler, the card party attendant, the dancing devotee, the fashion-monger, etc. The narrow way seems as unacceptable to these as the good fresh manna was to the children of Israel on their journey through the wilderness. They craved for the leeks, the garlic, the onions, the melons, and the fleshpots of Egypt, which stand as typical of the present-day evil desires among men and women. Humility and all that savors of of it is quite abhorrent to many professors of religion. A certain bishop was once asked what is the first thing in religion? HE replied, "It is HUMILITY." He was asked, "What is the second thing?" He replied, "The second thing in religion is HUMILITY." Again he was asked, "And what is the third thing in religion?" He replied, "The third thing in religion is HUMILITY." A pertinent question may be, "Why do so many no longer desire to walk in the pathway of humility?" Why should it not be our chief desire, since "God resisteth the proud, but giveth grace to the humble?"

* * *

A NEW YEAR'S PRAYER

By Stella Kauffman

Lord, upon this spotless parchment
Of a New Year just begun,
May the song that I'm composing,
Be a happy joyous one.

Words that are the deeds I'm doing,
May they well selected be,
May harmonious beauty blend them
Into noble poetry.

Keep the rhythm flowing lightly,
Let it happiness express,
Let my gladsome heart beneath it
Sing a song of cheerfulness.

When at last my song is ended
At the closing of the year,
May its lines be somewhat helpful,
Bringing hope, and love, and cheer.

West Liberty, Ohio.

* * *

The major part of Christian professors no longer desire the narrow way to heaven, but prefer the broad way, running the risks, as they say, to get to heaven anyway. Self-denial, crossbearing, and humility are cut out of their specifications altogether. "Give me lust to my flesh, lust to my eyes; give me the pride of life," says the proud worldly minded Christian professor. "Give me the charming ways of the world and not the ways of the Church." They "call the proud happy," but read of their end in Mal. 3: 15; 4:1.

But which way are you headed for in 1931? Is it the proud way or the way of humility? Is it the world way in general attitude, headgear, hosiery, shoes, other garments to match, or is it the Bible way of nonconformity to the world, conforming yourself to that which is modest attire—that which becometh people professing godliness?

Brother and sister, whether you are young or old, If you love sin, the world, and the devil, rather than God, Jesus Christ, the Word of God, the Church of Christ and her ways designed by godly men for your safety, purity, and to promote a meek, humble spirit in you, why not resolve to take the latter way in 1931? Why should you do that which belies your profession, corrupts the Church of Christ, makes you a dead weight to carry along, and at last deceives your own soul? Why not serve God with all your heart, for it is written, "No man can serve two masters?" Why be a hyphenated Christian?

Which way for 1931? Will it be the path of loyalty, the path of obedience, the path of faithfulness, the path of righteousness? You must travel on this path if you do not wish to be a traitor to our Lord and to His Church upon the earth. "Choose ye this day whom ye will serve." Choose ye this day which way ye will take, and by all means let it be the Heavenward way. Let us name the persons and characteristics which are found on the Heavenward way and the other way.

Heavenward	**Hellward**
God.	The Devil.
Christ.	Satan.
Word of God.	Opinions of Men.
Church of Christ.	World of Sin.
Narrow Way.	Broad Way.
Obedience.	Disobedience.
Righteousness.	Unrighteousness.
Loyalty to God and the Church.	Disloyalty.
Keeping our Vows.	Breaking our Vows.
Spirit-filled Life.	Fleshly Life.
Faithfulness.	Unfaithfulness.
Sweet Peace.	No Peace.
Eternal Life.	Eternal Death.
Self-denial.	Self-indulgence.
Crossbearing.	No Crosses.
Humility.	Pride and Vanity.
Glory—Heaven.	Misery—Hell.

Reader, which WAY for 1931?

Lancaster, Pa.

No man sees his shadow who faces the sun.

EDITORIALS

Again the New Year

We are continually reminded by the expressions of others and by our own experiences that we are in a fast-moving world. Hurry and rush and speed seem to be in the very atmosphere, and somehow we absorb it and are carried away by its spirit, even though we recognize that much of it is senseless and aimless. We hurry and bustle and hardly know why; we rush to some place at top speed, when after all there is no reason why we should not travel a little more slowly and save our nerves and bodies. Living as we do in something of this atmosphere, even time itself seems to catch the spirit and speed more rapidly than ever before. And so we come to the end of the old year and to the threshold of the new year almost before we realize it, for it seems almost like yesterday when 1930 began.

And so we might go on philosophizing, but perhaps there is little use in talking about something that we already recognize. There is one thing, however, that the New Year seems to do for us, and that is, it causes us to stop and take a little time to think. We take somewhat of a mental and spiritual inventory, much as the business man takes an inventory of his business. Such a checking up is good for every one of us, and we trust that each one will pause at least long enough in the daily rush and grind to think back over the old year and make an evaluation of the life that has been spent in the past twelve months. Have we embraced all our opportunities to improve our mental and spiritual equipment so that we may be better servants of our Master during the coming year? Have we been more studious, more prayerful, more interested in our Bibles, more zealous in Christian service? If we must answer in the negative, let us look within our hearts and see what is the reason and ask God to help us to remove it. If we can honestly answer in the affirmative, let us praise God, and go on to greater heights of life and service, at the same time remembering that we have done no more than what we ought to have done and what both God and man can reasonably expect of us.

As we look back over the past year perhaps all we can see are the hard things that it has brought — drought, unemployment, suffering, contentions, strife, etc., but I am sure that is not the way we should look at it. To be sure, we can not ignore these things, for they are here and touching our lives. But is not God allowing them for our own good, and will they not work out something better for us than temporal prosperity if we take the right attitude toward them? Surely we should have faith enough to look back over the year and say that whatever the Lord has sent into our lives has been for our good and we praise Him for it. And let us remember also that not nearly all of the experiences of the year were composed of distresses and hardships. Many pleasant and beautiful things came to us also, and for these we should be appreciative and thankful.

As we look forward into the New Year we do so in faith. The great spiritual treasures of faith, hope, and love are still with us. These and other godly virtues and blessings are not hindered by an economic depression. They are here just as bright and beautiful as ever. In that spirit we wish every one of our readers a Happy New Year.

What Shall We Read?

This is a question that comes often, we dare say, in every home. Children, young people, and older ones, like to read, and usually will read. In spite of distractions that come with modern life, such as the automobile, the radio, and the many places of amusement that are beckoning to our young people, we are still in a predominantly reading age. Publishers all over the world recognize this, and there is no lack of things to read: Daily papers, Sunday papers, weekly and monthly magazines, bulletins, advertising sheets, books, scientific treatises, fiction, etc. Some of these publications are legitimate, educational, and helpful; others contain little that is actually helpful, and reading them constitutes practically a waste of time; still others are trashy, vile, and positively injurious. Of the last two classes there is entirely too much afloat where children and young people of impressionable years may get hold of it.

One of the problems of the home and the Church is that of supplying good, helpful, Christian reading matter for our young people. The various periodicals sponsored by the Church aim to supply this need. Good papers and books are among the necessary equipment of every home. Let parents keep diligent watch of what finds a place on the bookcase and on the reading table. If you do not know what to select yourself your Sunday school superintendent or minister will be glad to help you, we feel sure. Perhaps the secretary of your district Sunday school conference has a list of approved books that he will be glad to pass on to you. The book department of the Church publishing house will also be glad to make suggestions both as to Sunday school and private libraries. In the long winter evenings people have more time to read. By all means use that time by reading something that will strengthen your character, build up your spiritual life, and enlarge your capacity for Christian service.

Sunday Schools and the New Year

In many congregations the Sunday schools will be reorganized so that the new officers begin to function with the advent of the New Year. This is perhaps as good a time as any for reorganization, although other congregations, for good reasons, reorganize at the end of some other quarter. But whether the school begins the year with a new set of officers or not, now is a good time to make plans to enlarge and strengthen the work. It is a good time to begin movements for reading through the New Testament or the entire Bible. It may be a good time to plan for teacher training work. Perhaps a teachers' normal or reading course may be inaugurated. Superintendents should be on the lookout for new methods that will be a help in their work. Even minor changes in conducting the work of the school may be a help in avoiding monotony and increasing interest. Teachers should look out for new and better methods of teaching and holding the attention of their classes. Pupils should resolve to study their lessons more conscientiously and be a greater help to their teachers and classes.

Great responsibilities rest upon the Sunday schools of our Church. Not only is an increasing burden of instructing children and young people in the teachings of the Bible put upon the Sunday schools, but it is more and more evident that they have a great part to play in holding our young people for God and the Church. Entirely too many young people of the later teen ages are being lost to the Church. Gradually, often one by one, they slip away from our influence. It is up to the home, the Church, and the Sunday school to work together upon this problem, and as the New Year comes in, may the Sunday school plan to do more effective work along this and other lines.

We again call attention to the fine series of lessons in the book of Luke which we begin with the New Year. May each one read the book through many times during the period in which we study it. And may every Sunday school officer, every teacher, every pupil, plan for better Sunday school work in 1931, work that will both win souls for Christ and strengthen and help those who have already accepted Christ.

Young People's Bible Meeting Standards

Beginning with 1930 the Young People's Meeting Topics Committee submitted a series of ten standards to serve as objectives in this important phase of our church work. These standards were published in the Topic Booklet last year, but no special publicity was given to them. This year these standards have been assigned as a topic for discussion on January 18. We urge that all Young People's Meetings consider this subject seriously and give it a full discussion in one of the meetings. It is the desire of the committee to hold up some definite aims in the Young People's Meeting work, so that it may be clear to every one what this arm of the Church is striving to do. Turn to the Young People's Meeting Department of this issue and look over these standards carefully.

Do they give you a new vision of service? Do they make you, as a young people's meeting worker, feel your responsibility more keenly? Do they reveal any places in which your work has been weak in the past? If they do one or more of these things, or make you think seriously of your work in any line, they will at least accomplish something of what the Committee had in mind in formulating them. As you go over them you may also see where this list of standards might be improved and strengthened. It is the aim of the Committee to revise them as they see where they may be made better and more helpful. Suggestions to this end will be appreciated by the Committee whose names appear on the Topic Booklet for 1931. May we, during the coming year, unitedly strive to accomplish some definite things in the service of the Master through the instrumentality of the Young People's Meetings.

During the coming year it is again the aim of the Christian Monitor to be as helpful as possible in the work of our Young People's Meetings. The features that were begun last year, such as a short write-up on the main topics by various writers and adaptations for work among the Juniors, will be continued this year. Any comments on this work will be welcomed so that we may know best how to serve our constituency.

Onward and Upward

This is a slogan that we as individuals might well take as our motto for the coming year. We should all aim to make progress. To go backward or even to remain static is eventually to fail, for we are not living up to our highest opportunities. Then, too, we want to make progress in the right direction. If we are merely making material progress we may be neglecting the weightier matters concerning our spiritual welfare. And so we want to progress upward as well as onward.

The Christian Monitor also wishes to work in harmony with this slogan. We realize that we are not performing our mission as we should if we simply stand still. We want to make progress in both quality and quantity. What we mean to say is that not only do we want to improve the paper in its content matter, but we would like to reach out into new homes and enlarge our circle of readers from year to year.

With regard to content matter we want to announce that besides the regular features that have been appearing for some time four new ones are beginning with this number. They are the Studies in Luke by Bro. Ezra Bender, Martinsburg, Pa.; Histories of Local Churches by various writers; a series of articles on The Christian Home by Sister Erma Miller Erb of Wellman, Ia.; and Pen Pictures from Life and Nature by Sister Mary Miller of Hesston, Kans. We trust that you will find these features, as well as others that appear from month to month, to be milestones in our onward and upward march.

Let us again call your attention to the special offer of a free Bible for those who send in six new subscriptions to the Monitor. Quite a number of these Bibles have been sent out. We would like to have still others respond to this call. See last page for announcement.

This is also the time of the year when most of the club subscriptions are renewed. Young people's meetings, Sunday schools, and congregations may find the club system an excellent way to get the paper for their people at a reduced price. Clubs of ten or more to single addresses may be had for 75 cents each; if all are sent to one address, the price is only 50 cents each. Now is a good time to canvass your community for new clubs or for new members of clubs which were formed earlier. Let us all work together so that our ideal of "Onward and Upward" for the Christian Monitor may become a reality and that the influences thus begun may make a definite contribution to the extension of the kingdom of God on earth.

CHRISTIAN LIFE

MILESTONES OF PROGRESS FOR 1931

By John M. Snyder

As the school term of 1929-1930 drew to a close, the writer found himself thinking often of the trip which he planned to take by auto to the far west. The time arrived and he was off. His goal was home, the place above all others which lured him with a beckoning hand. It was a goal worth striving for; he had not been home for several years, and he was eager to see again the familiar scenes and loved faces, and to clasp again the hands of old friends.

We crossed several states and entered Oregon Trail, but there was a difference. At regular intervals, placed by the side of the road, were three-cornered concrete posts with numbers on them. They were mileposts, and the numbers told the distance to Portland—and home. As we sped along the smooth macadam or concrete, or bumped over rough gravel and rock on roads under construction, or labored over mountain grades, the mileposts continually reminded us that we were getting nearer our goal, and as we added one and another to the number we had passed, we knew that we had that many less to pass before we should reach our goal.

Is it not so in our journey of life? Jesus says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Paul says, "Not as though I had already attained, either were already perfect, but . . . forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark." The glorious beauty of Christian perfection loomed in the distance, and Paul, in his eagerness to reach his goal, counting not even his life dear unto himself, pressed forward "if that I might apprehend that for which also I am apprehended of Christ Jesus." And his counsel to us is, "So run that ye may obtain."

Our course is not without mileposts which will indicate to us the distance to our goal and encourage us to press on by measuring our progress towards that goal. The inspired writers have given a great many. They are the virtues and graces which should adorn the Christian's life. There are a few which we want to consider. In the first chapter, verses five to seven, of II Peter: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

Peter takes faith as the starting point. He assumes that those who are striving for perfection have it. What does he mean by faith? It is referred to in the first verse: "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." It is reliance upon Jesus our Saviour for salvation; the confidence that through the merits of His sacrifice the enmity which separated us as "strangers from the covenants of promise, having no hope, and without God in the world" has been done away, and we, "who sometimes were far off, are made nigh by the blood of Christ;" the knowledge that God, who cares for the lilies and the birds, is our Almighty Father, with all that the word "Father" can mean. Indeed it is a precious faith.

To any who may assay to reach the goal without having received that faith let me say, "Stop! You are leaving out of your equipment the prime essential for your journey. Without it you cannot hope to make any success. You are running uncertainly, and long before you have sighted the goal, you will stumble and fall, and realize that your efforts have all been in vain." Where may you get faith? "Faith cometh by hearing, and hearing by the Word of God."

CHARACTER STUDIES

By John Umble

How proudly and grandly
Rises the swift-curling smoke
From the factory smokestack!
Higher up and higher
It aspires
Till it wavers at last
In the frigid expanse
Where, cooling, it reaches
The height of its flight.
It descends to the earth,
Filters into and fouls
The trim habitations of men
And blackens the lovely snow,
Because—
In the first place—
It was only smoke!

Unpretentious and low
On the distant horizon
A wee bit of a cloud
Unobtrusively rises
Till it fills the broad dome
With its dense rolling folds;
Little birds hush their song
In the on-stealing calm.
Then a sudden sharp breeze
Whips the dust from the leaves
While the thunder peals,
And refreshingly sweet
Fall the drops on the field,
Bringing cleansing and weal.
The flowers are fairer,
The atmosphere rarer—
Because—
It was cloud.

Goshen, Indiana.

"Add to your faith virtue." What is virtue? It is purity, integrity. The absence of stain, or smirch, or sullying spot, the presence of goodness and strength, that is virtue. It is significant that the word which we associate with purity and cleanness is derived from the Latin word for a real man or hero. It suggests the qualities which make up real manliness. Those who think it is manly to swear, to smoke, to loaf with the gang, telling obscene stories and posing as a "tough," have it wrong. Real men are clean. So are real women.

Who has not seen lives of promise and power wrecked, perhaps entangling others in the wreckage, and all because they did not take seriously Paul's injunction to Timothy, "Keep thyself pure!" Virtue is a matter of the heart, and not merely of the outside. Its presence in the heart, however, will be manifest on the outside, and as impurity in the blood finally breaks out into boils and pimples, so an impure heart will finally corrupt the outward life of any individual.

Our next milepost is knowledge. Some one has said that ignorance is bliss, but knowledge is power. What shall we know? "Ye shall know the truth, and the truth shall make you free." What is truth? "Thy word is truth." So the most important thing for us to know is God's Word, if we are to attain to perfection. Why is this so? Because a true conception of perfection can only be gained from this source. The final judge of all things is God, and if we are to pass His test and receive His seal of approval, we must know what His standards are. "The fear of the Lord is the beginning of knowledge."

Next in order to knowledge we find temperance, or self-control. Man has in himself appetites and desires which, though good and right in themselves, yet if given loose rein and indulged to excess, will prove his undoing. Of these desires he must be master. Paul realized the importance of self-control when he said, "I keep under my body, and bring it into subjection, lest having preached to others, I, myself, should be a castaway."

Patience marks the next mile. It is the quality which enables us to endure hardships and difficulties, and keep sweet through them all. Patience lights up the dark clouds with hope. It causes little troubles and petty annoyances to shrink into insignificance. So important it is to a Christian that James says, "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Paul says that tribulation worketh patience. Is it not a blessing that the very things which Satan uses to provoke us are God's means of developing this grace in us? The next time you are tempted to be angry, just remember that God is giving you an opportunity for increasing your patience.

"Add to your patience godliness." It, with contentment is great gain. It is the product of all the Christian graces lived out in practical life, with a reverential fear of God as an outstanding characteristic. Like the majestic oak, it does not spring up to maturity in a single summer, but derives its strength and beauty from the storms and sunshine of the years.

Brotherly kindness or love of the brethren is indeed a milepost by which we can test our progress. Christ said before his death, "A new commandment I give unto you, that ye love one another." And He goes on to say that "By this shall all men know that ye are my disciples, if ye have love one to another." The unity of the Church depends to a great extent on the spirit of love which exists among the brethren. As John says, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

And now we come to charity, the last of the list. Love approaches to perfection. If we have our hearts filled with the love which brought Jesus into the world, it seems to me that Christian perfection is not far off. "Charity covereth a multitude of sins." Without it every sacrifice of man is in vain. Motivated by love the simplest deed may open some heart's door to welcome its King. William Jennings Bryan said that love is the weapon for which there is no shield. Do we truly love? But how can we obtain this love? "We love Him, because He first loved us." If we love God, we will love our brother also, and not only our brother, but all those whom God so loved that he gave His only begotten Son.

Standing at the threshold of 1931 we wonder how far along our journey we will be at its close. Perhaps none of us will have reached the goal. But if we allow God to be preëminent in our lives, none of us at the close of the year will have to look back and say that he has made no progress. Let us strive by God's grace to pass at least a few of the mileposts which mark our path. Day by day, let us go on to perfection.

Aurora, Oreg.

GIVING GOD THE PREEMINENCE THIS YEAR

By Verna L. Enns

"But first they gave of their ownselves to the Lord." This is a statement made by Paul in his second letter to the Corinthians concerning the liberality of the Macedonian churches. They had not only surprised Paul by their liberal giving of their means, but they had again consecrated their lives for the Master's use. If we want to give God the preëminence we must first give ourselves to Him.

No doubt we will all think of a long list of good resolutions for the new year, but unless we surrender fully to Him we will find it just as hard to carry out our good resolutions in 1931 as it was in 1930. We can only succeed in our Christian life through Christ's dwelling in us. "I can do all things through Christ."

We will not let the failures of 1930 and other past years hinder our advancement in the new year. They should only serve to point out our weakness. The apostle Paul in his letter to the Romans writes, "I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do" (Rom. 7:18, 19). A little farther on in the same chapter he says, "Oh wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." Christ went all the way to Calvary, and made it possible for us to be released from the bondage of the flesh and to rise above our sinful self and our past failures. Will we not give Him the preëminence? "For there is therefore now no condemnation to them which are in Christ Jesus."

This will be an important factor in the making of our plans for 1931. In order to be successful in anything we must have a goal, a definite purpose. Some one has said:

"Live for something, have a purpose,
And that purpose keep in view;
Drifting like a helpless vessel,
Thou cans't ne'er to life be true."

But what shall our purpose be? That depends on the place we give God in our plans. Certainly it is necessary to set up a worth while goal. We have probably heard the illustration of the boy who was sent out to plow. His father told him to be sure to set up a goal at the other end and then keep his eye on that goal, in order to make a straight furrow across the field. When he got out to the field he noticed a cow that was grazing at the other end of the field, and he decided to keep his eye on the cow and thus save himself the trouble of setting up a mark. Of course the cow kept on grazing and you can imagine how straight his furrow was when he got up to the cow. Our furrow will be much the same when we get to the end of the row of life if we keep our eyes on the changing things of this world. In Col. 3:2 we are told, "Set your affection on things above, not on things on the earth." It will pay us well to keep our eyes on Jesus during the coming year.

God should have much of our time in the year that is before us. Every day would be well started if we would first speak to the Lord and let Him speak to us through His living Word. We would then have the needed power for the victorious life. John says "This is the victory that overcometh the world, even our faith." Then it is well that we increase our faith in God, and the Bible teaches that "Faith cometh by hearing, and hearing by the Word of God." But we often fail to give time for reading and meditating on God's Word. Let us spend a part of each day with the Word of God, earnestly praying as did the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law." A song we sometimes sing says, "Take time to be holy." This suggests effort on our part. We read that Daniel paused three times a day for prayer to his Heavenly Father. Will we take time to be holy this coming year? Let us give God more of our moments and our days in 1931. "Wait on the Lord."

Will our hands and feet work for the Master in 1931? Christ teaches, "Inasmuch as ye have done it unto me." We know the blessings we have received in the past by lending a helping hand, yet how often we have neglected this part of our Christian duty in 1930 and previous years! Surely our hands and feet can find a large field to work in for the Master during the coming year if they are truly consecrated to Him.

Another member of our body that should be consecrated more fully to God is our tongue. It is a small member but very unruly. In James 3:7, 8 we read: "Every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison." We can pray as did the Psalmist, "Set a watch, O Lord, before my mouth, and keep the door of my lips." If we would only praise Him more and tell others of His saving power and love, we would crowd out any evil that would want to come out. And getting to the root of it, if we would fill our hearts with love, we could not speak evil, for "out of the abundance of the heart the mouth speaketh." "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

In summing it up I believe the apostle Paul would say "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

"Take my life and let it be
Consecrated, Lord, to thee;
Take my moments and my days,
Let them flow in ceaseless praise.
Take my voice, and let it sing
Always, only for my King."

La Junta, Colo.

"It makes a difference what we believe. It makes a difference as to what our attitude is toward the full inspiration of the Bible. It makes a difference as to what we think of the Sonship of Christ, His virgin birth, His vicarious suffering, His atonement for sin, His bodily resurrection, His victorious ascension, His place at the right hand of the Father, His glorious coming again, the judgments He will measure out to the disobedient, and the eternal rewards He will give to the faithful."—Doctrines of the Bible.

•MISSIONS•

THE SOUTH AMERICAN MENNONITE MISSION

III. Historical Sketches—Pehuajo

By T. K. Hershey

Sunday, January 26, 1919, we spent our first Lord's Day in what was to be our future home. As we were not yet known we had a service of our own in the morning. In the afternoon we invited the landlord's wife and her three daughters in for a song service, and the first song that we sang in Spanish, with natives present, was, "Nearer my God to Thee."

We soon began to look for a hall in which we might have public services, thus starting our work. Bro. Shank came from Buenos Aires February 8, and left five days later for Rio Cuarto where he had expected to stay for some time, or until Robert would regain his health. While here we worked out a new budget for the work we expected to launch soon, and sent it to Bro. G. L. Bender, then treasurer of the Mennonite Board of Missions and Charities. It was two hundred and fifty dollars a month for general living expenses (for in those days the missionaries did not receive a stipulated amount or allowance) and fifty dollars for general mission work.

February 23, 1919, the diary says, "To-day we have had great reasons to rejoice. At four o'clock we had sort of Sunday school in our home. A few whom we have learned to know were invited. To our surprise there were eighteen present. Not being able to pray in Spanish we conducted this first service without public prayer." Similar services were then announced for each Sunday morning at 10:00. Then the work began. One of the girls, on hearing the Lord's Prayer, said that she could repeat it too, for the priest had taught her, but she did not know where it was found. Thus we saw that the people were held in ignorance of God's Word.

March 6, 1919, we rented our first hall, and were to pay forty pesos a month for it. We made our own pulpit stand, but had a carpenter make the benches. For March 21, I find my diary says, "To-night I went to hear the Catholic priest preach to men only. After subtracting his lies it was a pretty good sermon." This generally is true.

To Rio Cuarto and Return

Just as we were about to begin the work in Pehuajo in a public way, there came from Rio Cuarto, Mar. 22, 1919, a telegram from Bro. Shank telling us that his wife was dangerously ill of typhoid fever, and asked that either Sister Hershey or myself come at once. This was a shock to us. We wired back that I would leave at once. I left that same evening for Rio Cuarto, arriving at 6:40 P. M. March 24. We found Sister Shank a very sick woman, and we, Bro. Shank and myself, took turns on waiting on her. It was then that we began to see the need of a trained nurse on the field. When we think of the little attention she received from the doctor in charge, the two nurses(?) that tried to attend her, we wonder how it was she pulled through. There was just one answer, God had a work for Sister Shank in Argentina, and thus saved her life.

I stayed until April 14, when we believed that Sister Shank was out of danger. C. F. Yoder, missionary in charge of the work in Rio Cuarto, lent us the service of one of his young pastors to help us begin the work in Pehuajo. Accordingly he and I left for Pehuajo, arriving at 4:00 P. M. the following day, or April 15.

First Public Services

At once we began to arrange for the opening of the work of the Lord in a public way. Special propaganda was made, hand bills were distributed, and our first public service (in the hall just rented), took place April 27, 1919. This date marks the real beginning of mission work in Pehuajo. There were about seventy inside and some fifty outside. Bro. Barrio spoke on **"Who we are and what we believe."** The next evening he spoke to about the same number, on **"Liberty in Christ."** Thus night after night the interest and attendance grew until there were as many as two hundred people in and outside of the building. The meetings continued for nearly three weeks. Nineteen sermons were preached, thousands of tracts were distributed, a Sunday school was organized, and as a visible result seven souls (five of one family) were converted, all of whom are still faithful.

June 1 Bro. Barrio returned to Rio Cuarto and the writer continued teaching the seven converts, conducted a Sunday school, and held preaching services twice a week. Not being used to preaching in Spanish, our sermons were written, and corrected by a young man studying English. Thus we continued working until in July, when Bro. Shank and family came from Rio Cuarto. We were all very glad to see them. The work was then divided between us and pushed forward as much as possible.

August 1, our first kindergarten was opened under the leadership of Sister Shank and Sister Hershey. Aurelia Zapico, then a convert, was enlisted as an assistant helper. She became our regular kindergarten teacher for years. At the beginning or opening of our first kindergarten there were fifty present. The attendance and interest grew, as they did in the Sunday school and other services.

First Baptismal Services

On October 10, 1919, we held our first baptismal services. Those baptized were, Carlos, Angela, Anita, Maria, and Santina Cavadore, Aurelia Zapico, and Mrs. Acension Altes, the wife of the judge of the town. With the missionaries there were thirty-three present to witness this altogether new service. Baptizing and receiving these first converts in Spanish was a new experience. The missionaries, together with the seven now baptized, formed the first Mennonite Church in Argentina.

From the beginning these newly baptized folks began to work for the Lord. Aurelia Zapico already had helped in the kindergarten, and taught a class of girls in Sunday school. Santina Cavadore became assistant teacher in the primary department, and later on all the Cavadores became teachers of Sunday school classes, native Bible readers, and kindergarten teachers. At the present writing five from this home (Cavadore) are engaged in direct mission work.

The Arrival of the Brethren Yoder and Musselman

December 15, 1919, the brethren, S. C. Yoder and S. H. Musselman, representatives of the Mission Board, arrived in Buenos Aires on the Steamship "Vauban." The missionaries looked forward with much pleasure to this date. This pleasure was marred, however, when we were told that because of his age, Bro. Musselman would not be allowed to leave the ship. The Argentine immigration law does not allow people over sixty years to disembark, unless accompanied by a relative who will be responsible for him, and will see to it that he does not become a vagabond in the country. Bro. Musselman was sixty-two years old, and had no immediate relative with him. In spite of all our efforts, including those of the secretary of the Y. M. C. A. and many others, there was nothing to be done. We failed to move the immigration officer. After a day and a night however, on the ship, Bro. Musselman was allowed to disembark on condition that we would sign a document, making ourselves responsible for him, assuring them that he would not become a public nuisance. Without any hesitancy whatever the writer of this article signed the paper, and was given an order to hand to the captain of the ship to release his prisoner, and then with overwhelming joy on the part of all, Bro. Musselman stepped on Argentine soil at 4:30, December 16. After visiting many places of interest and importance in Buenos Aires, we left for Pehuajo December 20, arriving the same day at four o'clock.

Official Name

One of the first things done in a conjoint meeting with the missionaries then on the field, was the naming, in an official way, of our mission. It was moved by Bro. Musselman and seconded by Bro. Yoder that the name of the Mission shall be called. **"The Argentine Mennonite Mission,"** with headquarters at Pehuajo.

Buying Property, Repairing and Building

The next official step was the looking out for the purchasing of a suitable lot or property for the Mission. Accordingly, after having selected the present property at Pehuajo as a suitable one, a cable was sent to the Board asking for 8,000 dollars, United States currency. which was forwarded at once and which amounted to 18,517 pesis, Argentine currency.

Not being incorporated as yet, no property could be purchased in the name of the Mission. In order to safeguard the Board it was decided to purchase the property looked at, in Bro. Musselman's name, to be held in trust by him for the Board until incorporation papers could be taken out. This was done and the amount paid was 11,500 pesos. The deed and other papers cost us 359, then the general repair work on the two halls, (tin shops) and the house, the making of a cistern later on, etc., the property cost us (counting the donation of a windmill by a business in Buenos Aires, of 856.83) the sum of 19,856.83 pesos. This will be seen was more than the amount received, which is due to the donation of the windmill, and the making of the cistern, etc., money for which came later on.

In 1923 the present church house, with basement under the entire building, was erected, which together with further repair work on the old halls, and the necessary equipment for the church, cost 25,273 pesos. Of this amount the congregation itself gave 580.10 pesos, 75.65 was contributed by other Argentine congregations, and this plus material sold, rebate on freight, and donations amounted to 3,294.27 pesos, making the actual money that the Board paid out for the building 21,978.83 pesos. The full report of the building at Pehuajo at this time can be found in the Dec. 6, 1923, issue of the Gospel Herald.

While speaking on building, we might add, although it does not come within the ten years of which we are writing, that at this present time a new house is being built at Pehuajo at a cost of approximately 10,000 pesos, and will be occupied in a month or so by the Litwiller family.

Calculating then the actual valuation of grounds, all buildings and equipment at Pehuajo, the Board owns property worth from 75,000 to 80,000 pesos. During these ten years, (1919—1929) all property in Pehuajo, (which is also true in all our towns where we are working) has doubled and sometimes tripled their valuation.

Incorporation Papers

In order that the property in Pehuajo could be transferred from Bro. Musselman's name to that of the Board, and in order that the Board in the future could purchase additional property, it was necessary to take out incorporation papers, and appoint some one with the power of attorney to act for the Board as their official representative. This was done. In 1922 the Department of Justice recognized us as officially incorporated. The writer of this article was given the power of attorney, who at once had the property at Pehuajo transferred from the name of S. H. Musselman to that of the Mennonite Board of Missions and Charities.

There was much red tape connected with the taking out of the "Personaria Juridica" (Incorporation) papers, which meant much correspondence with the secretary of the Board, many signatures at home, as well as here, even to the signature of the President of the Argentine Republic. The entire cost to the Board in becoming incorporated in Argentina amounted to 1,395 pesos. This was absolutely necessary, however, to safeguard all property of the Board in this country.

Brethren Yoder and Musselman Return Home

February 17, 1920, the brethren, Yoder and Musselman, returned by the west coast to the United States. Their two months with us were very busy ones both for them and for the missionaries. The time was indeed too short, but much official business, as we have shown, was done and the Mission placed on a working basis.

Further Activities

September 6, 1920, Bro. Shank and family moved to Trenque Lauquen where they launched the work of the Lord on Nov. 28. In the next article in this series of historical sketches the readers will hear from Bro. Shank with respect to the founding of the work in Trenque Lauquen.

As there came to be more members in Pehuajo, further work was undertaken. Branch Sunday schools, Young People's Meetings and Native Bible reading work were launched, which resulted in augmenting interest and attendance, as well as giving much added responsibility. Both the orphanage work and the printery work of the Mission were initiated at Pehuajo, and to do them justice, separate articles should be written on them.

The majority of our missionaries in Argentina have lived part of the time at Pehuajo, and the congregation has had as pastors the brethren, Hershey, Lantz, and Litwiller.

Statistics

1. **Membership.**—In looking up statistics for Pehuajo we find the following. At the end of 1919 there were 7 native members; 1920, 14; 1921, 28; 1922, 52; 1923, 63; 1924, 61; 1925, 62; 1926, 64; 1927, 77; 1829, 67; 1929, 65.

At once it will be observed that the growth was much more rapid at first than in the more recent years. In fact, there have been baptized during the ten years eighty-eight persons. Death, withdrawals, and change in residence, reduced the number as seen at the close of the ten years' work in Pehuajo to sixty-five members.

2. **Sunday School.**—In looking up statistics in Sunday school work at Pehuajo, I find that the attendance at one time ran up to over two hundred fifty a Sunday. This, however did not continue very long. Soon the novelty wore off and our Sunday school settled down to an average attendance of from fifty to one hundred a Sunday. The encouraging feature of the Sunday school at Pehuajo was and is that from the first it had native brethren as teachers. From five to twelve native teachers teaching God's Word from Sunday to Sunday we felt sure would bring lasting results, and it has.

3. **Contributions.**—Again referring to statistics, we find that the contributions for the Pehuajo congregation increased from 11.45 pesos in 1919 to 1,222.90 pesos in 1929. Considering the fact that there are no wealthy members at Pehuajo, the Mission looks upon this steady growth in giving, as a most encouraging feature of the work. The brethren at Pehuajo are learning that there is a blessing in giving and that God loves a cheerful giver.

Bible School and Grade Work

For years the missionaries felt that a Bible School should be established in the Mission. To this end Bro. Nelson Litwiller was sent to the Argentine. It was not, however, until 1928 that definite plans were worked out for the establishing of such a school, and for the systematic running of it. While special courses were arranged for and given before this, it was at that time officially decided that the writer of this article should take charge of the Trenque Lauquen congregation and Brother Litwiller, then in charge of Trenque Lauquen, should move to Pehuajo and launch, in a more thorough way, the Bible School work. Experience had taught us that it is very difficult to do thorough constructive Bible work unless some grade work be given to some of the prospective students for the Bible School. Believing that it would be impossible for Bro. Litwiller to do this, besides teaching different courses in the Bible school and being pastor of the congregation, it was decided that Bro. J. W. Shank, then in charge of the work in Bragado in the absence of Bro. and Sister Lantz, be asked to move to Pehuajo and take charge of this phase of the school work. Accordingly, this change took place during 1928. As was mentioned above, both the Orphanage and the Printery were transfered to Trenque Lauquen, making room for the brethren Litwiller and Shank to carry forward their plans for the Bible and grade school work. During this year, 1930, will take place the first graduation exercises, when two young brethren will graduate from the Bible School at Pehuajo.

In closing we should add that the Pehuajo congregation has sent out into the field several workers. One, Bro. Pablo Cavadore, one of the two graduates this year, who has been in charge of a congregation for some time, is, this year, moderator of the Argentine Mennonite Conference. His sister Anita has been a worker for nine years in the Trenque Lauquen congregation.

Thus the first ten years of actual activities in Pehuajo has been told briefly. Many more details might have been given, but this will suffice to give a general idea of the work done at this first station. What has been done has become history. What the next ten years has in store for this congregation only time will reveal. In the name of the congregation we ask all to pray for the work at Pehuajo.

Trenque Lauquen, Argentina, S. A.

EXPERIENCES WITH CHRIST IN INDIA

III. Physical Healing and Spiritual Teaching

By R. R. Smucker

And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.—Matt. 14:14.

How often do we find evidences of physical help having been given through healing when our beloved Master was on earth! He thought it wise and good to relieve physical suffering. Why did He think so? We can but surmise. Could it be because He knew that people could receive His message better if their physical suffering were relieved, or was it entirely because of His great mercy that He could not bear to see people suffer? The fact remains that He did a very great deal of healing in connection with the earthly part of His ministry. And a bigger fact is this: He has continued His miracles of healing to the present time. Power called forth by prayer has healed many a sufferer and will continue to do so. Just now there comes to mind a remark made by a doctor at the hill station, Landour. At Landour is located a school where many missionary children attend. That doctor said he would never again say positively that there was no hope for a patient, for he has seen people recover so often when there was no earthly hope for them. A great heavenly hope was their refuge.

As missionaries in India, we find that the work is of a very diversified nature. One must be preacher, pastor, builder, architect, teacher, student, etc. But in no case do I personally feel so helpless as when a sick person comes for treatment. I, an unskilled man, am asked to prescribe and treat the human body, this greatest of all of God's work, created in His own image. One makes a mistake in building—well, that can be torn down and rebuilt or left as it is. But when one deals with life—ah, that is another matter. Many are the times when we have wished a doctor were present. We find that God does help in a marvelous way. Decisions are made and things prescribed that cause us afterwards to question, "How did I ever know that?" or, "Why I did not know I knew that," or, "Just why did I ask those questions in the way I did?" etc. Truly God does sustain.

For instance, the other day we had an experience, that while very blessed afterward, was rather wearing as we were going through it.

At two o'clock one afternoon I was called to a village two and a half miles away. I found a lad suffering with what I called acute indigestion. He was unconscious and had a burning fever (105⅘). He was tossing and moaning and grinding his teeth and was, withal, a very, very sick little boy of five years of age. I stayed with him quite a while and then came home to have a meeting with our Bible men and women. I had told the father to call me before eight o'clock that evening if the child was no better. At ten they came and said he was much worse. I hurried over and stayed with him till a little after one o'clock. How I did pray that the child might be healed! The poor laddie was suffering intense pain and grinding his teeth and throwing himself about so much that I thought surely he would wear himself out before we could quiet him. I went back the next morning, almost dreading what I would find. The things that were bothering me were: Am I doing the right thing? Is my diagnosis correct? Are the correct medicines being given? etc. I found the lad resting easier. Had he passed away during the night it is but natural that thoughts would have come that we didn't do the right thing. I could not leave him and go after the doctor; he was too sick. I got his fever down and his bowels to function. I told the father that I thought the boy was out of immediate danger but that if they wanted me to I would go and get Dr. Friesen and take her back again. They were willing, and so I hurriedly went for her. To my intense relief she confirmed my diagnosis, leaving a medicine I did not have. To pass lightly over the next few days, the boy now has no fever. Yesterday for the first full day he was free from fever and will soon be normal again, we trust.

Two days ago I took one evangelist with me and we had a praise and thanksgiving service before the bed of the boy who was lying there taking it all in. We sang songs and then I spoke in a soft tone and told them just what the Father had done for them and that they should thank Him, not us. The father was much touched and said he does thank God, that it was only through His mercy that the child was spared. God permitted us to prescribe and blessed our medicines, so the father said. After prayer we sang, "Jesus loves me, this I know." The father helped us sing it in a deep bass voice.

This man is the husband of the sister of the former king of this district, or rather of the Zamindar. He is a huge man for stature, the biggest Indian I have ever met, I believe. He has a wonderfully strong personality and has been working secretly against us in his villages. But now we hope he has been won as a permanent friend. He is a staunch orthodox Hindu. Whether he will accept Christ himself or not remains to be seen. We ask for the present that he let his followers or farmers listen to the Gospel and that he refrain from later going and planting poison in their minds, as he has been doing. We thank God that this lad is recovering, and hope that it will mean a wonderful blessing for that family and for the entire community. Such experiences are rather wearing on us though.

It certainly is true that giving medical aid does cause people to want to listen to the Gospel story. It wins them for firm friends and they will respect us and listen to our message. For instance, the school teacher referred to in the article on Evangelistic Experiences was won as a friend through medicine, or at least through treatment. One day, some months ago, a man came running and called us. Taking an evangelist we hurried over to his village in the Ford. Across ravines and through the jungles, up and down we went. We found him a very, very sick man indeed. He had a temperature which I took at 106. We certainly prayed over him. As nearly as I could tell he was suffering from pneumonia, at least, that is what we treated him for. Either the Lord blessed the medicine, or blessed the man in spite of the medicine, for after the third hypodermic, given daily, the man began to mend. Eventually he got well enough that his brother took him to his father's village to regain strength. If God had not intervened that man would have died that day I am sure. About three weeks later this man came to us as a friend, bowed down with grief. I saw at once that something serious had happened. I inquired and found out that when he went to the village of his fathers he found all his folks well. But they took fever just as he had and got choked up in their lungs and died—five people within two weeks. They were his brother, his own only son, his aged father and two others. The poor man was broken with grief. But the thing that I thanked God for was that he turned to me, his friend. He openly said that if we had not come that day he too would have died. Just what the disease was I am not sure. I told Dr. Esch about it and he thought it might have been a specially virulent form of influenza, turning into pneumonia. Suffice it to say, that man did drink in the Gospel. (See article No. 2 of this series).

Permit me to relate two experiences showing how the Gospel can be furthered, and also how we hinder it at times, by our lack of faith. We say it to our shame and regret. More than once have we prayed for forgiveness for our lack of faith in the second experience.

A father came to call us to see his son a few years ago. We were in an outstation. The son had a tubercular thigh bone. I told the father that the thigh was away beyond anything that I could help, that the bone was infected. At least I thought it was tubercular. I probed the wound one day and it went clear to the bone, the bone feeling rough to the probe. I again told the father that I could not undertake the treatment, for the boy was very weak. I feared that he would die anyway, and that they would blame us for it. I thought I was doing the best for the Kingdom. In the end I refused to undertake the treatment, urging them to take the boy in to Dhamtari to Dr. Troyer. They refused, and in due time the boy died. The father and his relatives turned absolutely against the Mission and Gospel teachings. When we came, they would go. It they were seated in a group and we came and sat down too, up they got and had work elsewhere. When we called at their home, they would say they had to go now, and go they did. How our hearts were made heavy! Did we do wrong? What would you have done, dear reader?

Some time later another father came to us for help for his son. This time we again thought it was a tubercular case. It was a diseased kneecap this time. The boy was about seven or eight years old. I also told this man I could do nothing. I persuaded him to take the boy to Dhamtari to Dr. Troyer. Soon they were back again, begging us to take up the case. They reported that Dr. Troyer had told them they would have to stay there for several weeks and allow him to strengthen the boy so he could operate on his knee. This the father said they could not do. He was a shopkeeper and quite an influential man. He came day after day and begged. We refused till the Spirit began to trouble us. Were we doing right? True we were not doctors, but God was the greatest Healer there ever was. With Him back of us why should we have feared? ("O ye of little faith.") Still we refused. Finally we thought of how we could not preach in his village because of the hostile attitude there, this village being especially hostile to the missionaries. We had stopped going there because our messages were not being received, and there were scores of villages where people would listen. Then we had to think: "Was this the Lord's leading to open that village?" And here we were refusing to help. So after prayer and deliberation we called the father and told him we would do what the Lord gave us to do, and that he should bring the boy every day. He did his part faithfully. Under the driection of Dr. Troyer at Dhamtari (miles away) we treated and rubbed that knee, fed the boy tonics, and worked to straighten the leg. The lad could not walk because the tendon seemed thickened and shortened. The leg was drawn back to his hip. Weeks and weeks passed with our faith growing and the father becoming more optimistic daily. One day the father came and joyfully told us that the boy had walked a few steps that morning. He was our warm friend. You should have seen his face shine. He invited us to come and eat at his house. We said we would come on Monday. As we neared the village some people met us and said they wanted to know why we came. (I suppose they meant, "Will you sing your Jesus' songs again?"). They were not particularly friendly either. We said that we were going to eat at the shopkeeper's house. They would not believe it and followed us. When we had finished the meal we sat and talked. They were overjoyed to think that we had eaten a meal here. No enemy ever invites one for a meal. Only friends do that. We realized that this man was our friend. Our host served us with his own hands. He would not let his women folks serve us. When we went home we saw that a large group of people were siting waiting for us to come out to see if we really had eaten there. The attitude of that village changed and then people listened to the Gospel stories with attention and interest.

Had our faith been equally great in the instance of the lad with the diseased thigh, who knows but what that family would have listened too? If one only knew. Surely it takes a faith that will stop at nothing short of God's command.

(Continued next month)

MAKING OUR BODY A FIT TEMPLE FOR GOD

(I Cor. 3:16, 17; 6:19, 20)

Every one of us should consider what God has said and purposed concerning our bodies. They are really the house in which a tenant dwells, the Spirit, tenant and so the avenue through which the Spirit can manifest itself. Using the illustration from the Old Testament, the body is the temple. The Temple was the place where God dwelt, where He was worshiped, served, and where He manifested Himself. In the two Scriptures the fact that blood-bought and blood-washed believers are God's habitation is emphasized. It is necessary, that we know what God says about these bodies: Because they have a relationship to the Spirit, they are a residence, they have a responsibility, and will have a reward.

The Cost. When Jesus Christ shed His blood for our salvation, He died both to put away our sins and to purchase our lives. "Bought with a price." God's value of us is the blood of His Son."

The Cleansing. Realizing that we are not only "Bought with a price but also bought for a purpose, of God, we must be clean. John 15:3; Isa. 52:11. Clean in act, clean in habit, clean in thought, clean in word, clean in aim or motive. Jesus Christ can make us and keep us clean.

The Claim. We are Christ's purchased property. "A peculiar (purchased) people" (I Pet. 2:9). Note what the Word says we are. Look up these Scriptures, "Ye are." Eph. 5:8. Matt. 5:14-16. I Cor. 6:11. Is not it blessed to know that we are His instruments, His tools, to be taken up and used for the working out of some wonderful eternal purpose? Who would not be at his best, for such an honor? To be used by such a Person, for such a purpose, God's glory, is the one objective of the believer's life; and since He can and will be glorified in our bodies, they should be presented to Him (Rom. 12:1), purified for Him (Heb. 10:22), possessed by Him. I Cor. 9:27.

The Control. When we give ourselves to God He will control us. As God indwelt the Temple and filled it with the Cloud of Glory, He was worshiped, served, glorified there; so in the believer. We are His temples, and the habitation of God. The temple was for God. So are we. The temple was to be clean. So are we. The Temple was separated unto God. So are we. The Temple was for the service of God. So are we. The Temple was separated from all common uses and purposes, and kept for God's indwelling, His holy service. When we are clean we are vessels unto honor, meet for Him. II Tim. 2:21.

What honor Christ has conferred on the body by redeeming it; resurrecting it; claiming it, indwelling it, controlling it, using it in His service! How ought we to treat this His property? With propriety and purity.—Selected by Sarah Lapp.

FOR 1931

By Ursula Miller

Time for the New Year once again
New visions, hopes, and dreams,
Time to ask God about every plan
And letting Him reign supreme.

Time once again for a blessing
Which comes from being kind.
And oft each for other confessing
Our deep love, and being blind

To faults of those who are trying
To glorify God, and be
A friend to those helpless and dying;
A friend in sincerity.

Oh, time once more for the New Year;
More love and less of hate.
A heart to pity but none to sneer,
And grace to work or wait.

Oh, time, high time this blest New Year
To love God in heaven above,
And to give a smile and a list'ning ear
To any who need our love.

Hesston, Kans.

THE BETTER WAY

Pray don't find fault with the man who limps, or stumbles along the road unless you have worn the shoes he wears or struggled beneath the load. There may be tacks in his shoes that hurt, though hidden away from view; or the burdens he bears, placed on your back might cause you to stumble too. Don't sneer at the man who is down to-day unless you have felt the blow that caused his fall, or felt the same that only the fallen know. You may be strong but still the blows, that were his, if dealt to you in the self same way at the self same time might cause you to stagger too. Don't be too harsh with the man who sins, unless you have not sins of your own. For you know, perhaps if the tempter's voice should whisper as soft to you as it did to him when he went astray, 'twould cause you to falter too.—D. Carl Yoder.

EDUCATIONAL

HISTORIES OF LOCAL CHURCHES

I. The Beech Church, near Louisville, Ohio

By Alvin Schloneger

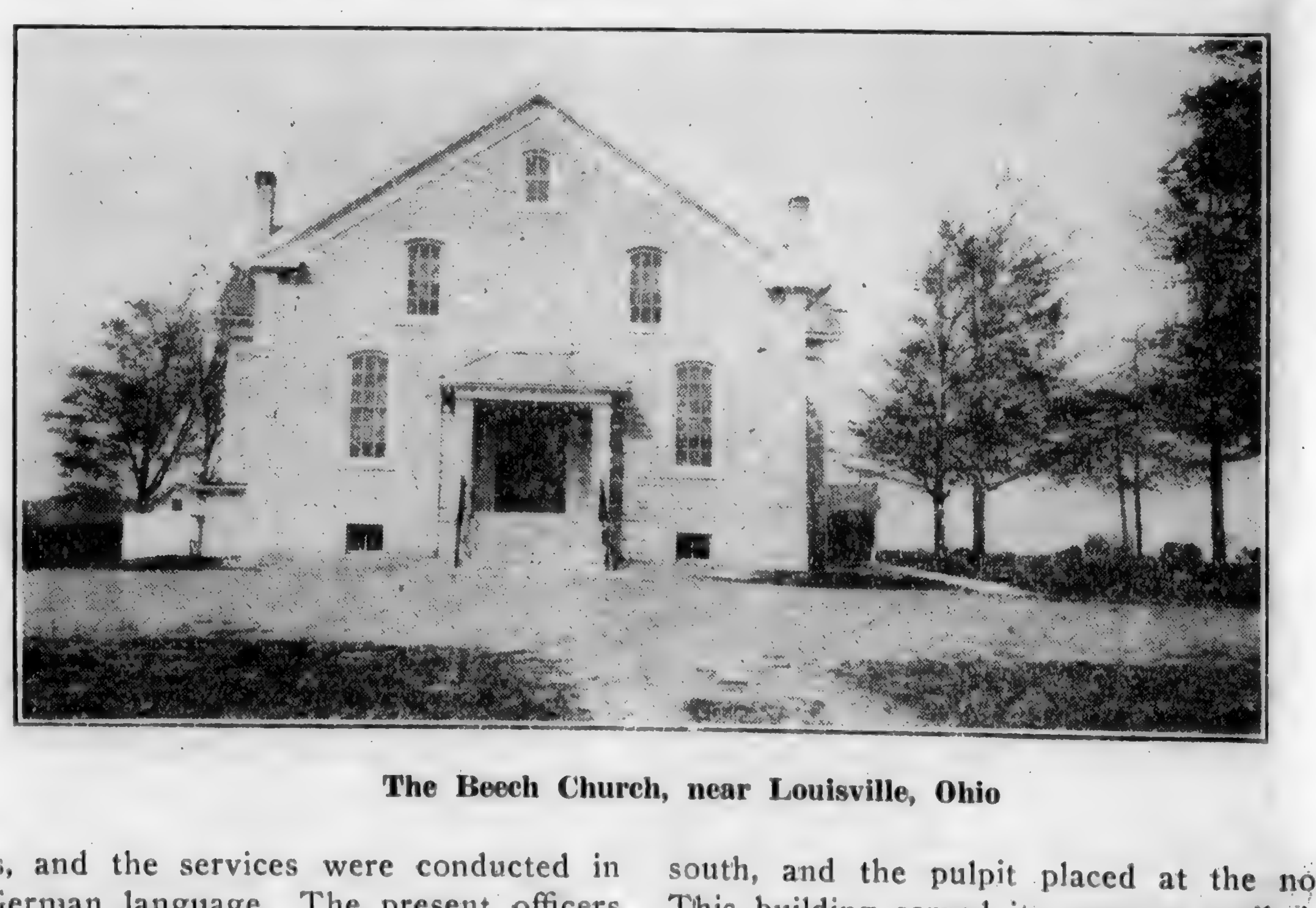
One of the prosperous Amish Mennonite communities in Ohio is in Stark County. Very few families after settling here have ever left the community. A number of people have left the Church, but there has never been a great division. A number of reasons account for the prosperity of this community: the land is especially adapted for dairying and trucking; and Canton, one of the larger cities in Ohio, is only about ten miles away. Being so near a large city gives them a good place to market their products. At the time the first Amish settlers moved here, Canton was only a small town, and the farmers to market their grain would pass through Canton on to Massillon, a distance of twenty miles.

The first immigrants were Michael Schloneger, John King, and Jacob Conrad, who with their families settled about four miles east of Louisville, in 1823. They came from Canton Berne, Switzerland. Other Amish Mennonites soon joined them, and they built a small log church house on Michael Schloneger's farm. Some of the people who came later were, Klopfensteins, Yoders, Linders, Schmuckers, Millers, Bechers, Krabills, Ramsyers, Sommers, and Grabers. The church was soon too small, and until 1877 all meetings were held in the homes of the members.

There was also an Amish settlement near Richville, a village about three miles southwest of Canton. The ministers from the church near Louisville often assisted in the church work at this place. John Schloneger would often travel this distance of thirteen miles on horseback, even in the coldest winter weather. Church at this place was later discontinued, and those members who still adhere to the faith had their membership transferred to the congregation at Louisville. Among those living near Richville were the Kropfs, Sommers, Garbers, and Millers.

Some of the early leaders of the Church were Joseph Ramsyer, minister, and David Maurer, deacon. John Schloneger, son of Michael, was the first ordained bishop. He was ordained in 1848 and died in 1859; having been only forty-four years old. For a number of years David Maurer, deacon, was the only leader, but he was assisted in the work of the Church by Abe Mast and Mose Miller of Holmes County. In 1863 Michael Schloneger, Jr., (who was born on the ocean) was ordained to the ministry, and in 1870 he was ordained bishop. Other leaders of the Church were John Sommers, minister, ordained in 1888, died in 1915; Daniel Schmucker, deacon, also ordained in 1888, died in 1925; J. A. Leichty, minister, ordained in 1903. He has since moved to Orrville, but still assists in the work of the Church. Joseph Becher, a minister, died in 1904. The present leaders are O. N. Johns, bishop; John Miller, and Alvin Hostetler, ministers. No deacon has been ordained since the death of Bro. Schmucker. After the death of Michael Schloneger in 1906, the church had no resident bishop until O. N. Johns was ordained in 1925. At that time Bro. Johns was superintendent of the Canton Mission. During the time the Church had no resident bishop, Benjamin Gerig and J. S. Gerig of Wayne County were the acting bishops.

The first Sunday school was held in 1888. Even at this time there was great opposition. It was only through the work of the ministers, who saw the need, that the Sunday school was started. John Sommers, minister, and Daniel Schmucker, deacon, were the first superintendents. John Sommers served six consecutive years. Until about 1900 Sunday school was held only every two weeks, and the services were conducted in the German language. The present officers are, Mahlon Krabill, superintendent, and Walter Becher, assistant superintendent. Bro. Krabill, is superintendent of schools in Louisville. There is a primary department with Mrs. O. N. Johns, superintendent and John Sommers, assistant. The primary department meets in the basement in a room that has been constructed for this purpose. They have their own opening exercises, and meet in the auditorium for the church services. Teachers' meeting is held on Sunday morning, a half hour before Sunday school begins. The school has gradually increased in number, and at present there is an enrollment of three hundred eighty-nine.



The Beech Church, near Louisville, Ohio

The first Young People's Meeting was held in 1904. This is also divided into two departments, an adult and junior. The juniors meet in the basement each Sunday evening, studying such subjects and parts of the Bible as will be of interest and help to them. After the program they meet with the other department for a sermonette by one of the ministers. Monroe Hershberger is superintendent of the Young People's Meeting, and Amos Schloneger is assistant; they have charge of both departments.

In 1877 it was decided to build a church house; the membership had increased to such a number that it was nearly impossible to have meeting in the homes. This building is the main part of the present structure, and is located four miles northeast of Louisville, in Nimishillen Township. It was a brick church, with the entrance on the east end and the pulpit on the west. In 1908 an addition was built to the south side, a cement basement constructed, and two furnaces installed. The entrance was changed to the south, and the pulpit placed at the north. This building served its purpose until April 1, 1929, when a wind storm blew in the west gable. Instead of merely repairing the gable it was decided to build an addition to the north side and to remodel the whole building. Nearly the whole interior was replastered and refinished, and the old benches were replaced with new ones. The gable was repaired, and the outside of the whole building was stuccoed. About eight hundred people can be accomodated with seats, and there are also three Sunday school rooms, and a minister's room in the new part. This is one of the best equipped Mennonite churches in the state and should serve its purpose for many years. The cost of remodeling the building was approximately $15,000.00 and the entire amount was subscribed prior to the day of dedication. About nine hundred people were present at the dedication on October 6, 1929. J. A. Ressler of Scottdale, Pennsylvania, preached the dedicatory sermon. During the time the building was being remodeled, Young People's Meeting was held at the Canton Mission; this being a conjoint meeting. The church and Sunday school services were held Sunday afternoons in a Brethren church house, two miles southwest of Louisville.

Some of the activities of the church are; a mixed chorus of nearly thirty-five members, under the direction of the bishop; a number of Sunday school classes support orphan children in India, and a great work is being done for different mission stations by the sewing circle. Prayer meeting is held every two weeks, and this meeting is followed by Bible study in charge of the bishop or ministers. An executive board composed of the bishop, ministers, Sunday school superintendent, and the trustees of the church have general supervision of the various activities of the church.

Louisville, Ohio.

THE CHRISTIAN HOME

I. Fundamental Requirements of a True Home

By Erma Miller Erb

This is the first of a series of articles by Sister Erb. We are sure that her discussions of the various phases of home life will be of interest to every one, for where is the soul whose heart does not beat a little faster when "Home, Sweet Home," is mentioned? You will be interested in watching for her article each month.

When day is done and I reach my gate,
I come to a realm where there is no hate,
For here, whatever my worth may be,
Are those who cling to their faith in me;
And with love on guard at my humble door,
I have all that the world has struggled for.
—Guest.

Where we love is home,
Home that our feet may leave,
But not our hearts.
The chain may lengthen,
But it never parts.
—Holmes.

Home! What an array of memories throng the mind at the mention of the word! The rambling rosebush on the sunny side of the house—lilac bushes where catbirds loved to nest—rainy afternoons in the attic exploring the accumulations of a generation gone by—an old orchard of gnarled and shapeless trees whose wide spreading branches graciously permitted access to a view of the turtledove's eggs—even the mystery that surrounded the old wardrobe near the close of the year, comes back to mind. These have to do with surroundings mostly, and pleasant ones to be sure, but they cling to our memories of childhood, and who will say that pleasant surroundings do not contribute to the happiness of little children?

Alone they do not produce the true home atmosphere, which is the criterion of a real home, but these pleasant surroundings do manifest themselves in the lives of the children and influence those who enter the home. Pleasant surroundings and a happy atmosphere combined do indeed make a pleasant home. The growing divorce evil reminds us forcibly of the half orphans who are not only thrust out of the surroundings of a real home but out of the atmosphere of mutual confidence and cheerfulness which is their right. Fannie Hurst states without qualification that "what troubles the world most to-day is to learn how men and women can live endurably in wedlock." If this is true, and it is in part, else it would be impossible for the divorce rate to grow as it has of late years until now one state has a divorce to every two and one-third marriages, then surely the subject of home should occupy a large part of our thinking.

A saintly old woman thinks that perhaps conditions to-day are a result of not thinking enough before marriage. However, there is a great deal of thought given to the home, but perhaps not enough to developing the home atmosphere and making it the first place of discovery and achievement. Magazines for the home are numerous, but on looking through them we find that most of the space is taken up with articles on furniture groupings, landscaping, color schemes, and other legitimate things for the home, but which, in the main, affect only the surroundings.

It is possible to see upon entering a home whether the house or the home take precedence, whether inmates or house are servants, in fact, whether materialism and worldliness supersede family comfort and eternal values. Setting up a home is a great deal more than filling hope chests, owning a house and so many acres of soil, and more than buying and arranging furniture according to some generally accepted styles. The real home atmosphere is gained when cheerfulness comes first and achievements and possessions last. Some time ago we observed a little boy of two summers playing busily at the foot of a stairway, out of the way of his mother who was as busily engaged in labor as he was in play. Suddenly he looked up, his mother smiled, and his big blue eyes fairly shone as, his face wreathed in smiles, he happily resumed his play. It was just a little everyday incident, but what a recompense for labor!

"A home is a firelight and children's faces;
Wanting these, a palace is a hovel;
With these aglow, a cottage is the palace of
a king."

To gain the atmosphere of good cheer there must be some solid foundation, and we find that real homes everywhere, regardless of location, financial circumstances, and taste have the same basis. Christian love in all its manifestations of unselfishness and coöperation inspires, upbuilds, and upholds. Knowing that some one really cares is an added encouragement to doing one's best. How important this is in a child's habit-forming years! As an example, back of the careless pupil, both in school work and attendance we find parents who are not concerned about the monthly report, and who are disinterested in the little everyday affairs of school life.

Both for corroboration and enlightenment I asked a few homemakers what they consider the real basis of a true home. Of two mothers who have reared large families to manhood and womanhood, one replied that both parents must live true Christian lives in the home and there implant a love for God's Word. She also mentioned regular church attendance, family worship, and good reading as aids. The other said that children are a gift from God, and the most important thing is to render obedience to God. This is just a simple statement of truth, but this great grandmother has lived to see the fruits of her life of obedience in the lives of her children—numbering seven loyal church workers, including one minister of the Gospel.

A younger mother emphasized the fact that a true home must be a Christian home —true to God in order to lay the foundation for godly lives. One of the most active little mothers that I have ever met emphasizes strongly the importance of putting first things first, and of all things she places the Spirit of Christ first, not theoretically but in practice. Love, cheerfulness, and hospitality follow naturally.

The youngest mother in the group agrees with the older ones and among other suggestions advances one we shall mention—that members of the home give up their own whimsical notions and uncongenial traits of character for each other. Following up the reasons given for beaking up homes as found in newspapers from day to day shows how often this is given as the cause.

The homemakers quoted are scattered throughout three states, there is a difference of nearly sixty years of age between the oldest and the youngest, and their financial circumstances vary, but as we expected the ideals are the same. Modes of living and methods of training change and will change, but there is no satisfactory substitute for the home and its fundamental requirements and there never will be. The homes that extend their influence through hospitality, that maintain a cheerful atmosphere within, must have the same foundation.

The home fills a place in the earthly kingdom as a unit of government, producing good citizens. Spiritually speaking, it is a type of the heavenly home for which it is preparing eternal residents. Whatever the place we fill in the home, may we realize that our moods are reflected in its atmosphere, and may each morning find us more eager to live out the new day acceptably to God.

Wellman, Iowa.

THE NEW HUTTERITE BRUDERHOF IN GERMANY

By Harold S. Bender

LAST summer the writer had the privilege of spending a week-end visiting the new Hutterite "Bruderhof," in Middle Germany, called "Bruderhof-Neuhof," which is located at the edge of the Rhön Hills, sixty miles northeast of Frankfurt. Having been much impressed by the experience, and believing that this modern revival of old-fashioned Hutterite principles would be of interest to our readers a brief account of the visit is here presented. This account will probably be of particular interest just now, since the leader of this "Bruderhof," Eberhard Arnold, is at present on a visit to the Hutterites of the United States and Canada, in the course of which he visited Scottdale, and several other Mennonite centers.

It was on one Saturday afternoon in early June that I reached the little town of Neuhof, in the district of Fulda. I did not know how to recognize the "brother" from the "Bruderhof" who was to take me to the farm of the Brotherhood, but as soon as I spied a sturdy, friendly looking man in simple, plain clothing, and with a good-sized beard, I judged at once that this must be my expected friend, and so it was. Adolf Braun, the manager of the farm, had come to meet me with team and wagon (an auto is too expensive for the Brotherhood at present), and had already made a number of Saturday purchases. We had a very pleasant drive into the "back country," up into the hills of the Rhön. The long ride gave me much opportunity to learn Adolf Braun's life story, as well as to become partly acquainted with the life on the "Bruderhof." Braun had formerly been a Baptist, but had become dissatisfied with his group after the war, partly because of their attitude on the war question, and for other reasons. He had been with the Brotherhood almost from the beginning. Through him I received a very good impression of the quality of the life on the "Bruderhof," for Adolf Braun was the soul of kindliness and Christian charity, a consistent representative of the simple, plain principles of the Brotherhood.

Eberhard Arnold, the leader of the group, had been absent on business in Frankfurt, but met us as we were almost at the "Bruderhof," so that we drove the last two miles together. At last we reached the "Hof," away back in the midst of fine natural scenery, with splendid views out over the hills, quite a distance from the nearest village and with no close neighbors. The buildings of the "Bruderhof" consist of a group of three modest houses about a central court, and a few scattered smaller buildings, workshops, and a barn. The three buildings about the central court are the living quarters, and contain also the school rooms and the common dining hall, in addition to living quarters for the families and single members of the Brotherhood.

On first sight the buildings seemed to be small for the number of people in the group, and otherwise inadequate, although very neat. The furniture was also very meager, though in good order and repair. I soon learned from Eberhard Arnold what I had suspected, that the "Bruderhof" was really living in poverty, in need, and that much as they wished they might be able to build better and larger buildings, with better furnishings, they lacked adequate finances. They had bought the small farm with its buildings in a sadly rundown state a few years before, in 1926 I believe, and were working hard to improve the land and the buildings. They were succeeding visibly in their purpose. It was in connection with this fact of the poverty of the Brotherhood that I received one of my strongest impressions, namely the devotion of these people to their faith and their principles. Many of the members of the Brotherhood formerly had good positions in the world, as school teachers, as social workers, as laborers, and otherwise, but they had surrendered everything and were willing to suffer and sacrifice and bear hardship for the sake of their cause,—this in addition to the misunderstanding, criticism and abuse, from society in general. I do not think the friends on the "Bruderhof" will object at all to this mention of their poverty, because it is an honorable poverty, and they, least of all, are concerned with "worldly goods," since they have given up the principle of private property. However, they do have hard times, and, as Eberhard Arnold said, in the winter and spring until the new garden and farm products are available they often have but very little to eat. Yet no one complains.

But to go back to the narrative. When we arrived at the "Bruderhof" I was impressed at once by the spirit of simple brotherhood and evident love which existed. They were as one great family, from young to old. And I felt this spirit the longer I was among them. Forms and formality were done away with, "Sie" had disappeared and been replaced by the familiar "Du," even with visitors. First names were used, titles forgotten (although Eberhard Arnold is a university graduate with a Ph.D.), stiffness and all signs of vanity and pride were gone, and in their place was a simple, hearty, friendly good cheer and a spirit of true Christian charity and regard for one another. The spirit of fellowship (Gemeinschaft) is very strong in the Brotherhood, as it must be if such a group is to exist at all. Private property is abolished, and a community of goods set up in its place, where all must live and work together for the good of all. I could not help but wonder whether the possession of money and property is not after all a great enemy of Christian love and fellowship, and was reminded of the word of our Lord, "How hardly shall they that have riches enter into the kingdom."

I have already referred to my impression of the simplicity of the people and the life of the Brotherhood. This is also marked in the clothing. As I learned upon inquiry, there is no compulsion in this matter, no required forms of clothing. Nevertheless the members dress much alike, and all in very simple fashion, in plain, modest apparel. The married men wear beards, for the most part, although this is also not required. Jewelry and ornament are not seen. It was a relief to enjoy the simplicity of life, including the clothing, of these good Christian people, and get away from the fashions and pride of display of the world in general. Here again I was made to wonder how much we have become slaves of fashions and customs of clothing, to the detriment of simplicity and sincerity, and even comfort. I refer here not only to the vanity of prevailing fashions, but also to the foolish customs into which we of this age, both of men and women, have fallen, and of which we ourselves are perhaps not conscious. I was also made to wonder why we prefer to wear only the dark and somber colors, or why we prefer heavy and fine fabrics, instead of the coarser, natural fabrics.

I mention some of these points partly to indicate the strong impression made by the life of these people. Here in the "Bruderhof" they really live an unworldly life, separate from the world, a separation in comparison to which we Mennonites who emphasize unworldliness are still quite worldly. The life here was and is so different from the ordinary life, even of Mennonites, that I was forced to reconsider the life which we live, and the spirit which animates our Brotherhood. The power of the testimony of the life in the "Bruderhof" was so strong that I could not help but think along these lines, even though there was no attempt made in any way to "work" on me, or to "convert" me to the principles of the Brotherhood. Again and again the thought came to me, how many of our modern Mennonites would be willing to sacrifice as these people sacrificed, and do it with joy and unwavering faith in the truth and right of their principles?

Several meetings were held during my stay in the Bruderhof on Saturday and Sunday, one of which took the place of our regular Sunday morning service. Great emphasis is placed on singing, and the group has a hymn book of its own. Eberhard Arnold, as the leader, is the spokesman, the preacher of the group, the "Diener am Wort." After his talk in the morning service, at my request, the meeting was turned into a sort of testimony service, in which the adult members told how they came to accept the principles of the group, and what experiences had brought them to where they were. This meeting was very valuable to me as it gave me an insight into the inner forces at work in the group. The background of the different members was quite varied. All had been shaken loose from their previous life through the upheaval of the World War and the years following. Many had gone through the youth movement, seeking something better, tired of the shams and artificiality of the world, and unsatisfied with the deadness of much of the evangelical church life. One or two had for a time been in the Marxistic Communist group in Germany, one or two had been members of other religious groups outside the state church. All had come into the new movement as the result of sincere seeking after a better way of life, and all were members of the new group by deep conviction.

I was also impressed with the depth and strength of the religious life in the Brotherhood. Their whole life is a seeking to do the will of God, and to be His servants and messengers among men. Because of the reaction against the forms of the ordinary church life, they have perhaps gone too far in the abandoning of religious forms, but that does not seem to have hindered their spiritual life, and no doubt they will in time develop their own forms. The Bible as the Word of God is their only authority for faith and life. They practise adult baptism on confession of faith, and celebrate the Lord's Supper.

Lest the movement be misunderstood, I should like to emphasize the Christian and Biblical character of the group, as over against the idealistic. The Brotherhood is a Christian Communism not on the basis of philosophical principles, nor because of their belief that Communism is the ideal world order, or because of their belief in this system as the climax of evolutionary social development, or confidence in it as a workable political system. On the contrary they do not believe in the evolution of human society and of man in general; they do not believe that communism is possible on any other basis than among Christians thoroughly obedient to the will of God. They do not believe that any great number of people in the world will ever be able to meet these conditions, and do not look for world betterment. On the contrary, they look toward the coming of the new world in the return of the Lord Jesus Christ. Their view of the world and the world system is therefore eschatological and not idealistic and evolutionary, if I may be permitted these technical terms, although it is not millenarian.

But lest this account become too long, I must go on to a description of their organization and a brief account of their history. There are many more details which I should like to relate, and other impressions of my visit which would be worth while recording, but space will not permit. It should be mentioned that drinking and smoking are of course unknown, that swearing and harsh language are absent, and that labor and industry are expected of every one. Hospitality is also strongly emphasized and freely practiced in spite of the poverty under which the group is struggling.

First, a very brief account of the origin of the group. Eberhard Arnold, who is the founder and moving force in the group, was the son of a University Professor of Theology. He had secured his own doctor's degree and was offered a professorship, and a pastorship, but preferred rather to work and preach free from obligation to the state church even as a young man. A man of gifts of leadership, he soon became known, and was for a time prominent as one of the secretaries of the German Student Y. M. C. A., and a director of the publishing activities of this organization. After the war, he was unable to continue with this organization because of his radical pacifism and his insistence on the application of the Sermon on the Mount. Refusing to compromise in any way, he and his family finally made a complete break with the organized religious forces of their day, and sought to find the will of God, and to be led to the way which was right for them in full obedience to God and His Word. For a time they were active with many others in a strongly pacifistic and semicommunistic Christian movement associated with the Youth Movement, with its center at Schlüchtern, near Frankfort, and with the Press known as the "Neu Werk Verlag." Soon however they were forced to separate from this group and establish a group of their own which was more radical in its application of the principles of the Sermon on the Mount. At first this group was located at Sannerz not far from Schlüchtern, where a farm had been rented. Gradually the group become more communistically inclined until finally a definite step was taken to establish a Christian Communistic Brotherhood, which ultimately found its expression in 1926 in the definite organization of the "Bruderschaft" with the purchase of the "Bruderhof Neuhof," where they are at present located, not far from Sannerz and Schlüchtern.

At first the group knew nothing at all about the Hutterite Brotherhood in the United States and Canada. Accidentally hearing of them, they began to investigate, and found themselves drawn very much to these people. As they received the writings of the Hutterites, and came into personal touch with them through correspondence, especially with Elias Walter of Macleod, Alberta, the fellowship became more and more intimate, and they adapted themselves more and more to the old Hutterite principles and organization. Finally in August, 1928, they made application for acceptance by the Hutterites of Canada as a Hutterite Brotherhood, and in August, 1929, they drew up and adopted a constitution and regulations altogether in the style and spirit of the Hutterite Brotherhood. The story of this acquaintance between the two groups is certainly very remarkable. The leader, Eberhard Arnold, is now on a tour of Hutterite Colonies in the United States and Canada in order to make the union of the two groups complete.

At present there are about seventy persons, adults and children, on the "Bruderhof." Of this number about thirty are members, twenty-five children, and the remainder children or others placed there temporarily for care. This group is strictly organized on the following basis of a fourfold division. (1) **Full,** baptized, communicant, **life members.** (2) **Novices,** or applicants for membership, who must undergo a one-year period of testing before being admitted. (3) **Helpers,** who come for a longer or shorter period of time to live on the "Bruderhof," and take part in the life and work of the group, but not as members, (4) **Guests.**

At the head of the Brotherhood is the "Diener am Wort," or elder. Under him is the steward, who is directly responsible for the material side of the Brotherhood, and who was in older times called by the Hutterites, "Diener am Notdurft." As assistant to the steward (Haubshalter) is the matron (Hausmutter). Subject to the steward are two foremen or directors (Arbeitsteiler und Arbeitsordner) who are directly in charge of the work on the "Bruderhof." Every member of the Brotherhood has regularly assigned tasks. At present the following forms of work are conducted in the "Bruderhof:" Writing, publication and lecturing; child-training and school; farming and gardening; carpentry and other crafts such as pottery, smithery, saddlery, sewing and housework, etc. Since the number of members is yet small, a number of the crafts are not yet in operation. The only persons who have to do with money are the five higher officials, and here primarily only the steward, who is in charge of all the business of the Bruderhof, and makes all sales and purchases. When one joins the group he surrenders all his property and becomes a member of the group for life, subject to the discipline of the organization.

Finally it should be said that the Brotherhood has a strong mission spirit and has a definite program of evangelization. First of all, evangelization is to be accomplished through testimony to the many guests who come to the "Bruderhof." In the course of a year the number of guests reaches a thousand or more. Further, all contacts of members of the Brotherhood with the outside world are viewed as evangelistic, not so much through direct propaganda as through the influence of the life. Another mode of evangelization is through literature. Finally there is the mode of direct teaching and preaching by the "Diener am Wort" in special meetings, lectures and addresses, as the occasion presents itself. This "Aussendung" is conceived quite in the spirit of the older Hutterite Brotherhood.

The history of the old Hutterite Brotherhood is a remarkable one, going all the way back to Switzerland and Trol, to the time of the Reformation. The Hutterites claim with right a common origin with our own Swiss Mennonite Church in Zurich. In spite of severe persecution, particularly in the time of the Counter reformation, and after the Thirty Years War, 1630—1700, as well as later in the time of Maria Theresa in Austria, they have been able to continue down to the present time, with the maintenance of their historic principles, including a Biblical Christian communism. Almost as remarkable is the story of the rise of the new Hutterite Brotherhood in Germany, without the least connection with the ancient Hutterites. It will be of great interest to watch the future career of this new colony, "Bruderhof-Neuhof."

Goshen, Ind.

"The world is wide in time and tide
And God is guide—
Then do not hurry.
That man is blest who does his best
And leaves the rest—
Then do not worry.—Deams.

THE CHURCH SCHOOL AND ITS PROBLEMS

VI. Educational Objectives

By S. C. Yoder

Schools are primarily institutions of learning. This does not mean that they should not concern themselves with other problems. In fact the sole aim of our schools should not be to crowd the mind with facts and figures that have no relationship to human life but rather to place the student in touch with every source of knowledge that will make it possible for him to live the richest and fullest life possible.

What are the colleges of our land trying to do? What benefits do students expect to derive from a four-year sojourn on the campus of the average educational institution? Both of these are legitimate questions for people to ask. In educational circles there is not much agreement as to what the aims and purposes of colleges are or should be. Some hold to the cultural idea while others attempt to vocationalize the entire curriculum.

What do students expect from the colleges they attend! A study of the average group would probably disclose a variety of aims. Laying aside every other purpose it may be said that in America going to college has become a kind of social vogue. The fact that people are on the campus is not always a guarantee that their presence can be justified. Some of them come to acquire the tools and equipment for further research and study; others to qualify for better paying positions or more desirable occupations. Then, too, there is the social class who come or are sent to be taken care of during the period of late adolescence. They are a problem at home and parents may feel that they are better off at school where there is some restraint and where they themselves may be relieved of the disagreeable task of supervising their conduct, or they may be sent because going to college bears a stamp of social aproval which fond parents desire for their offspring. Some come to acquire a veneer of culture—not real learning but just sufficient to carry them through into a certain social strata where they desire to move —and still others are thrown into the college stream with the hope that the venture may yield them suitable husbands or wives or otherwise improve their standing.

The last class we shall mention is the cultural class that really wants a liberal education and is willing to pay the price for it. The cost is hard work, long hours, exacting study and self-denial. Unless some of the other classes mentioned will pick themselves up along the way this last one will be found at the top in the course of time.

What then should the college try to do for those who come to her with such a multicolored array of objectives? In reply we quote from Dr. Leroy Allen who says, "The function of the college is to give a liberal and cultural education." This is probably as satisfactory an answer as we can find, but when we come to define the terms "liberal" and "cultural" we shall likely encounter difficulty and find ourselves confronted with a variety of opinions.

Dr. Good, former President of Ohio State University, defines a liberal education as one "which aims at freeing men from their besetting ignorance, superstition, narrowness, selfishness, and vulgarity, which aims to make them widely informed, sanely critical, broadly tolerant, gentlemanly."

Former President Burton of the University of Chicago held that the business of the college is fundamentally the development of a character which is capable of participating in a large way in the things of life, that first of all the college ought to enable all of her students to place themselves in life, to teach them to think, and to aid in the development of character.

So far the definitions we have quoted have largely to do with the cultural side and the question is raised whether a cultural education may have a practical value at all. In this matter Dr. Burton continues, "In naming those things as the chief functions of the college, I do not wish to be understood as denying that a college education may have an occupational value, or even as affirming that the occupational preparation must be merely incidental or indirect. I rather believe that when we have studied out our problem of college education a little further we shall discover ways in which much of what we do in the college course, if not all of it, will have a double value, on the one hand adding to the student's knowledge and cultivating the power of discovery and the spirit of research, and on the other hand by means of these things directly preparing him for his future occupation."

In addition to the above we may well emphasize the development of character. The average home, which was one time the strong hold of Christian idealism, and a potent force in the education of children, is too badly broken up to wield much influence to-day. The college, which is the child of the Church, has as a rule concerned itself with other things and cast aside its responsibility as a teacher of ethics and morals. At present it seems that all that in the past was esteemed, and honored, and revered, is being challenged in the classroom and laboratory. Young men and women, who are approaching manhood and womanhood, are facing a world that is being shaken and adrift as it has not been for generations. Ideas of what constitutes the fundamental things are in a flux and the student finds himself with nothing to tie to. In this it is my opinion that the age-old anchorage—the religion of Jesus Christ—still holds and that the college that is quick to see this and hold on to it will render the generations of the future a service that will be most valuable although at the present it may be little appreciated. Engineering or Law or Medicine or Chemistry may offer people a trade or profession that is valuable but all of them together offer little consolation to the Soul, and yet this last is most important.

As a people we have little control over the school situation of the country, but we do have control of our own institutions and our own homes. If the schools of the state or of other denominations can not or do not furnish us the ideals we desire, we can turn to our own. In this respect we realize that many of our people are too easily satisfied with schools other than our own. The cost is considered of primary importance, and the things we stand for are secondary. Many would rather jeopardize the ideals to which we have held for four centuries in order to save money or have their children near home. This is no way to preserve our faith, which is our most precious heritage, nor is it helping our own work in the way it deserves help. Too many, far too many, of our own people have little feeling for the institutions the Church brought into existence and are ready to substitute anything that better suits their conveniences.

What, then, may we expect to find in our own institutions of learning? The aims of our colleges is perhaps best stated in the excerpt from an article that appeared upon the reopening of Goshen College in 1924.

"The college must offer to all men an opportunity of securing a broad but true education, under Christian influences, supervised and directed by men and women who know God and believe in and love the Church and her principles. It shall endeavor to build strong and rugged character, founded not on the philosophies and speculations of men, but upon the foundation of Christian principles and virtues, supported and maintained by a conscience, rooted in and based upon the eternal Word of God. It shall endeavor to seek out truth and enable its students to recognize it wherever found. It shall seek to develop within the student the capacity to think for himself and think correctly. It shall assist and guide him in his search for knowledge, that he may acquire, thoroughly, a comprehension of those facts and principles, which scholars and students, through the ages, have acquired by long experience and tedious labors. It shall urge him on in his search for new truth which is still hidden away in the universe. And last, but by no means least, it shall be the firm purpose of the college to give to each student such a knowledge of Christ as will result in a personal experience of salvation and enable him to have a true conception of his relationship to God, to the Church, and to his fellow men."

This should be the aim of our church school. It is both liberal and cultural. It embraces the idealistic and practical, the cultural and the vocational, and is bidding for the patronage of all who love the truth and the principles our fathers left us as our choicest heritage.

Goshen, Ind.

There are 21,000,000 pupils enrolled in Sunday schools—only 3,700,000 fewer than all the pupils in all the elementary and secondary public schools.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Better service for the Lord in 1931 than in the past ought to be the desire of every consecrated Christian. We can render such service if we will. Perhaps there is some one who has had such a sad fall during the past year that they are utterly discouraged as to the hope of ever doing better service or at least service equal to what they have experienced in the past. Remember that our hearts are seen of God. What may seem of no value in the eyes of men may be highly esteemed in the sight of God. If by your failures you have not yet gained the confidence of men, you have still a very large service that can be rendered in the closet of prayer. Perhaps too many servants have relied upon the activities of tongue and pen and works that make a show before men and not enough in that field unseen by men which nevertheless does count with God. Many workers are toiling for the advancement of the cause in many activities. If you have a vision of the field of service and are hindered for any cause of engaging in anything like it yourself, why not set apart a large service to God in the field of intercession allowing the Holy Spirit to use you as He will? Our every activity will be accompanied with greater power if we give enough time to prayer. Yea, let every activity and service be saturated with the prayerful thought in harmony with the will of God.

In the Topics for this month you will notice a beginning of certain classes of topics that will be found to continue in some form throughout the year: Christian Life, Junior, Doctrinal, Seasonal. Junior topics come monthly. Christian Life or Consecration come as often or oftener. Doctrinal topics have a special distribution throughout the year. Scan the list of topics to see what is ahead and it may help you to work with a clearer vision with what is at hand.

During the month of January we take up a topic of **Standards of Our Young People's Meetings.** It is well to take a look at the standards and make some plans for reaching these standards in our own work. If we find that we are far behind them, there should be a patient attitude in relation to others whom we would like to see running the race with us. Joshua and Caleb were worthy and ready to enter the land of Promise at once, but because Israel was not in condition they suffered with them so as to bring their children to the place where a nation could enter. And this term in the wilderness with the thousands of Israel was not lost time as far as the consecrated men were concerned. Neither will our time be thrown away in patiently working with those who are slow of heart to enter into all the standards and ideals of God's work.

May the Lord inspire many of our Young People with a greater vision of the opportunities before them and let them make the work of this year richer because of lives that are in position to receive God's blessings.

BIBLE STANDARDS OF LIFE—HONESTY (Jr.).—Lev. 19:35, 36; Rom. 12:17; Eph. 4:20-28

Topic for January 11

MOTTO

"Providing for honest things, not only in the sight of the Lord but also in the sight of men."

MEDITATIONS ON THE TOPIC

I. Honesty is a quality that we cannot get along without. Like the backbone in a man's body, if it were broken, would disable the whole body; so honesty, if it is lacking, disables the work of society and destroys the standing of men with God.

To be honest we must be truthful in our words, fair in our business, fair in our play, faithful in all our work. An honest child is obedient to its parents and teachers. An honest man not only pays his debts and deals fairly in buying and selling, but is obedient to the laws of the government and to the order of the home and the Church.

A person who deals fairly in business matters among men but who does not do his duty to God is a dishonest person and cannot claim to be honest in the fullest sense. It is like being honest to one man and robbing another. We do not think a man honest who would buy and sell rightly but who would come and rob us of things we prized more highly. If we do not pay our debts to our Creator who gives us all that we have, why should we boast of honesty because we happen to be fair in dealing with men in money matters? Even those who deal fairly in money matters are dealing very unfairly with men in religious example when they are not true to God.

No one can rightly claim honesty who indulges in any known sin, for if we do what we know to be wrong, we break down the law of uprightness of character. Only a true Christian can properly be called honest.

II. The Text.—Lev. 19:35, 36.—This sets forth a kind of honesty that is needed for the welfare of one another.

Rom. 12:17.—This expresses the honesty that all Christians should practice toward all men.

Eph. 4:20-28.—The **new life** in the Christian means the putting away of all untruthfulness and evil and the taking up of an honest industrious life which seeks the good of others.

OUTLINE STUDY

I. **What Honesty Means.**
  1. Acting according to the truth—
    a. In behavior.—Gal. 2:14.
    b. In truthfulness.—Mal. 2:6.
    c. In faithfulness to others.—Dan. 6:4.

II. **Honesty in Business.**
  1. In weights and measures.—Prov. 11:1.
  2. In buying and selling.—Prov. 21:6; 20:14.
  3. In using the labor of others.—Jer. 22:13.
  4. In paying our debts.—Rom. 13:8.
  5. In doing good work.—Eph. 6:6-8.
  6. In the trust with others' property.—I Cor. 4:2.
  7. In refusing gifts to bribe us into evil.—Isa. 33:15.
  8. In fulfilling our promises.—Prov. 12:22.

III. **True to God.**
  1. A true heart.—Heb. 10:22.
  2. A clear conscience.—Acts 24:16.
  3. Obedience to His command.—Jno. 14:21.
  4. Separated from all evil.—II Cor. 6:14-7:1.
  5. Faithful in service.—Matt. 25:14-28.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **Honest.**
2. Memory Exercise. A Verse from the Outline.
3. Blessings to the Life of Honesty.

For Others.
1. The Scope of an Honest Life.
2. The Reward of Honesty.
3. Influences of a True Life.

PERSONAL THOUGHT

Let us be true to God and we shall be true to all men.

SEED THOUGHTS

"Do your level best, boys, always—everywhere;
Never mind what others do, you act fair and square,
Duty's call is urgent, and life's no empty jest;
Pull yourself together, boys, and do your level best."—David Johnstone.

"Fling wide the portals of your heart,
Make it a temple set apart
From earthly use for heaven's employ,
Adorned with prayer and love and joy;
So shall your Sovereign enter in
And new and noble life begin."—Anon.

"True-hearted, whole-hearted, faithful and loyal,
King of our lives, by Thy grace we will be!
Under Thy standard, exalted and royal,
Strong in Thy strength we will battle for Thee!"—F. R. Havergal.

SUGGESTIONS FOR JUNIOR MEETINGS

Dear Juniors:—Sometimes our parents give us good advice, but we cannot see that it is as important as they say. They tell us to be honest and truthful no matter what happens. They have lived long enough to see how harmful it is if any one is not honest and does not tell the truth, for these two always go together. If we lie and are caught in it, no one will fully trust us. Dishonesty and untruthfulness are both marks of the enemy of our souls.

God is very much concerned that every child of His should be honest and truthful. He has built all His creation on this foundation. We can trust God whenever He makes any promises. They have all been brought to pass in the past and will in the future. The world also builds all of its standards upon honesty. Merchants trust customers to pay later. They accept checks, expecting people to be honest and have the money in the bank. Teachers often allow their pupils to grade their own tests, expecting them to be honest and to grade correctly.

Sometimes people test us to see whether we are honest or not. Teachers sometime allow things to happen purposely to see whether pupils would cheat if they had the chance. Suppose you were taking an examination in geography and when nearly through, a large wall map would happen to come loose and open up. Would you change some locations of your cities? A test like this was made and it was found that very few pupils were honest and would not change if they had the chance and thought no one would find it out. Would you? I hope not. God tells us not only to be honest in the sight of men but of God also. If we will remember when we are being tempted that God sees us and will help if we call upon Him, it will be much easier for us to overcome the temptation, for I am sure all want to be honest. If we are honest in all things, we will have such a good, solid foundation to our character that all the beautiful and useful things of life can be built upon it by the grace of God.

TO THE LEADER

You have a real foundation topic to work on this week. Meditate much upon the place honesty occupies in our home, school, Church, neighborhood, business, national life. A Junior may receive just the help he needs to strengthen him or her for the everyday life.

Assignments might be — **Paul's Honesty** (II Cor. 8:21); **Dishonesty of Ananias and Sapphira; Joseph's Honesty in All Circumstances; Honesty in School; Honesty on the Playground; Why God Could Trust Daniel.**

BIBLE STANDARDS OF LIFE—HONESTY

By Ella M. Cressman

The word honesty at once suggests to our minds honorable conduct, trustworthiness, and truthfulness in every respect.

Our honesty or dishonesty finds expression in a twofold way—in word and in deed. We need to be constantly watchful of our speech that no words may be allowed to pass through our lips which are not strictly honest, for a word once spoken can never be recalled. In Mal. 2:6 we read of a man of whom it says: "The law of truth was in his mouth, and iniquity was not found in his lips."

We can be dishonest by not speaking when we could defend truth as well as by speaking an untruth. Have we not all allowed opportunities of taking a firm stand for truth, when it was assailed, to pass by?

If our speech needs to be guarded, how much more so our actions! We all recognize the truth of the statements: "Actions speak louder than words," and "What you are speaks so loudly that I can not hear what you say." We may take advantage of this fact and be an influence for good by being honest in our behavior and conduct.

Honesty, whether in word or deed, extends in three directions—to ourselves, to others, and to God. The poet has well said,

> "To thine own self be true,
> And it shall follow as the night the day,
> Thou canst not then be false to any man."

Many a person has denied himself the peace of God's salvation because he would not be honest to his own self and admit his own sinfulness.

Honesty to others involves all our dealings with mankind. The Bible offers many admonitions to us in regard to our relations with others. Two of these are: "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure" (Lev. 19:35), and "Lying lips are abomination to the Lord: but they that deal truly are his delight' (Prov. 12:22). If all professing Christians lived according to these standards much agony would be spared, for many hearts have been broken and hopes crushed because some one told or acted an untruth.

Honesty to God, however, is above all in importance for a Christian can not be dishonest to self or others if he is honest in all his dealings with God. If we consecrate fully to Him every action we perform and every word we speak, true honesty will result. "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

Breslau, Ont.

YOUNG PEOPLE'S MEETING STANDARDS.—Isa. 62:10; Tit. 2:1-10

Topic for January 18

MOTTO

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

MEDITATION ON THE TOPIC

I. The Standards of our Young People's Meeting are the purposes and models which we have set as the ends toward which we labor in this service. Some of these standards are such as belong to every Christian in the world. Take a look at **"Our Aim"** and there you will find such standards.

The Standards as selected by the Committee have some general principles that all Christians should uphold and also some special details of work that belong particularly to the efforts put forth in a Young People's Meeting.

As we think of the work of the Young People's Meeting we do not think of it as a work separated from the work of the congregation of which the minister is the pastor and overseer. Just as boys and girls in the home have certain tasks selected for them suited to their capacity and attainment yet belonging to the home, so it is in the work of the Church through the Sunday School, Young People's Meeting or other activities that have been planned with reference to the activities of the young.

Having these points clear in our minds let us look at the **Standards** as set forth above, one by one, and endeavor to enter into their meaning. Originally the Scripture selections were not appended. The Editor has chosen these to assist you in seeing the consistency of the Standards. Perhaps you could choose more Scriptures. At least enter into the spirit of the Standards so that we may more perfectly fulfill them.

II. The Text. — Isa. 62:10. — Here the prophet exhorts that a common way and a common rallying point be made for the people, even Jesus Christ the Redeemer of men.

Tit. 2:1-10.—Here are some principles that set forth the beauty of the Christ life and serve as standards or models of what we should be in our various positions in life.

OUTLINE STUDY

I. Our Aim.

1. To direct all activities in worship to God.—Matt. 4:10; I Cor. 10:31.
2. To become better acquainted with God's will by a diligent study of His Word.—II Tim. 2:15.
3. To exercise and increase our talents by active service for Jesus, showing forth His death, resurrection, exaltation, and work.—Matt. 25:14; Acts 1:8.
4. To win our fellowmen to Christ and help one another in Christian service.—I Tim. 2:1-10.

II. Our Standards (as selected by the Committee).

1. To labor for the conversion of all the unsaved within the reach of our influence.—I Cor. 9:10-22.
2. To lead our young people into a deeper Christian experience and help them to render loving service to Christ and the Church.—II Pet. 1:5-8.
3. To create an interest in the work of the local congregation, cultivate a love for the Church, and reflect the whole-Gospel standard which she upholds.—I Thes. 4:9, 10.
4. To lead our young people to love the Bible and to recognize it as final authority on all matters of which it treats.—II Tim. 3:15-17.
5. To advocate and maintain Scriptural social standards.—Tit. 2:1-10; II Tim. 2:22.
6. To be sufficiently organized to meet the growing needs of our young people.—Cf. Acts 6:1-4.
7. To provide instruction in every line of Christian doctrine.—Matt. 28:20; Acts 20:26, 27.
8. To aid our proficiency in singing and to foster a greater love for sacred song. —Eph. 5:18, 19.
9. To keep an accurate record of duties performed.—Col. 4:7-14; Heb. 6:10; Mal. 3:16, 17.
10. To coöperate with the Church, Sunday School, and home in working for the spiritual welfare of our young people. —Phil. 1:27.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Youth.**
2. Memorize a Passage from the Outline.
3. Our Work in the Young People's Meeting.

For Young People.

1. Our Motto.
2. Our Aim.
3. Upholding the Standards.

For Older People.

1. Our Young People for Christ and the Church.

SEED THOUGHTS

"We would say the prime object (of the Young People's Meeting) is to make Christ a living reality in the lives of all our young people—that they may have one supreme passion—that is Christ."—H. F. Reist.

"Confession of Christ; service for Christ; loyalty to Christ's Church; and fellowship with Christ's people."—Selected.

"As a home without children lacks an important thing, so a church without young people in it is suggestive of the grave. When young people, like Philip's four daughters (Acts. 21:9) take a positive stand for God they fill a place and perform a service that no one else in the Church can do. They should be put to work early, partly for the work they can do, partly that they may be occupied in something that strengthens their character and uplifts the soul, and especially because it is simply a question of time until the responsibility of Church leadership and service will be resting upon them and they should have the experience needed to bear these responsibilities in a way that will redound to the glory of God, the strengthening of the Church, and the salvation of the lost."—Daniel Kauffman.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is there will your heart be also."—Jesus.

SUGGESTIONS FOR JUNIOR MEETINGS

Dear Juniors:—Have you ever been on a trip when the driver of the car stopped and looked at the road map to see which way to go? It was a wise thing for the driver to make sure that he was on the right road. Sometimes drivers think they are on the right road when thy are driving the wrong direction.

Likewise it is wise to look at the road map of our life to make sure we are going right. In this lesson we will not call it a road map but our standards. These standards point out the right ways for us as we are traveling to the eternal city and by looking at them we can see whether we are on the right road and which road to take when we come to the cross road.

Of course there is one standard from which all other standards are taken. You will notice that a carpenter first cuts a piece that will fit, and then marks it PATTERN. This will always be used to mark the other pieces needed. He does not saw one piece and use it for a pattern for the next, and so on, for if he did he would soon find that he would have pieces of many different sizes, instead of having them all like the pattern. Try it and see how it works.

So we have just one pattern, the Bible. We should not follow other people as a standard, but follow the Bible. No two watches are alike in time, so each day the railroad asks every employee to check up with the standard. God asks us to likewise check up each day to make sure we have the right pattern.

This pattern has many shapes to it to fit the many ways of working for God. In your lesson you are studying the shape that deals with the Young People's Meeting. Here you will find that you should always be interested in getting others to come to God. To do this you ought also to be growing, according to II Pet. 3:18. You will then love the Church more and be a real light for her. Since ALL REAL CHRIST LOVERS are lovers of the Bible, you will naturally desire the sincere milk of the Word. I Pet. 2:2.

Some people, however, never read the Bible. They do not know her standards. All these people read is the lives of those who do read the Bible. Will you not study (II Tim. 2:15) so that you may live like Paul, who said, "Those things which ye have both learned, and received, and heard, and seen in me, do" (Phil. 4:9)?

TO THE LEADER

Are you meeting the standard of Phil. 4:9? If so, you will be in a real position to give God's heart message to the Juniors. Before going before them you will want to be alone with God for some time to give Him the opportunity to fill you with a vital and living fire instead of dead and formal words.

Assignments might be: **Reading the Bible Regularly to Build up Our lives; The Benefits of a Bible Study Class for Juniors: Benefits of Doing What the Church Asks us to Do; Memory Work of II Pet. 3:18; I Pet. 2:2; Phil. 4:9; II Tim. 2:15; I Cor. 10:31.**

YOUNG PEOPLE'S MEETING STANDARDS

By Lloyd Cressman

This is a timely subject for the beginning of the New Year, for we know that if the proper standards in our Young People's Meetings are not upheld, the very work which these meetings are supposed to accomplish will not be done even though the organization be perfect and all members ready to take part.

These meetings are for the upbuilding and edifying of the young people especially, though older people also take part and lend the proper balance to them. In these meetings young people are put to work and prepared for the much greater work that is awaiting them in later life, that of soul winning. Hence, one standard to hold up to them is the winning of souls and around this all other standards should center.

The very fact that young people are put to work in various ways in the Young People's Meetings will get them better acquainted with the Bible, which in turn leads them into greater scriptural truths and therefore a deeper Christian experience. This will help them to render a more loving service to Christ and the Church. There are no doubt many members lost to the Church because no one has taken any special interest in them to the extent of putting them to work in Young People's Meetings. The second standard, therefore, might be to lead our young people into a deeper Christian experience and help them to render a loving service to Christ and the Church.

We know that the majority of people do not take part in it. What better way is there to get young people interested in the greater work of the Church than to get them to take part in the Young People's Meeting? Older people sometimes will stand back in surprise to see how whole-heartedly some young member throws himself or herself into the work when some one has taken the pains to get them started. Paul told Timothy, "Let no man despise thy youth," which advice is as good to-day as it was then. The young people of to-day will be the church of to-morrow. A third standard to uphold would be to get young members interested in the Young People's Meeting, which will lead to interest in the Sunday School and Church and make them a living example to those about them.

Earlier impressions take the deepest root and last the longest. If we would have these impressions to be of the right kind and such that will not need to be unlearned later to enable that soul to live a Christian life, what better can we do than to set that young person to work early in church affairs? Who knows but that this early training may make him a pillar in the future church, if early in life he is taught to accept the Scriptures at their face value and as a final authority on all things. II Tim. 3:16. This then could be another standard.

Young people who are not only taught the Scriptures but are set to work early in life as Christians to teach the Scriptures to those about them through the Young People's Meeting or Sunday school will be a living example to all about them. This will keep them from falling into evil. Spirit-filled young people will conduct themselves uprightly and lead a pure social life, for they will feel that they must be living examples of their own beliefs and teachings. Another standard then to uphold in the Young People's Meeting would be to advocate and maintain scriptural social standards.

We know that times and conditions change and that we must change to adapt ourselves to these conditions. Young people must be prepared for the greater change, as they have more of life to live. Not only do they change within themselves as they grow older, but the world about them changes too. An additional standard to uphold then is to prepare them for the ever present changes that are taking place within them and about them.

The early church members would gather together and teach and admonish each other. Acts 6:1-4. This is still followed. Another standard would be to prepare our young people to provide instruction in every line of Christian doctrine, for we are directly commanded not to forsake the assembling of ourselves together as the manner of some is.

Singing and music formed an important part of the Jewish ceremonies, and also at the last supper of Jesus and His disciples we read that they sang. In Eph. 5:18, 19, we are commanded to sing songs of praise to God and to have our thoughts full of them. Another standard to uphold would be to learn to sing better and to learn more Gospel songs and hymns.

In Mal. 3:16, 17, we read that God keeps an account of all our duties performed and where is there a better place for young people to learn what their duty is than in a young people's meeting?

Finally, the Young People's Meeting is but the small preparation for the great problems of Church, Sunday school, and life that will crowd themselves upon the young people in later life.

We find that the Israelites with all their experiences of how God watched over them, longed for the flesh pots of Egypt, and David who was a man after God's own heart almost forsook Him when he saw the prosperity of his godless neighbors about him. Knowing how frail we are it is all the more necessary to join with the Church and Sunday school in working for the spiritual welfare of our young people that they may grow into men and women who will be living examples of the truth at all times at whatever place they may find themselves.

Breslau, Ont.

THE WORD OF GOD.—Deut. 6:4-8; Psa. 12:6

Topic for January 25

MOTTO

"The Word of our God shall stand forever."

MEDITATIONS ON THE TOPIC

I. The Word of God is that communication which God has expressed of His mind and purposes for men. A God who loves us and continually provides for us, has revealed himself to us in ways that we can understand that we might know His will for us and become partakers of the blessings He would give to all who prepare themselves to receive His salvation.

The manner of God's revelation is given in the Bible. The Bible is the volume containing the written words that have been given by inspiration of God through holy men of God. When God desired to make known His will to the people, He chose an instrument who was pliable in His hand by whom He could make known His will. These men spake and their words have been recorded as the message of God, and God has watched over His Word so that it has been preserved to this present time in the book we now call the Bible.

No other book has filled or can fill the place of such a book. God has always honored His Word and made its promises good to all who have cast themselves upon Him through a knowledge of the Word. Its prophecies do not fail and its precepts always bring forth the fruit in the lives of men that prove its own testimony, that "the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

With such a treasure in our possession, we should feel encouraged to live and serve the Lord God with all our heart.

II. The Text.—Deut. 6:4-8.—God directed that the Word of God should be the chief subject of conversation and be taught to the rising generation.

Psa. 12:6.—This passage declares the purity of the Word of the Lord. It can pass the severest test and prove to be absolutely free from dross.

OUTLINE STUDY

I. The Inspired Book.

1. "All Scripture."—II Tim. 3:16.
2. Holy men of God spake and wrote.—II Pet. 1:21.
3. The need of writing it.—Jno. 20:31; Rom. 15:4.
4. Sacredly guarded.—Deut. 4:2; Prov. 30:6; Rev. 22:19.

II. It is Eternal.

1. Settled in heaven.—Psa. 119:89.
2. Does not pass away like flesh and grass.—Isa. 40:6-8.
3. Every jot and tittle stands.—Matt. 5:18.
4. It has eternal authority.—Heb. 13:7-9; Jno. 12:46-50.

III. It is Living and Can Dwell in the Heart.

1. Probing the heart.—Heb. 4:12.
2. Saving from sin.—Psa. 119:11.
3. Converting the soul.—Psa. 19:7.
4. Written in the heart.—Heb. 10:16.

IV. Figurative Comparisons.—Jer. 23:29; Eph. 6:17; Psa. 119:105; Jer. 15:16; Eph. 5:26; Mark 4:14; Jas. 1:25; I Pet. 3:2; Isa. 55:11; I Pet. 1:23.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Word of God.**
2. Memorize a Verse from the Outline.
3. The Bible for Children.

For Young People.

1. How the Bible Comes from God.
2. What it Will do for Men.

For Older People.

1. The Eternal Word.
2. Living Word.

PERSONAL THOUGHT

What a treasure we have in the Word of God! There are no earthly possessions that we could afford to exchange for it.

SEED THOUGHTS

"There is a message in the book for each of us. Ever in its hand is a key that will unlock the door that opens on a better day. It places a halo around every earthly relation. Of childhood it says: 'Of such is the kingdom of heaven.' Of old age it says: 'The hoary head is a crown of glory, if it be found in the way of righteousness. Of marriage it says: 'For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh.' To blind poverty it says: 'Receive thy sight.' To the paralytic it says: 'Take up thy bed, and walk.' To shame it says: 'Neither do I condemn thee; go and sin no more.' To the homesick and lonely it says: 'Come unto me all ye that labour and are heavy laden, and I will give you rest.'—Jas. I. Vance.

O Word of God incarnate,
  O Wisdom from on high,
O Truth unchanged, unchanging,
  O Light of our dark sky;
We praise Thee for the radiance
  That from the hallowed page,
A lantern to our footsteps,
  Shines on from age to age.
—W. W. How.

SUGGESTIONS FOR JUNIOR MEETINGS

Dear Juniors:—You will notice that our subject is called "The Word of God." Of course, we all know that this means our Bible, also often called the Scriptures. Our words show what our thoughts are. So the Scriptures are the Word of God, and by reading it we know His thought and will. God says that His "Word" will live and abide forever. I Pet. 1:23. Since we have such a wonderful book in our possession, let us handle it very carefully and study it so that we may grow (Jno. 5:39) and not sin against God. Pro. 119:18.

God has promised to speak to us through His word. Jno. 20:31. Those that come unto Him will receive such help that they may understand. Rom. 2:10-12, 14. It is like drinking from a glass or cup. The glass is the Bible which God uses to give to us the water of life. It will satisfy. Whenever we are thirsty we need but to use the glass. Many complain that God does not speak to them, that they are not growing spiritually. Yet God has placed His food, the Bible, right at their hand. Many pray to God to give them food for their souls, and yet do not use that which God provided to give us our food.

God tells us that we are to "search the Scriptures" (Jno. 5:39). The Bereans are called noble because they "searched the Scriptures daily" (Acts 17:11). "As newborn babes, desire the sincere milk of the Word that ye may grow thereby" (I Pet. 2:2). Did you ever notice how regularly babies get hungry, and when they lose their appetite, how they stop growing? "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18) is the command to us. To do this healthy spiritual appetites must be within us which must be supplied regularly. "Let the Word of Christ dwell in you richly in all wisdom" (Col. 3:16).

A good way to begin studying the Bible is to begin where God begins—in the beginning. God gives first what we need first. In Genesis He gives us the story of the life of Abraham, and He refers to it more than one hundred times in the New Testament. If we did not know the story, it would be hard for us to understand what God wanted us to know in the New Testament. The Old Testament is God's picture book as all A B C books are made up. First steps are for little feet. Later on in His Word He tells us what we are to learn from these pictures. There will be some parts of the Old Testament that you will not understand, but read it anyway and later on God will reveal to you what it means. Read at least three chapters every day and five on Sunday and you will get through the Bible in a year.

TO THE LEADER

Before taking up your duties as the leader of this meeting, be sure you have a real belief in this Book as God's Book. Do you realize that "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord" (Deut. 8:3)? Is the Bible a real book of life and death to you? Deut. 30:19, 20. Is your conviction and testimony from the heart, or only from the lips? Remember God is not mocked. I Sam. 16:7. Are you regulating your life according to Psa. 119:9? Do you pray Psa. 119:8? Has Psa. 119:105 become real to you? Are you living at Eccl. 12:13? Is the Bible really inspired for you? Jno. 6:63; II Tim. 3:16, 17.

Assignments should be much memory work from above references. A Bible drill might also be included, as well as helps in memorizing a few verses as a part of the work. Topic—**Learning to Use Our Bible as a Sword.**

HOW JESUS RECOGNIZED THE WORD OF GOD

By Abner Good

Jesus respected the Word of God. No one ever expressed himself with more respect for the complete authority and the everlasting endurance of the Scriptures than did Jesus Himself. This is one of the elements that put such mighty power into His words when He read the Scriptures, and it resulted in His receiving the attention of men, their eyes becoming fixed on Him.

Christ received all of the Word of God with confident submission. One single word of the Scriptures had for Him the authority of a law. He never disputed the sacred canon. He received the whole Scripture in His life from childhood to the grave; likewise from His resurrection to His ascension He ever quoted the Bible. The books of Moses, the Psalms, and the Prophets—Jesus quoted from them and explained them.

Christ reverenced the whole Scripture. While Jesus was on earth He manifested His authority. He commanded the elements, stilled the storms, and opened the graves. He declared that one day He should by that very Word judge the living and the dead. Such weighty significance did Jesus attach to the Word of God!

He had faith in the Word at the age of twelve. Jesus grew in wisdom and in stature like the children of men. However, when as a boy He was among the doctors of the law in the temple at Jerusalem, He enraptured all who heard Him, giving His answers according to the Word of God. The people marveled at Him because He knew the Word, although He had not studied it from the great teachers in Jerusalem.

Jesus recognized the Word of God as supreme authority. At the beginning of His ministry He was filled with the Spirit, and was led into the wilderness to be tested and tried. Here the impure spirit approached Him, his object being to overthrow. How did Jesus meet the tempter? It was solely by the use of the Bible. His only weapon was the sword of the Spirit. He quoted three successive times from the book of Deuteronomy. At every temptation He defended Himself with one sentence from the Word of God. Here is revealed the high esteem and the supreme authority that Jesus placed on the Scripture.

Jesus used the Word to convince men. He had been dealing with the Sadducees who disbelieved the resurrection. He questioned them, "Have ye not read?" Four hundred years after the death of Abraham God said to Moses, "I am the God of Abraham." This was proof abundant that Abraham lived and therefore a proof of life after death.

On another occasion the Pharisees asked Jesus what His doctrine was concerning marriage and divorce. How did Jesus answer? He Himself might have given an authoritative reply, for He was King of kings and Lord of lords. However, He appealed to the Bible, for to Him it was the basis of doctrine. He answered the question of the Pharisees by referring to the book of Genesis. "Have ye not read, that he which made them at the beginning made them male and female . . . and they twain shall be one flesh. . . . What therefore God hath joined together, let not man put asunder" (Matt. 19:4-6). Compare Gen. 1:27; 2:24.

Let us notice that Jesus insists on verbal inspiration as He uses and expounds the Word. He builds a whole doctrine upon a single word. Jesus emphasizes a single word because that word is God's. May we follow the example of Jesus in the use of the Bible. Notice that every saying and every single word in the Old Testament was regarded by Him as the Word of God. As we behold it may we go and do likewise, for the Word of God is "true from the beginning."

St. Jacobs, Ont.

THE MISSIONARY CALL, CONSECRATION, AND COMMISSION.

Isa. 6; Jno. 15:16

Topic for February 1

MOTTO

"Here am I; send me."

MEDITATIONS ON THE TOPIC

I. The Topic.—Two are connected with this topic, the **Caller** and the **Called.** On the part of the **Caller** there is authority and power. On the part of the **Called** there should be willingness and submission. Every true missionary call comes from God. He alone knows the field to which He calls and He knows the instruments needed for each task. The **Call** and the **Commission** comes from God. The Consecration belongs to the individual. It is the individual to whom God has revealed a vision of the great need that the voice of a call like unto that of Isaiah is made to sound, "Whom shall I send, and who will go for us?" Not every call comes in such a vision or trance as came to the prophet Isaiah. God has His own means of making known the needs of His work. The Spirit of God is the instrument in bringing the call home to every heart. He may operate through the testimony of servants already on the field. He may send a **Barnabas** to seek a **Saul** that the worker may be placed on duty. He may use the Church and her counsels to point out to the individual the task to which God is calling and may lay the hands of the elder upon him. But in every case there is also sooner or later an inward voice that lays the burden of the task upon the heart.

To this burden from God there is to be **Consecration.** The will of the individual must be surrendered and every power placed at the disposal of the Lord that He may send him forth to the task of preaching and teaching and serving according to His will.

II. The Text. — Isa. 6. — This passage tells of the experience of Isaiah when God called him to be a messenger to Israel. In this we have the Call, the Consecration, and the Commission.

Jno. 15:16.—Here Jesus tells the disciples how He has chosen them to be His fruit bearers.

OUTLINE STUDY

I. The Missionary Call.

1. God's voice to the heart—
   - a. By inward impression.—I Kings 19: 12-16.
   - b. By vision.—Ex. 3:1-10.
   - c. By His Word.—Amos 3:8.
   - d. Through human instruments. — I Kings 19:19.
   - e. Especially through the Church.—Acts 13:1-3.

II. The Missionary Consecration.

1. No looking back.—Luke 9:59-62.
2. Counting all things but loss.—Phil. 3: 8; Acts 20:24.
3. A living sacrifice.—Rom. 12:1, 2.
4. Having God's gifts.—II Tim. 1:6.

III. The Missionary Commission.

1. Go ye into all the world.—Acts 1:8.
2. Preach the Gospel.—Mark 16:15, 16.
3. Indoctrinate.—Matt. 28:19, 20.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textwords, **Go, Tell, Preach.**
2. Memorize a Verse from the Outline.
3. How God Called Samuel.

For Young People.

1. Hearing the Call to Service.
2. The Safeguard of the Church in our Call to Special Service.

For Older People.

1. How God Uses the Church in Placing Workers.
2. The Worker's Consecration to His Task.

PERSONAL THOUGHT

The Spirit of God is to-day "dividing to every man severally as He will." Let us respond heartily to that service for which the Spirit empowers us to serve.

SEED THOUGHTS

"And yet the doing is ours, not His. He inspired it, we wrought it out. He quickened, but we brought forth. His the heartbeat, but ours the hand-stroke. His the influence, ours the affluence.—Lorimer.

"Take me, O my Father, take me!
Take me, save me, through Thy Son;
That which Thou wouldst have me, make me,
Let Thy will in me be done.
Long from Thee my footsteps straying,
Thorny proved the way I trod;
Weary come I now, and praying—
Take me to Thy love my God!"

"The last message of Christ to His disciples was that they should go 'into all the world, and preach the GOSPEL to every creature' (Mark 16:15). Workers are needed in the home, in the schoolroom, in business life, in the social circle, in the home community, in neglected quarters near our doors, in sparsely settled rural districts, in crowded cities, at home and abroad, everywhere, to maintain the standard of the cross, to carry the banner of King Jesus, to make known His 'glad tidings of salvation,' to 'shine as lights in in the world,' to support the Church in faithful, humble, loyal service."—Doctrines of the Bible.

SUGGESTIONS FOR JUNIOR MEETINGS

Dear Juniors:—For this lesson we want to look at one of God's great plans which He hopes that the children (Christians) He has adopted into His family will be only too glad to carry out. Whenever we talk about missionary work we have reference to the work done with others who do not know God at all or know Him very little. Our Heavenly Father is anxious that much of this kind of work be done, for His dear Son LEFT HIS HOME in glory to seek and to save that which was lost. Luke 19:10.

Our Scripture lesson in Isaiah 6 gives us a picture of one who learned the lesson. At first he had the UPLOOK when he saw a great vision from the Lord. Since we have not only this but many other things of God recorded for us which we may read and study and meditate about, we ought to always have the UPLOOK ourselves. If we get this UPLOOK right we will receive the INLOOK as Isaiah did when he saw his own weakness and shortcomings as well as the condition of the people around him. Whenever we get a real look at God and His purity we see our own impurity compared to His. As this INLOOK comes we lose confidence in ourselves and look to God for purity. He will wash white as snow. Psa. 51:7. Our heart will then be clean. Psa. 51:10.

After having the UPLOOK, followed by the INLOOK with its cleansing, and receiving a right spirit within, then naturally follows the next step which is the OUTLOOK. We look out with God unto the fields white already to harvest and say, "Here am I, send me." Psalm 51 has this step in it also in verse 13, when it says, "Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

These steps are really necessary for every one who expects to be of real service to God. One of God's ways of working is that we must first have something ourselves before we can give it to others. Trying to give others what we do not have ourselves is like the blind leading the blind. These steps do not necessarily all come within a few minutes of each other. In fact, they seldom do. It often takes time for God to prepare us as a good workman before He sends out to work. A good workman needs training and practice before he "needeth not to be ashamed" (II Tim. 2:15). So let us not become discouraged if God does not send or place us where WE want to be as soon as we want to be there. Let us just cheerfully keep on at the corner where we are, letting the Gospel light shine out. God is faithful and able (I Thes. 5:24) and when the time comes God will manifest it and we will be ready and the Spirit will work so that the effort put forth will meet with success. "In your patience possess ye your souls" (Luke 21:19).

TO THE LEADER

Hold out to the Juniors the great aim of God—that of spreading His Word—being His ambassadors. II Cor. 5:14-6:2. The early Church had this, for they went everywhere preaching the Word. Sacrifice should play a greater part in our plans and life. The Juniors will have received a great truth if Luke 9:23 comes home to them, "Let him deny himself, and take up his cross daily, and follow me."

Assignments: **Memory Work, Call of Samuel, David, Paul, Abram; Hearing and Doing** (James); **A Right Heart** (Prov. 4: 23; Luke 15, 18).

THE MISSIONARY CALL, CONSECRATION, AND COMMISSION

By Elvina Cressman

"Here am I, send me," was the ready response of Isaiah when he heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" "Here am I, send me" will be the answer of every Spirit-filled Christian to-day, when he has seen the Lord and heard His call.

There are different ways in which God calls us for special service. From our study of the Word we have at least five ways in which the call came to the hearts of men. To Elijah at Mt. Horeb God spoke in a "still, small voice." To Moses also on Mt. Horeb God appeared in a more spectacular way and spoke from a "burning bush." Amos received his call by His word, "The Lord hath spoken, who can but prophesy?" To Elisha the call came through human instrumentality, when Elijah guided by the Spirit chose Elisha for his successor. Paul received his call through the Church. The church at Antioch was a Spirit-filled church. "They ministered to the Lord and fasted." Hence God could speak through the Church to Paul and Barnabas.

The missionary who has received his call from God and truly consecrated himself will not look back. Luke 9:59-62. He can truly sing, "I've surrendered all. Everything is on the altar, I've surrendered all." When Paul went up to Jerusalem he knew that his life was in danger, but that did not keep him back. He said, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." How many later-day missionaries have had to suffer in the flesh, some from overwork, others by disease! Not a few have been cruelly tortured and put to death.

The missionary commission was the final message of Jesus to His disciples. They had been eyewitnesses of His ministry on earth, of His death, resurrection, and finally of His ascension. Now they were to enter upon their great work. But first they were to wait in Jerusalem for power. It is a significant fact that Jesus names Jerusalem first, then Judea, Samaria, and all the far places of the earth, indicating a faithful witnessing for Jesus in the home communities first before going to far-off lands.

Jesus said to His disciples, "Go, preach."

(Continued on page 29)

COMMENTS ON WORLD NEWS

SABER RATTLING BY MUSSOLINI

Put up again the sword into his place: for all they that take the sword shall perish with the sword.—Matt. 26:52.

Mussolini seems to have a way all his own, whenever he speaks, he rattles the saber. His recent speech makes one think of the German Kaiser, who was to prewar Europe what Mussolini is to postwar Europe. He makes no effort to conceal his idea that Europe is headed for another war, and even suggests the possibility of Italy starting the same. He is calling for a revision of the treaties. They probably need revision, for they were made by groups that voted down having a minister come into the treaty room to pray, besides refusing to allow the suggested phrase to be included in the document, "We implore Almighty God . . . ."

The American Ambassador, Mr. Hugh S. Gibson, is now on a peace mission to Italy, to iron out the difficulties existing between France and Italy. France at first asked for parity with Italy, later she raised her demands. We trust that the friendly service of Mr. Gibson will serve its purpose.

Germany has also notified the "Great Powers" that unless the rest of the nations will disarm, as they promised, she will build a new military machine. Alas! so soon the nations have forgotten the lessons of 1914-18. The peace of Europe is certainly on insecure foundations. No wonder that the Prince of Wales said recently, "The crusade for world peace is the greatest crusade of all."

One of the most inconsistent conditions existing in the world to-day is the great shout for peace, when all the while the nations are arming for war. The cry of "Peace and Safety" is certainly heard to-day as never before. Withal, the peace and safety of the world is in a most precarious way. In the face of the 8,543,515 killed directly in the World War there is a $5,000,000,000 preparation for the next war. Even the name is coined and can be written in capitals, **"The Next War."** Besides, there are more men under arms than prior to 1914. Personally we believe that France may be to a great extent to blame for the constant military atmosphere in Europe, in refusing to come to any legitimate agreement. The Committee at Geneva has failed in six sessions for the last five years to come to a conclusion as to disarmament, with a World Conference in sight to ratify their work. Mr. Briand of France deserves a great deal of credit from all peace loving people, since he seems to want peace, and be willing to pay a price to get it.

At present, France is spending $140,000,000.00 for a new set of defenses along the two hundred miles or more of her frontier to the east. It is a fourfold system of pillboxes, larger works, mobile units and fortresses. Whether all this is for defense or offense, matters not; it breeds the spirit of war.

The world at large certainly has not been able to deal with the fundamental antagonisms of unregenerate life. This takes the power of the Gospel, which the masses still reject. However, all these conditions only make louder the footfalls of the coming of the Prince of Peace, the "GREAT UMPIRE," who will finally speak the last word to the nations, a word of judgment for their misrule.

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE PASSING OF A GREAT SCHOLAR, ROBERT DICK WILSON

Establish thou the work of our hands upon us; yea, the work of our hands establish thou it.—Psalm 90:17.

In the passing of Robert Dick Wilson, the Church of Christ lost a brilliant scholar, the cause of the Fundamentalists a hard striking, effective, yet not bitter warrior. He died in his seventy-fifth year. For nearly two-thirds of his long life, his thought was given to the integrity of the Old Testament as a divine Revelation. He gave fifteen years to the study of ancient languages related to the Bible, fifteen more to Biblical textual study in the light of his findings in philology, and the remainder to writing out the findings, that the whole Church might share them.

If the Lord tarry, in the years to come, this ammunition stored up in the volumes from his pen will be at the disposal of all Christians, the world over. We trust that the Lord will continue to give us valiant men, who are set for the defense not only of the Gospel, but the Bible which contains that Gospel.

We differ with Dr. Wilson in his interpretation of some things in the Word of God, but agree with him in his defense of the integrity of all that the Bible contains. We trust that the work he has so laboriously finished will be used and established by God, even in the absence of His servant.

Dr. Wilson paid dearly for his faith. Though connected with Princeton Seminary for thirty years, when a move was made at that place that looked to him like a compromise—fraught with dire possibilities in the future, he severed his connection, and threw in his lot with Westminster Seminary. All honor to him for his courage.

MARTYRED IN THE BRAZILIAN FOREST

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28:19.

The cable from South America telling of the martyrdom of two missionaries and a baby, was a shock both to relatives, friends, and the Christian world. The missionaries were killed by one of the wildest tribes in the far interior jungles of Brazil. One woman only escaped, although she was wounded in the attack. No information has yet been received telling what fomented the attack. The names of those killed are Arthur F. Tylee, Baby Tylee, and Miss Mildred P. Kratz, all graduates of Moody Bible Institute. This makes seven from that institution, out of sixteen hundred sent into the field, that have become martyrs on the field.

The work of these missionaries was among the aboriginal tribe of Nhamibiquara Indians. They do not live in houses, having just a clump of bushes to protect them from wind and rain. It may be that an uprising against the methods used by the industrial traders along this frontier caused the Indians to take vengeance on these white folk. Industrial promoters have often herded these Indians together in a village, and exterminated them as so many wild beasts or venomous serpents. However this attitude is not favored by the Brazilian Government, which believes in reclamation, rather than in extermination. The Brazilian Commissioners gave the missionaries the best support possible, and were interested in their work.

These Indians for years were unapproachable, but lately the Tylee missionaries were invited two miles inland. Mr. Tylee was making good progress in getting their language. Their death will in a measure hinder the work. But we have faith that though the "powers of the darkness of the world" had something to do with this brutal murder, God in His sovereign power and wisdom will more than thwart Satan's nefarious purposes. In 1929, while home on furlough, Mrs. Tylee would constantly quote this passage, in Psalm 107:7, 30, "And he led them forth by the right way . . . so he bringeth them into their desired haven." We trust this was more than true in their experiences.

Tragic events like this have sometimes stirred dozens of volunteers, and in the end more was accomplished than could have been done through former workers. We leave this event in the hands of a MIGHTY GOD. May God sustain Mrs. Tylee in the lonesome interior section of the jungle with the terrible memories in her mind. May His peace possess her heart.

MILLION DOLLAR FOOTBALL

Lovers of pleasures more than lovers of God. —The Apostle Paul.

The football season for this year is practically over. During its progress millions of people packed the football stadiums all over the nation. Football is now a million dollar industry. The gate receipts are so large that they shame the days of the ancient Roman Colosseum.

The question may be asked, "What has football done for our colleges in America?" It has tended to distort the emphasis in college life. We will let a very shrewd man, and certainly not an alarmist, Ex-President Taft, speak:

"The emphasis in college life is wrong. Scholarship has been pushed aside and dwarfed by a superimportance that has been given to athletics. Everyone sincerely interested in educational problems and the future of our country feels deeply this overemphasis of athletics and other outside noneducational activities, and all are agreed that this constitutes a menace to our whole educational system. . . . There is a definite professional side to all this that is not in keeping with educational ideals and purposes. The stadium overshadows the classroom —athletics have a dollar sign in front of them."

This industry, with all its glamor, all its thrill, and all its expert showmanship, has run away with college education in America.

More serious than the above is the question, What is the industry doing to the souls of men? It is helping to make a nation of "lovers of pleasures more than lovers of God," whose only thoughts are about football heroes and other stars who are in the limelight because of their association with athletics or other amusements. Sporting news is packing the Sunday newspapers with page after page, which an indulgent public is swallowing, while their souls are starving. May God give us a revival that will show our nation the emptiness and the vanity of much that is called "our civilization."

THE WINTER AHEAD

Priest, Levite, or Samaritan! Which?

For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not unto me.—Jesus Christ, in Matt. 25:42-45.

The above passage should make all of us, who are more fortunate, seriously ponder as to our duty and privilege toward the needy, as the winter is approaching. The office of National Relief Director Mr. Arthur Woods, Washington, D. C., is open sixteen hours a day, mobilizing the nation's resources to meet the appalling needs of the coming winter. Lately he spoke over long distance phones to at least forty-four governors of as many states.

Funds are being solicited for community chests all over United States and Canada; thirteen cities alone are aiming to get $26,000,000. The rich are giving by the millions. For all this we are glad. It shows some of the spirit of the Master, when it comes to human relationships. All this is as it should be. Without this attitude, the statement of a noted British statesman may be true in a measure, "You Americans are going to pass through hell this coming winter, as some of us have been doing in Europe before." We are certain of this, that unless the spirit of Jesus Christ prevails in the hearts of Christian people, all that the Briton said will be true. However, we are hopeful. With a president at the head of a nation with such wide experience in relief work, and such a tender heart for the unfortunate, we are hopeful of better things. But let us all do our duty.

Mr. Stanley High, of New York City, wrote one of the ablest warnings to the Christian people of America, and it warrants inclusion in this appeal:

"A certain man, so the story goes, was bound for Jericho. En route he was set upon by thieves who beat him, stripped him of his clothes and threw him, half dead, into the roadside bushes. Traffic on the Jericho road was not heavy. But it happened that three men, before long, passed by the spot where the bandit-beaten traveler lay, covered with blood and grime. Two of the passers-by didn't see the man in need at all. They only saw the blood and the grime. The blood and the grime were unlovely. Much too unlovely for any contact with the soft, white hands and the perfumed robes of the two who passed by on the other side and on into the unlovely immortality prepared for those who are smug with themselves and indifferent to others. But the third man who came that way got busy. There's no record but that his hands were as sensitive and his robes as well perfumed as the two who had preceded him, or that blood and grime were any less repulsive. The difference was a matter, not of exteriors, but of interiors. His heart was of the sort that made it impossible for him to pass by on the other side. So he got busy—and, thereby, joined the immortal minority for whom religious practice begins where the needs of men begin.

It's been one of the major tragedies of that story that the first two travelers were churchmen, in good standing, and the third a rank outsider. Jesus seemed to know that the church, too readily, could become a comfortable shelter for the smug and the complacent. We wonder how He would tell that story if He were to walk to-day through the streets of America's cities. Would He select for His hero, let us say, a Jew or an unbeliever? And picture the bishop and the chairman of the board of deacons passing by on the other side? We wonder."

THE TOBACCO OCTOPUS

Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—II Cor. 7:1.

He preserveth the way of his saints.—Prov. 2:8.

Acording to the Congregationalist Magazine more than a thousand women in an Illinois city lately received through the mail a package of fifty Old Gold cigarettes. A letter accompanied the package. At the top of the letterhead was a cartoon representing four women seated at a card table, discussing the hostess (the woman to whom the letter was directed). The first woman says, "Mrs. T. is a perfect hostess;" the second woman remarks, "Yes, she always does things just so!" and the third adds, "Even to the cigarettes she serves." The body of the letter is as follows:

"Your Guests Will Remark, Mrs. T—— . . . about your good taste, when you serve Old Gold in the new stunning Parisian velour box. . . . to convince you of the beauty of this package and the smoothness of O. G., we are sending you under separate cover, with our compliments, one of these beautiful velour boxes of fifty Old Gold Cigarettes. . . . we hope you keep this new creation on your dressing table for yourself, or your bridge table for your guests until it is empty. . . . these velour packages are now obtainable at your nearest dealer's. . . . not a cough in a carload.

. . . sincerely yours,
"Old Gold Department,
"P. Lorillard Company, Inc.

"P. S.—A line from you expressing your opinion of Old Gold Cigarettes will be appreciated."

This company undoubtedly procured the list of some of the most prominent women of the city, among whom were ministers' wives as well. According to such expensive methods of advertising, the business of the women must be worth an immense sum.

The latest statistics show that the largest four companies alone pay the enormous sum of $38,000,000 a year in their nefarious campaign to put a cigarette into the mouth of every man, woman, and child. If this "evil octopus" continues its evil work along the present lines, the fate of "John Barleycorn" may be its fate. It seems to be the way of all evil, in all ages, that left to itself, like the devil its author, it overreaches itself, and this spells its doom. When the devil laid his hands upon the Son of God, he sealed his fate, and the day is in the offing when his head shall be crushed. The day of the Lord's coming, in flaming fire, "taking vengeance upon all that know not God, and that obey not the gospel of our Lord Jesus Christ," will also end the work of such monsters of evil, as the Christless, conscienceless, American tobacco firms.

With one out of every 10.6 persons arrested last year in the United States, we look for causes. They are many, but among the many things that are breaking down moral character, we are sure that the tobacco and cigarette habit is one. A cigarette in the hands of a child, youth, either young man or maid, is the gateway into any evil gang, crowd, or place of crime.

May the Lord arouse the conscience of America. May no man who calls himself Christian dishonor that fair name, nor stain the garments of the Church of the Living God by the use of the weed.

CHINESE REDS BEHEAD WOMEN MISSIONARIES

I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.—II Timothy 4:6-8.

We hope that the two women missionaries martyred by the Chinese Bandit Reds were of this type. At first mere reports reached America, but later more authoritative communications have come telling of the fate of the British missionaries, Miss Eleanor June Harrison and Miss Edith Nettleton. This news has come out of the mountains of North Funkein, in China. They were slain after weeks and weeks of negotiations about their ransom. The first demand was for $100,000 which was later reduced to $50,000. Advances were made by the Church Missionary Society to meet the ransom demands, but without avail.

The two women were subjected to great physical and mental torture, despite their advanced years and long mission service in the interest of the Chinese. They were then clumsily and brutally beheaded; we trust, to wear some day the halo and glory of a martyr for the cause of God in the world.

The Chinese officials at first were unconcerned, later they sent some troops. The British Consul, Mr. A. J. Martin, tried faithfully to do his part. The bandits sent a finger, cut off the hand of Miss Nettleton, with the threat of more torture, unless the money was forthcoming. It was at first the mind of the British authorities that the paying of the sum would only endanger other missionaries, since, if this sum were paid, they would immediately capture other foreigners. Later, however, in spite of shortage of funds, the Missionary Society gave orders to pay. The whole affair is very distressing, but God always stands behind the dim shadows, keeping watch upon His own. The Apostle Paul, facing martyrdom, clearly felt the Divine presence when he wrote the consoling words quoted at the head of this editorial. May the Lord hasten the day when the light of the glorious Gospel may penetrate the darkness of China, and even convert the hearts of the ruthless "Reds."

THE UNDERWATER DRIVE TO CANADA

Last year approximately eleven million automobiles crossed the border at Detroit and Windsor, into Canada, some by the new Ambassador Bridge, but mostly by ferry. Lately a new passage was opened, an underwater tunnel into the land of the Maple Leaf. The tunnel is almost a mile long and well ventilated. It has a capacity of 1000 cars an hour. It cost approximately $25,000,000, and is controlled by governmental agencies. It now takes about five minutes by bus to go from the Detroit City Hall to the Windsor City Hall, thus allowing many for the first time to register the feeling of being a foreigner in a strange land.

A SCIENTIST SPEAKING

Whilst an occasional clergyman shifts over to the ranks of those who are trying to build up a religion without God, it is of interest to note that more and more of the great scientists are turning to "the will of God" for an explanation of the riddle of the universe. Dr. W. R. Whitney, a director of vast researches for the General Electric Company in New York, has found God in his laboratory, according to the Times magazine. Dr. Whitney, who is a world figure in science, was interviewed by George W. Grey: "He laid a magnet over a wooden base in which was imbedded another magnet, and the upper magnet floated in space about half an inch above the base. What supports it? Sir Oliver Lodge says it is all-pervading ether. But Einstein denies that there is any ether. Which is right? I say that the magnet floats in space by the will of God. And no man to-day can give a more precise answer. A beam of light comes speeding from a star, traveling hundreds of years, and finally it reaches your optic nerve, and you see the star. How does it do that? We have our corpuscular theory of light, our wave theory, and now our quantum theory, but they are all just educated guesses. About as good an explanation as any is to say that light travels by the will of God. The best scientists have to recognize that they are just kindergarten fellows playing with mysteries —our ancestors were, and our descendants will be. I have an idea that man is only half-way from nowhere to somewhere worth while."—Selected.

BIBLE STUDY

BIBLE STUDY COURSE

The Epistles of John

There have been some disagreements concerning these Epistles as to the place which they should occupy with regard to the canon of Scriptures, as well as regarding the authorship. However, these letters are included in the authorized Scriptures, and early authorities support all of the evidences and traditions that the author was John, the beloved disciple of our Lord. No one can read the closing verses of John 20, and then read the first epistle without noting at once the similiarity of character and purpose in the production and the identity of the author. All through the epistles the thought and spirit of John is very apparent.

As to the time and place of the writing, they may be only conjectured. John was free to go where he would at the time of writing the Third Epistle,—vv 10, 14. A similar expression is found in II Jno.—v 12. Some are of the opinion that the letters were all written after the period of captivity. The emphasis that is placed upon the belief that Jesus Christ is come in the flesh would suggest that opposition to the incarnation had arisen to a considerable degree, and to an extent that it was not present at the time that the Gospel was written. The Gospel emphasis was placed on Jesus Christ as the Son of God: the Epistolary emphasis on one particular phase of his being. In this respect the Epistles are supplementary to the Gospel record.

The relation of the Epistles to each other is not clear. The argument concerning the Anti-Christ Heresy is not repeated, but the erroneous doctrine is mentioned in II Jno. 7. In II Jno. 9 there is a suggestion of the thought given in a fuller sense in I Jno. 2: 22-26. II John does not contain the outline of which the first epistle might be an enlargement. It contains, rather, a brief summary of some of the material in the former epistle. The introductions to, and the conclusions of the second and third epistles suggest a common occasion of writing.

It is probable that one who was familiar with paper and ink, had other occasions for using them. It is not strange that such a one would rather speak with his friends face to face. Through the providence of God John was made a writer of the testimony of Jesus Christ in a remarkable manner. His life and words of Jesus have a particular testimony. The first epistle gives a wonderful application of the character of those teachings as revealed in the lives of the believers. The second and third epistles show the love of the brethren that should be in the heart of every believer, a love that desires to influence all to a deeper devotion to the faith and to save all men from the heresies of faith and life that are so apt to appear, especially in these latter days. The Revelation was written at the instruction of the Lord, to "Write." It contains comfort for the Church and reveals the fulness of the hope of Israel. There was purpose in the writing of John. Instead of endeavoring to disprove that which we have of his writings we should desire to discover more of the word that was written under the inspiration of the Holy Spirit by men whom we know were filled with the Spirit for a special testimony of Jesus Christ to the world.

Outline of First Epistle of John

The Theme.—Essentials of Fellowship in Christ.—1:1-4.

Note.—"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full." The we unto you, that Sxpgmd.alo?writingET facts concerning Jesus Christ and of His abiding presence in the believer are the basis of fellowship in Him, and are the truth received from Christ and taught to the believers.

A. The Introduction.—1:14-4.
  1. The purpose of writing.—vv3, 4.
    a. That there may be fellowship.
    b. That the joy of the believers may be full.
  2. The subject of writing.—1:1-3.
    a. Declaring that which was from the beginning.—vv 3, 1.
    b. Evidences, of those who had seen, heard and handled, the Word of Life.

B. Statements of faith essential to fellowship in Christ Jesus.
  I. Jesus Christ, the eternal One, The Word of Life, and That Eternal Life, was seen, heard and handled by His disciples and witnesses.—1:1-4.
  II. The messages of the apostles were given to them by Jesus Christ.—v 5.
    1. His message is declared in this epistle.—v 5.
      a. God is light.
      b. In Him is no darkness at all.
  III. Walking in the light assures the forgiveness of sin.—1:6-2:17.
    1. The profession without the walk is a lie and is not the truth.—v 6.
    2. Two blessings of walking in the light as He is in the light.—vv 7.
      a. Fellowship of believers.
      b. Forgiveness of sin by the blood of Christ.
    3. Those who walk in the light acknowledge that they have sin, or they deceive themselves and the truth is not in them.—Note that John makes use of the pronoun "Us."—v 8.
    4. Those who confess their sins are forgiven.—v 9.
      a. By the faithfulness and justice of the Lord.
      b. A cleansing from all unrighteousness.
    5. The denial of having sinned.—v 10.
      a. Such make God a liar.
      b. The Word of God is not in such persons.—Cf. v 1, Word of Life, and v 3—walking in darkness.
    6. Believers are warned and encouraged not to sin.—2:1. The import of this passage is, that they continue not sinning.
    7. Provisions for those who sin.—2:1, 2. Note, while John admonishes men not to continue in sin, he recognizes that such do sin.—Cf. 1:8. Such sins may be confessed and forgiven.—Cf. 1:9. The ground of their forgiveness is here set forth.
      a. Jesus Christ the righteous, is the believer's Advocate with the Father.—2:1.
      b. Jesus Christ is the propitiation for the believer's sins.—v 1. v 1.
      c. The propitiation for the believers' sins is also the propitiation for the sins of the whole world.

Note.—There is only one source of forgiveness for all sins, the propitiation for the whole world, the Advocate, Jesus Christ the Righteous, through His blood. There is no cleansing from sin and sins as distinct from one another. The Holy Spirit, who is not here mentioned, has no power to cleanse from sin because His blood is not shed. He may cleanse by leading men away from sin. Only Jesus Christ can cleanse from sin or sins, and that because of His abiding and ever present advocacy as the one who has shed His blood to atone for sin, and without the shedding of blood there is no remission. It is the Holy Spirit's work to convince of sin, to bring men to confession of sin and to point men to Christ for the forgiveness of sin.

    8. Walking in the light by those who are forgiven.—2:3-17.
      a. Fellowship proved by keeping commandments. — v 3. — Keeping from sin.
        1) Disobedience denies fellowship. —v 4.
        2) Obedience increases and assures God's love.—v 5.
        3) By keeping commandments those who abide in God are able to walk in His fellowship.—v 6.
      h. Fellowship proved by love of the brethren.—vv 7-11.
        1). It is the old commandment from the beginning.—7.
        2). It is a new commandment as revealed in the True Light, Jesus Christ.—v 8.
        3). Those who hate their brother are in darkness.—v 9.
        4). Those who love their brother abide in the lgiht and are not an occasion of reproach.—(Marg.)—v 10.
        5). Hatred is a token of darkness and spiritual blindness.—v 11.
      c. Commendable evidences of fellowship and forgiveness.—2:12-17.

1). Littlt children—(little sons) —their sins are forgiven, they have known the Father.—vv 12, 13.
13, 14.
2). The fathers have known Him that is from the beginning.—vv 13, 14.
3). The young men have overcome the wicked one, they are strong and the Word of God abideth in them.—vv 13, 14.

Note.—There is here a repetition regarding the writing of the apostle, "I write" and "I have written." J. F. and B. commentary suggests that in both cases it should be "I wrote." This may refer to a previous writing as well as to the present in both which the same truth is expressed of faithfulness in the life of those who abide in Christ, forgiven and keeping the commandments.

4). The love of the world and the things in it is a denial of the love of the Father.—vv 15, 16.
5). He that does the will of God will abide forever, while the world and its lusts pass away.—v 17.

IV. Jesus is the Christ.—(the Anointed One.)—2:18-29.
  1. Anti-Christ shall come according to to the Word.—v 18.
    a. A sign of the last times, or, a last time.
    b. Many anti-christs, even now, are evidences of the last times.
    c. Those who are anti-christ went out from the apostles and believers, manifesting that they were not of the believers.—v 19.
  2. Evidences of the true Christ.—vv 20, 21.
    a. The anointing from the Holy One, —the Holy Spirit.—v 20.
    b. The confirmation of the truth by the Apostle whose testimony is true.—v 21.
  3. Evidences of the anti-christ.—vv 22, 23.
    a. He that denies that Jesus is the Christ is a liar.—v 22.
      1). He denies the Father and the Son.—v 22.
    b. He that denies the Son hath not the Father.—v 23.
  4. Abiding in the faith of Jesus, the Christ.—vv 23-29.
    a. They that acknowledge the Son have the Father also.—v 23.
    b. Abiding in the testimony of faith continues fellowship in the Father and in the Son.—v24.
    c. It secures the promises of eternal life.—v 25.
    d. It establishes the believer against the seducers.—v 26.
    e. It is sanctioned by the anointing, (The Holy Spirit) who teaches all things and in whom the believer shall abide.—v 27.
    f. It gives confidence before Christ at His appearing.—v 28.
    g. Faith in His righteousness acknowledges the righteousness of those who are born of Him.—v 29.

(Continued next month)

THESE COMMON DAYS

God keep us through the common days,
  The level stretches white with dust,
When thought is tired, and hands upraise
  Their burdens feebly, since they must,
In days of slowly fretting care
Then most we need the strength of prayer.
—Margaret E. Sangster.

"And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship" (Acts 27:22).

"LET NO MAN DESPISE THY YOUTH"

(Continued from page 6)

fallacy of an earlier position through the experience he has had. In some instances one observes these changes creeping in over a period of a few years. In other instances it may be only a matter of months until changes of considerable consequence are accepted. There may be an inclination on the part of some to say that these changes are an indication of fickleness. In many instances I should say they are rather the result of growth. Youth is sometimes inclined to regard their elders as particularly conservative. Father may have too conservative standards in the use of his money to suit his son. There are times in the life of some young people when they consider the religious convictions of their elders as conservative, perhaps even to the extreme. I would suggest that the essential difference between youth and age in these matters is frequently the difference between inexperience and experience. Older people have come through a great deal of hard experience and through it have learned to exercise caution. It is the experience of life that has a tendency to mature the individual and give him that practical understanding that the Bible speaks of as wisdom.

II. The Need of Coöperation

He is precisely at this point where differences frequently come between youth and age. It is possible for them to misunderstand each other. What is the solution of this problem? Certainly the solution can not be found in age ignoring these characteristics of youth which we have just noticed. Neither can we find a way out when youth fails to recognize the practical wisdom of its elders. The solution must be found in coöperation. We need the spirit of youth and we need the experience of age. The one lends the vitality and life that is so essential, and the other lends the practical wisdom that comes through years of observation and experience. The Church cannot be at her best if either one of these groups disregards the other. The characteristics which belong to youth and age are not mere accidents. They are gifts of God, and are intended to be utilized as such. It is the Divine purpose that due regard be given to the experience of age. Such an emphasis is found throughout the Bible. On the other hand, the God-given gifts of youth need to be recognized and put into constant use. The best results will come to us when there is whole-hearted coöperation and fellowship, each recognizing the place of the other.

III. The Opportunity of Youth

Paul offers a solution in the words of our text. He demands of age that they should not despise the young man Timothy because of his youthfulness. His word to Timothy is that he should so deport himself that it would be impossible for others to despise him. There may be a tendency on the part of older people to hold youth in contempt, but it is often as much the fault of youth as of age. When a young man is placed in a responsible position and lives in such a manner as to be "an ensample unto them that believe, in word, in manner of life, in love, in faith, in purity," he can not be despised. Paul did not say to him directly, "Be sure to maintain the dignity of your office." A man who is conscious of the dignity of his office and is constantly seeking to impress that dignity upon other people, is invariably despised. Paul is concerned here with a dignity that is the ripe fruit of a sterling Christian character. The man who is careful about his character and seeks to realize in his own life the ideals of Jesus Christ will have an influence that commands respect regardless of his age. There is a dignity to such a life that cannot be despised.

There has never been a day in the Mennonite Church when opportunities for young people are as great as they are to-day. The past twenty-five or thirty years have witnessed changes in this respect that offer marvelous opportunity. It is during this time that the cause of evangelism, especially in organized mission work, has challenged our young people to a stewardship of self and service. Opportunity has been placed before them to enter into the service of the Kingdom. Educational facilities have been provided that former generations have not known. It is well to remember that opportunity involves responsibility. We need to put our loyalty—the loyalty and enthusiasm and strength and confidence and courage of youth—into these present-day avenues for service. And if we would be loved by youth or age, we have the secret in Paul's words, "Be thou an ensample unto them that believe, in word, in manner of life, in faith, in love, in purity." This is the challenge we need to meet in the Church to-day.

Goshen, Ind.

Y. P. M. TOPICS

(Continued from page 25)

He did not say, Go teach, go feed, or even go heal, but He said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). In Matt. 28:19, 20, He adds, "Teaching them to observe all things whatsoever I have commanded you." Giving relief to physical suffering surely affords a splendid opportunity of witnessing for Jesus. Jesus taught the people that He was the "Bread of Life," but He also supplied their physical needs when necessary. So while hospitals, schools, etc., are very necessary in some foreign fields they must always be secondary to the main work of preaching the Gospel. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Breslau, Ont.

A NEW YEAR

He came to my desk with quivering lips,
  The lesson was done.
"Have you a new leaf for me, dear teacher?
  I have spoiled this one!"
I took the leaf all soiled and blotted,
And gave him a new one, all unspotted,
Then into his tired heart I smiled:
"Do better now, my child!"

I went to the throne with trembling heart,
  The year was done.
"Have you a new year for me, dear Master?
  I have spoiled this one!"
He took my year all soiled and blotted
And gave me a new one, all unspotted,
Then into my tired heart He smiled:
  "Do better now, my child!"
—Selected.

THE SUNDAY SCHOOL

STUDIES IN LUKE

Chapters 1 to 4:13

By Ezra C. Bender

Before we begin a study of the Gospel according to Luke, which is the third and the longest of the New Testament Books, it is important that we get in mind the purpose of this Gospel. Some people seem to be perplexed as to why there are four accounts of the ministry of our Lord. Others try to harmonize the four. There is no need for either of these positions. Indeed we doubt if it is possible for any one to work out a satisfactory harmony of the Gospels. If we try this we are trying to do something that the Holy Spirit possibly never intended.

If we make a study of the Jewish offerings we will discover that it required four great sacrifices to set forth the four aspects of Christ's death. Just so it requires four Gospels to set forth the four different aspects of His life. In Zech. 9:9 we have Christ spoken of as King: "Behold, thy King." In Isa. 42:1 He is called a Servant: "Behold my servant." In Zech. 6:12 we read concerning Him: "Behold the man." In Isa. 40:9 we find the words: "Behold your God," concerning Him. Matthew presents Christ to us as King, Mark as a Servant, Luke as the Son of Man, and John as the Son of God.

Some of the early Christian writers call attention to the fourfold appearances of the cherubim in Ezek. 1 and the four Gospels. The Cherubim had the faces of the lion, the ox, the man, and the eagle. The lion, the kingly animal, represents Matthew's Gospel. The ox, the burden bearing animal, represents the Gospel of Mark. In Luke we see the face of a man; and the eagle coming from above and returning there represents Him who came from heaven and has gone back to the Father. This is the picture John gives us in his Gospel. Compare also Rev. 4:7.

Furthermore, Matthew wrote especially to Jews, Mark to Romans, Luke to the Greeks, and John who wrote at a much later date, had in mind especially the Christian Church, composed of Jews and the Gentiles (Romans and Greeks). It is beyond man's ingenuity for four men to write independently concerning the ministry of Christ, appealing to four different classes of people and at the same time for each to present one of the four different aspects of His life. The solution of this phenomenon is that their writing was guided by the Holy Spirit. Attention might be called also to the fact that Matthew, Mark, and Luke are sometimes called the "synoptics derived from two Greek words which mean "a view together." They present a common narrative with many of the same words, though characteristic differences are also apparent.

We have gone to some length concerning the "why" of the four Gospels, but we feel that if we are set right on this subject it will greatly help us in the study of any one of them. There is an absolute purpose back of every book of the inspired Word. If we get hold of this fact and "rightly divide" the truths of God's Word, many of our problems of Scripture interpretation will be solved.

Coming back to the third Gospel we will notice that the writer speaks of himself in the opening verses of the first chapter, but does not give his name. According to the first verse of the Book of Acts the same person who wrote Acts had written Luke also. If we read Acts we will discover that Luke, whom Paul calls the "beloved physician" is the writer of Acts and therefore of the third Gospel also. The fourth chapter of the book of Colossians gives us the impression that Luke was a Gentile. If this be a fact we have a Gentile writing to a Gentile (Theophilus) the Gospel for the Gentiles. Also, Luke would be the only Gentile writer of the Bible. All the others, without a doubt, were Jews.

As we proceed with our studies please observe the songs, the poetry, and the eloquence of this book, also the depth and the sublimity of thought. Notice too that there is a higher grade of rhetoric in this Gospel than in the others. All these things would especially appeal to the Greeks, the learned men of that day.

Luke in presenting Christ as the Son of Man pictures Him as the friend of publicans and sinners, manifesting compassion and sympathy which went beyond the limits of national prejudice. He is the only one who gives the parable of the Good Samaritan. As the Son of Man, Luke presents the Lord as dependent on the Father in prayer. Luke says oftener of him than the other writers, that "He sat down to eat meat," a picture of a true man among men. However, Luke also is careful to guard the Deity and Kingship of Jesus Christ.

There are various ways in which the book might be outlined, but for our purpose we want to choose an outline that is simple and easily remembered. We shall use six words for this outline. Preface, 1:1-4; Infancy, 1:5-2:52; Preparation, 3-4:13; Galilee, 4:14-9:50; Judea, 9:51-19:27; Jerusalem, 19:28-24:53. As we proceed with our studies we want to try to keep these divisions in mind.

Preface, 1:1-4

This Gospel begins in a very human way which corresponds with the purpose of the book. In this preface we learn that Luke did not belong to those who walked with the Lord during His earthly ministry. Nevertheless he had perfect understanding of all about which he wrote. If possibly some of our readers are groping about in uncertainty as to some of the great teachings of the Word, we beg them to take a course under Luke, for he wrote to Theopihilus that he might know the certainty of those things wherein he was instructed, and surely it will help us to rest upon this certainty. It is sad indeed when souls, who once believed the certainty of the plain teachings of God's Word, begin to wander about in uncertainty because of the teachings of "certain men!"

Infancy 1:5-2:52

The heavenly silence of about four hundred years is broken when the angel Gabriel announces to Zacharias the birth of the forerunner of our Lord. Years before this, Gabriel appeared to Daniel with a message. After reading verse six we are surprised at Zacharias' unwillingness to take the Lord at His word. Like Abraham and Sarah, he seemed to forget that with God all things are possible. Unbelief is as much of an insult to God to-day as it was then, and is it not true that even to-day some of our strongest men fall down at this point? May we get a lesson here of how God sometimes answers prayers. It seems that as long as Zacharias could expect his prayer to be answered in a natural way he was praying for a son, but when nature ceased to give him hope he did not expect an answer. God often answers prayers long after we have forgotten them; and in a way that we had never expected. Zacharias should have shouted for joy instead of beginning to question.

Next Gabriel appears to Mary with a message that many pious women had longed to hear through the centuries past. Think of Mary, the one whom the Holy Spirit had in mind back in Genesis 3:15! Truly she wes "highly favored." Notice that to Zacharias the promise seemed to come too late, while to Mary it seemed to come too early. Also notice in verses 31-33 the angel makes four statements, combining the four key texts of the four Gospels. (1) "Thou shalt . . . bring forth a son"—"Behold the man." (2) "Thou shalt call his name Jesus"—"Behold thy servant." (3) "He shall be great . . . the Son of the Highest"—"Behold your God. (4) "He shall reign"—"Behold thy King."

You will also observe that not all the statements of these verses have been fulfilled. Verses 32 and 33 are yet to be fulfilled. Let us take God at His Word and our understanding of the Scripture will be so much easier.

In verses 34 and 35 we are told how the incarnation should take place. "The Word was made flesh and dwelt among us." Mary does not doubt the messenger, but questions as to how such a thing could take place. Here we get the wonderful revelation of the virgin birth. "The Holy Ghost shall come upon thee." Matthew's account tells us that she was found with child of the Holy Ghost. In these two statements we have the explanation: "With child of the Holy Ghost;" "The power of the Highest shall overshadow thee." The result is "that holy thing," the Son of God." How else could the Word be made flesh? If Christ would have been born in the ordinary way of generation He would have been contaminated by sin and would have been subject to sin and death for, "That which is born of the flesh is flesh." Christ said, "No man can take my life, but I lay it down of myself." If a sinless Being like Jesus Christ could have been born of Joseph and Mary, who were sinners by nature, then a greater miracle than the Virgin birth would have taken place. Notice the beautiful submission of Mary in verse 38, and also her song, the Magnificat, in 46-55. Here she demonstrates her familiarity with the Word of God.

John the Baptist was born and Zacharias was again able to hear and speak, and prophesied. The last written word of the Old Testament is a curse. The first written word of the New Testament is "grace" (John: Grace of God). Zacharias wrote this name.

Chapter 2. Mary lived in Nazareth, but according to prophecy Jesus had to be born in Bethlehem. Micah 5:1, 2. Caesar Augustus unconsciously by his decree accomplished God's plan. What condescension when the Creator took the creature's place!" "He thought it not robbery to be equal with God . . . was made in the likeness of men." Then there was no room for Him in the inn.

In Luke we have no record of Wise men coming from the east seeking a King, but the angels announced to the humble shepherds the birth of a Savior. The shepherds had simple faith. They made haste. They did not go to see if this thing is come to pass, but they went to see this thing which is come to pass. Please notice in verse 21 that Jesus was made debtor to do the whole law. This He had to do perfectly in order that He might redeem us from the curse of the law. By the sacrifice that Mary brought when she presented the child to the Lord we know that she was poor. "If she be not able to bring a lamb, then she shall bring two turtles [doves], or two young pigeons" (Lev. 12:8). Simeon and Anna, two of the faithful remnant in Israel, were waiting and looking for His first coming. They were rewarded. May we be found among those faithful ones who are waiting for the Blessed Hope, His coming again to receive us unto Himself. "We shall not all sleep, but we shall all be changed."

They return to Nazareth. The child grows in a natural way from infancy to boyhood, and then when He is twelve years old we again get a glimpse of Him. He visits Jerusalem at the time of the great festivals. He was lost to his parents for three days as He was thought lost by His disciples for three days after the crucifixion. Mary seems to be very nervous and makes the mistake of mentioning Joseph as "thy father." Jesus here makes the first self-witness to His Deity. After this He went with Joseph and Mary to Nazareth and was obedient to them and grew into manhood at His Nazareth home.

Chapter 3. The last glimpse we had of Jesus was when He was twelve years old. In this chapter we see Him again, but now He is thirty. Eighteen years of Christ's earth life are passed over in silence. None of the Gospels give any account of these years. John begins to preach and baptize in the country about Jordan and Jesus also comes to him to be baptized.

We might pause here and notice the preaching of John, having in mind the purpose of Luke as compared with Matthew. Matthew reports John as preaching repentance for the kingdom of heaven is at hand, while Luke reports Him preaching repentance for the remission of sins. This is quite in keeping with the purposes of the two Books.

In verse 22 we see the Trinity, the Son on earth, the Holy Ghost in the form of a dove, and the Father's voice from Heaven.

The genealogy in this chapter should be compared with that in the first chapter in Matthew. The Genealogy in Luke is that of the Son of Man. Matthew's is that of a King. Luke in presenting the Son of Man begins with Joseph the supposed father of Jesus, and goes back through the line of Nathan, a Son of David, to Adam and thus to God. Matthew gives the genealogy of a King and begins with David and Abraham, coming down through Solomon the King, son of David, through Jacob and Joseph to Jesus. You will observe that in Matthew we are told that Jacob begat Joseph while Luke says that Joseph was the son of Heli. Heli was the father of Mary and thus the father-in-law of Joseph. Heli did not beget Joseph but Jacob did. In these two genealogies we see the uniting of the royal line ("the throne of His father David") with the natural line ("The Seed of the Woman").

Luke 4:1-13. In order that Jesus might actually take our place as sin bearer and be able to have His righteousness imputed upon us He had to be tempted in all points as we are and yet without sin. "The last Adam" (I Cor. 15:45) "the second man" (I Cor. 15:47) must be tried like the "first man Adam" (I Cor. 15:45) in the same three ways. Read Genesis 3:6 and I John 2:16, having this thought in mind. Please keep in mind that the first man's trial was in the garden, a place of pleasantness, plenty and all things conducive to man's comfort, while the second man's trial was in the wilderness with the hunger, wild beasts (Mark 1:13), and all things that would tend towards unpleasantness. The first man Adam fell through doubt while the last Adam was victorious through faith. It might also be of interest to note that Israel was fed with manna in the wilderness and was disobedient, while Christ hungered and was obedient. Another important lesson that we want to get is the fact that Jesus' being filled with the Holy Ghost did not keep Him from being tempted, nor did His sinlessness make Him insensible to evil solicitations. No follower of Christ ever attains such spiritual heights that he cannot be assaulted by Satan, nor does he ever become so perfect that he is beyond reach of temptation. Mark's account tells us that angels ministered unto Him. It is indeed comforting and encouraging to the believer to know that they are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation."

Keep in mind that Jesus met the Tempter in all points with the Word which truly is our "sword", with which to meet the Enemy. Jesus' readiness to quote Scripture gives us a hint as to His home training. "Thy Word have I hid in mine heart, that I might not sin against thee." Note, too, that Satan tried to tempt Him by misquoting the Word, a common trick of his to-day.

We also wish to call the reader's attention in this lesson to the number forty. The number forty which so often recurs in the Bible stands for probation, or testing. It is striking how often this number appears in God's Word, bearing out this thought. As we observe some of these outstanding points in the structure of the Word it will in a large measure increase our faith in its inspiration.

Some people spend quite a bit of time in trying to ascertain whether Matthew or Luke gives the correct account of the temptation. Do it not! You cannot improve the Holy Spirit's work. In keeping with the purpose of the book, Luke gives the order which corresponds to the nature of man.

Martinsburg, Pa.

PEARLS OF THOUGHT

Without enthusiasm, without action.

Leisure works more harm than labor.

A man apt to promise is apt to forget.

Who a man injures he also learns to hate.

For clearest light, hunt a dark prayer closet.

Heaven must enter us before we enter heaven.

To make enemies, talk; to make friends, listen.

Heaven cares more for what we are than for what we do.

The costliest things are those for which one sells his soul.

A watch without a maker would be less strange than a universe without a Creator.

—Author Unknown.

"All the United States constitution guarantees us is the pursuit of happiness; you must catch up with it yourself."

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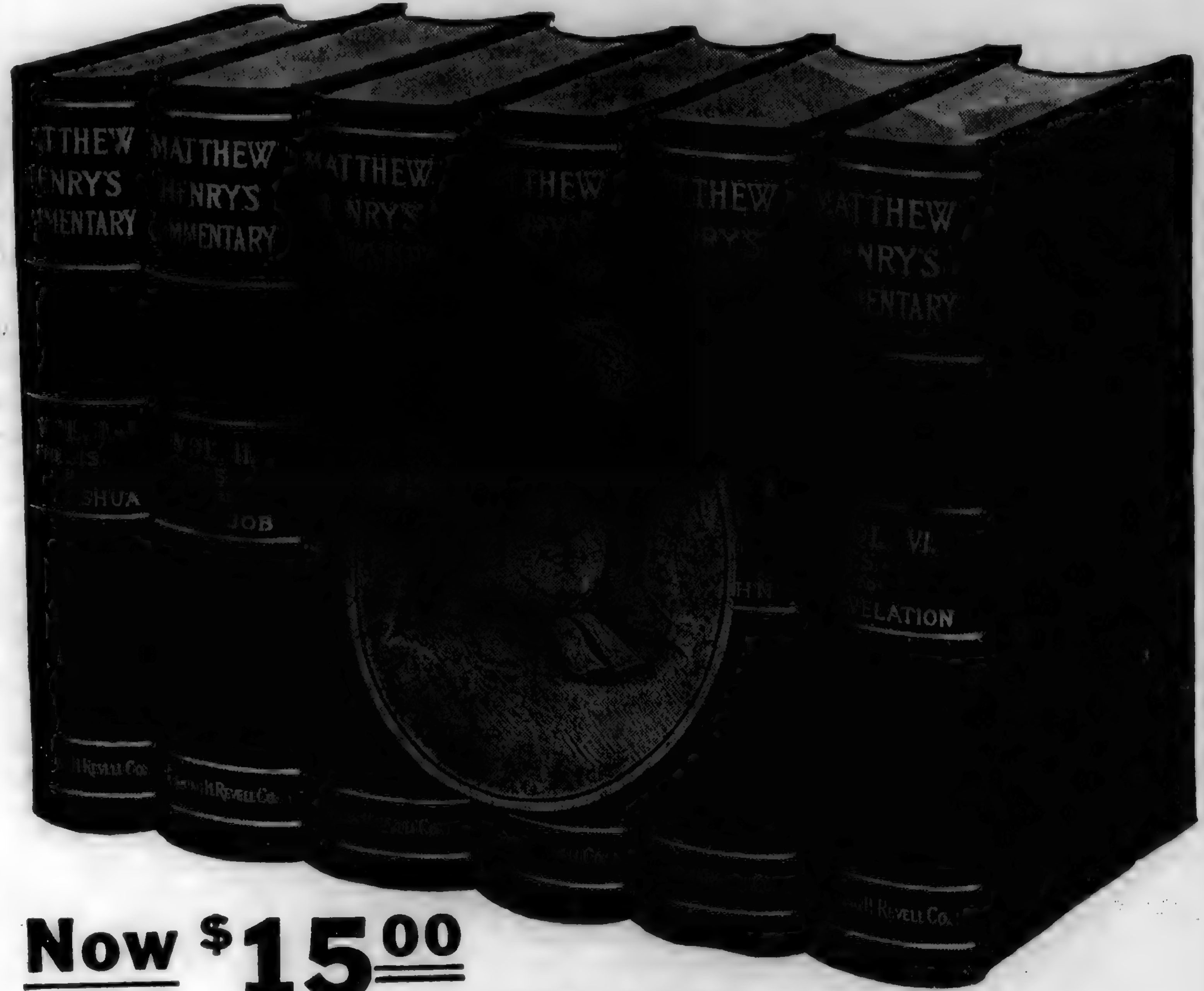

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Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

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QUIET INFLUENCE

A group of girls were together one rainy afternoon. One of them opened the door for a moment, and a wave of the smell of wet, green, growing things poured into the room. The girl at the door turned and said to the others, "Do you smell the sweetbrier down by the gate? It is always fragrant, but never so fragrant as in the rain." One of the girls said, impulsively, that this reminded her of her aunt. When asked to explain, she said: "Why, you see, there are ever so many roses that are fragrant—the roses themselves, I mean—but the sweetbrier is the only one whose leaves are fragrant. That is why it makes me think of my aunt, because everything she does, not the large things only, but all the common, every-day things—the leaves, as well as the blossoms—have something beautiful in them. There is something in her spirit, a gentleness, a thoughtfulness, a kindliness, a graciousness, that goes out in everything she does, in every word she speaks, in every influence that breathes out from her life."—Bible Champion.

"If you want to have a favor done
By some obliging friend,
And want a promise safe and sure
On which you may depend,
Don't go to him who always has
Much leisure time to plan,
But if you want your favor done
Just ask the busy man."

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We should be of a spirit to seek an approving conscience and an approving God.—S. G. Shetler.

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Christian Monitor

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By Orie O. Miller

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By Menno S. Miller

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By Joe A. Yoder

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By Vesta A. Nafziger

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PEN PICTURES OF LIFE AND NATURE

Brothers

By Mary Miller

Pete had crawled up into the haymow. He wanted to hide away somewhere so that nothing would bother him. He lay in the hay and looked up through the crack in the barn roof that let in the line of sunshine and thought about Davy. Davy was sick now. The doctor had said he had pneumonia and gave him some medicine that Davy didn't like at all. Once when no one was looking Pete had a notion to take the bottle and hide it under the porch.

He wished Davy weren't sick. There wasn't anything he could do. He had never done anything without Davy. Ever since he could remember they had carried in basketsful of cobs for mother. Sometimes they'd fight, of course, but now he couldn't fight even, for sister helped him and she was older. She'd say, "Hurry up, Pete, mother's waiting for us." That wasn't any fun. When he and Davy carried them they'd crawl to the top of the cob pile and scoot down on the rolling cobs. They'd never hurry unless they were going somewhere with papa. And they'd always count the cobs so that neither would do more than his share. That's the way they did when they churned for mother too. They'd count every turn until they had done it one hundred times. What if he had to do it all by himself now? He never could.

He remembered too, when they went fishing. Davy always got the bait, fixed the lines, and knew where the good places were. He always caught the most and biggest fish too. Pete wondered why. How did the fish know which was Davy's line? If they changed poles it was the same thing. Pete couldn't understand, but he never told Davy he even thought about it. He always quarreled with him and made him trade places or lines or something. He wished now he had been kinder to Davy.

It was the same way with trapping and skating. Davy could do it better than any of the other boys. He could skate backwards, turn in circles, slide through under fences, and play hockey on the ice. The other boys used to follow him and try to do it like he did. Sometimes it hurt Pete; he wished Davy wasn't there so the boys would pay more attention to him. But now he was glad that Davy was his brother instead of some one else's.

But the awful thing happened in school the day before Davy got sick. Pete knew he was smarter in books than Davy, but Davy could do things and get by with them, and Pete never could. They sat together in school behind a big desk. Davy had shot a bean with his nigger shooter and hit Neva Briggs on the ear. Pete had tried to do it too; and just then the teacher turned away from the window where he had stood looking out and the bean missed Neva's ear and hit the teacher in the eye. It enraged him; he stormed back to their desk and in threatening tones asked, "Was that you Peter?" Pete knew it was wicked to lie but fear made him do it. He said, "No." Then the teacher asked Davy if Pete had done it. Loyalty to Pete made Davy lie too. He said, "No."

Then the awful thing happened. Pete would give anything in the world if he had not done it. The teacher asked him if Davy had done it and he said, "Yes." And then he sat there while Davy was being punished. Pete was ashamed; after school he hurried home ahead of Davy and that evening when they were hunting eggs on the straw stack Davy wouldn't talk; he wouldn't say anything. Pete wanted, oh so bad, to tell him how ashamed he was. And then just when they were going through the little gate Davy fainted, and papa came and carried him into the house. He had been in bed a long time now. Pete wished he'd hurry and get well. He told mother all about it and cried and cried—and mother cried too. And she had been kinder to him ever since—and loved Davy more too, he thought.

But mother was calling him now. He jumped up, scrambled down the ladder, and rushed into the kitchen. As he entered, mother just went out of the door; and there by the kitchen stove in a rocking chair piled with pillows and comforters sat Davy all alone. Peter threw himself down beside the chair and cried, and cried, and cried—and Davy cried too.

Hesston, Kans.

INFLUENCE

To eat, to drink, be merry,
  To-morrow we may die.
Is this the highest aiming
  For which we mortals try?
Ah! surely there are better
  And nobler aims in life,
Which lead our souls up farther
  Above all evil strife.

We do not die in spirit,
  When we have passed away,
So that our thoughts and actions,
  No more on earth, may stay;
For they have been implanted
  In many other hearts.
Our influence, to others,
  Much good or ill, imparts;

And like the widening circles
  From pebbles thrown in streams,
E'er flowing farther outward,
  Life's influence thus seems.
One follows our example,
  And then another, too,
While we're not realizing
  What good or harm we do.

Then let us live forever
  With just life's highest aim,
So that, for wrongs of others,
  We ne'er can be to blame;
But let us e'er be leading
  All erring souls to God,
And teaching them the beauty
  Of paths that Jesus trod.

—Martha Shepard Lippincott.

WORLD'S BEST WOMAN

Take this home and read it to your wife. At a meeting of a group of women not long ago the question arose as to who is the greatest woman in history. It was finally decided that the woman who stays home and rocks the cradle, darns the socks, gets the meals, dries the tears of the youngsters and starts them right on the road of life is the most important woman in the world.

Women may have their careers. They may paint, and sing and carve. They may write poetry and prose and get their names in the hall of fame, but no matter what success they achieve no work can equal motherhood.

In back of the great men who stride across the pages of history have been great mothers. Carlyle worshiped his mother, so did Goethe, so did Napoleon. It was our own Lincoln who said, "All that I am or ever hope to be I owe to my angel mother."

We may come home from the office tired, discouraged. It may seem that the weight of the universe is on our shoulders. To us the work of the little lady that runs the home may seem insignificant in comparison with our own. We are in the whirl of things. But we are wrong, men, dead wrong. There is no more important work than loving and training and guiding little children into manhood and womanhood. And how often we leave that task entirely in the hands of our wives!—Selected.

QUIET MINDS

There is one thing that Robert Louis Stevenson wrote that has stood out in my memory above all others. It is this: Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm."

The man who can say with Walt Whitman: "Nothing external to me can have any power over me;" who knows that as the stoic philosopher, Seneca, said: "Most powerful is he who has himself in his power"—that man has a quiet mind. He moves forward "as tranquilly as a chip on a placid stream." He plows ahead like a steamer, rough, or smooth, rain or shine.

Is there any finer illustration of perfect poise than a clock during a thunderstorm?—Selected.

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THE PRESENT WORLD SITUATION AND OUR PEACE WITNESS

By Orie O. Miller

This article was prepared by Bro. Miller at the suggestion of the Peace Problems Committee of Mennonite General Conference. It will also be published in tract form for general distribution. We believe this analysis of the present situation, both as it affects the world in general and the Mennonite Church in particular, to be a helpful and practical message. Do not miss reading it carefully.

OUTSTANDING events of 1930 are very disturbing to those who professed to see in the development of national and international affairs since the World War, the early universal outlawry of war and permanently established international peace. It is doubtful whether complications between nations were more involved or of more ominous portent at any time between 1904 and 1914 (the decade previous to the World War) than they are now. A most cursory review of the past year's happenings convinces of this.

In our own United States the year is unprecedented in numbers of lynchings, general crime, and Red riots. England's outstanding internal problem has to do with over two million unemployed and the figure mounting monthly. In China Civil War, brigandage, and revolution have been constant for some years. The recent increased injection of Communism in this situation puts off any promise of early peace. India-Britain relationships have been most unhappy as evidenced in disturbances of the Ghandi movement. In Bolivia, Peru, Argentina and Brazil there has been revolution. In Cuba it threatens. Germany has found it necessary to invoke the powers of virtual dictatorship. Diplomatic relationship between Italy and France continues tense. In Egypt, in Ethiopia, in Kenya the year has witnessed major and minor disturbances. In Russia Stalin's iron hand remains in control of a nation rife with persecution, death, and suffering. And so on, and so on.

There is also prevalent in many places throughout the world, much ill will, strife and bloodshed incident to the existing unchristian relationship between classes, between races, between capital and labor, between the powerful nation and the weaker one being exploited by her industrialism. In all of this there is very little of the Golden Rule—and practically none of the Love that Jesus lived and taught.

However, not all is disheartening. There is widespread evidence of the deep heart hunger within mankind for Peace. On August 27, 1928, in the French Foreign office in Paris fifteen nations signed the Kellogg pact. Today practically the entire world has signed allegiance to this treaty. All these nations have agreed in this expression against recourse to War.

> **Article I.—The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.**
>
> **Article II.—The high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.**

Even through the fruit which might have been logically and immediately expected from this treaty has been most disappointing, it still remains true that the Pact represents a step forward in international affairs. During the spring of 1930, the five nations leading in Naval armaments met in London and were able to agree on a program of Naval building limitation. The League of Nations, the World Court, the Pan-American Union have proved themselves agencies for better understanding between nations and have provided the machinery for satisfactorily solving many an international tangle fraught with war possibilities. There is definite striving for the ways of Peace by statement and governments.

And among the world's citizenry there are a multitude of movements whose professed goal is a warless world. There are those among them who feel that the causes for war lie in the world's economic and political conditions, and that a clear analysis and understanding of these causes will lead to their elimination. Others see a major cause of strife in present race and class relationships and seek in various ways to build up a better understanding between these groups. Still other groups seek to eliminate the need for war by an endeavor to build adequate machinery for solving all possible difficulties that may arise by processes of peace, and again others feel that the most effective protest against the war system comes through an absolute refusal personally to support war directly or indirectly and under any conditions and who endeavor to enlist others to this same attitude. There are also a constantly growing number of Christians who deplore the Church's support of past wars, who see the utter inconsistency of this position with Jesus' teaching and life, and whose efforts have to do with changing this attitude. These efforts all have their place and influence.

Before proceeding with an analysis of our own Mennonite position and practice, we want to further briefly refer to a most significant present day nonresistant movement—that of Ghandi in India. The Mahatma seems to have partially grasped the truth that Jesus taught and with his followers to be practicing it more effectively than multitudes of professed Christians. One cannot read of the many incidents in the movement having to do with this principle without admiration for his grasp of its truth and for his effective use of this method, without feeling a sense of shame that professed Christianity has so far failed in demonstrating to the world in fuller measure Christ's method of overcoming evil.

But what is our our historic Mennonite position in faith and practice as regards a life of love and effective goodwill? What do we deem the scriptural attitude today? Where and how can this witness be most effective?

The basis of our abhorrence of war and consistent refusal to have any part in it, is not primarily because of its economic waste, futility and folly; not because of its insane disregard of the value of human personality and life; nor because of the fact that in its wake are always a multitude of more evils that any war attempted to cure; neither is it because of personal cowardice, as witness to a long line of martyrs to the faith, many of whom sang their way out of this life; nor is it based on the thesis that non-violence can be, as demonstrated by the Ghandi movement, the strike, and the boycott, a more effective form of coercion than force; neither is its basis a passivity towards evil and injustice. Any or all of these are adequate and valid objections to War from the non-Christian viewpoint and are being increasingly accepted as such. However, the love that Jesus lived and taught goes immeasurably beyond any of these. It is positive, aggressive, constructive. It is a love of enemies, a-second-mile, coals-of-fire-heaping, overcoming-evil-with-good, force which often ends in apparent defeat, but it is a guaranteed method of victory over evil through the power of Him who is Peace's Prince.

We therefore believe:

1. That Jesus meant His teachings (Matt. 5:38-48; Luke 6:27-35; John 13:34, 35; Matt. 26:52) on love, good will, and the overcoming of evil to be practiced and applicable in all of a believer's life and relationships, as He

Himself practiced them; and that these are also intended to apply in practice as between groups, classes, races and nations.

2. That peace within and among men and between groups, classes, and races can be guaranteed *only* through allegiance to the Prince of Peace and maintained by means of the power that comes from such allegiance.

3. That even though this truth applies only to those who in faith accept it, we also believe that God rules His creation, that He overrules and controls the affairs of men and of nations, so that His followers can practicably live thus. (In this point our position replies to the critic who grants the rightness of the position theoretically, but who argues that in a practical sense it can merely apply as a distant, hazy, beautiful ideal.)

4. Our mission as individuals then is to live it—to be daily living witnesses of how the principle works—to be apostles to a peace longing world of this truth in its full measure.

This has been the position of our forefathers during the four last centuries. The Church in her official utterances has not once failed in her testimony to it during this time. Many have met a martyr's death, rather than deny this Faith. Because of it our people have been almost continually on the move, from country to country and from time to time until today Mennonites live on all the continents and in most of the countries. It is the Church's position to-day. During the recent war our young men almost without exception chose Leavenworth and the disciplinary barracks rather than break faith. When leaders of the recent Mennonite Colonization in Brazil dealt with Brazilian Government officials they made it perfectly clear that unless place was somehow made to allow for conscientious objection to military service, the Colony would again leave.

We contend that our to-day's opportunity and duty lies in a fuller, more intelligent witness to this scriptural position and faith. In times of test, of stress or war, we have stood firmly faithful. In times of Peace we have been too content to hide this Light under a bed or a bushel. The world at large was never more open to the truth of this witness than right now. The truth which Ghandi recognizes and practices in part, is proclaimed in full in our gospel and witnessed to in a long line of our ancestors. As a Christian group, ours is indeed a rich heritage in the practice and grasp of this truth. To us as regards the causes of War, the worth of human life, Christian race and group relationships there have come clearcut answers from the past. To be sure the past record and the one to-day is marred by human weakness and frailty, but the issues and implications have always been settled. Is it not for more effective witnessing in such a day as this, that our historic faith and practice of this truth has been preserved to us?

And never before in our history have the times been more auspicious for this message. In average intelligence, in educational attainment, in multiplicity of contacts with the outside world, we compare favorably with any present Christian group or with any past period in our own history. Because of our Church's War and Famine Relief activities, and the various efforts incident to Mennonite emigration from Russia during the past decade we have become better and more favorably known in world government circles than ever before. In Berlin, Ottawa, London, Washington, Rio De Janiero, Asuncion, Mexico City, Moscow, Constantinople, also in France, Syria and the various Mission fields the name Mennonite has come to have meaning and significance. How important that the continuing contacts around the world witness truly our Peace testimony!

As a people we cannot help being interested in the searchings for the Way of Peace as they are manifest all about us. We are concerned as well in the activities of those movements within our own nation and others that continue to breed hatred, strife, war, and a reliance on organized might. The growing system of enforced militarism in the nation's High Schools and Colleges, the insidious propaganda to build up the Summer Citizens' Military Training Camps, the constant agitation in Congress and outside for a still larger Army and Navy, the agitation here and there throughout the land for systems and programs that are bound to develop a mind to war, are of very deep concern to us. We do well to have those among us who keep in close touch with these movements. Constantly, yea, much more often than we have dreamed possible heretofore, do these occasions present real opportunities for effective testimony. Scarcely anything has been done by us in this field—and so much is possible. The General Conference Peace Problems Committee is concerned about this lack, and is endeavoring to work out plans for more effective effort.

The situation and present opportunity calls for men and women who are first of all rooted and grounded in this faith which we believe to be truth and who will then think through its various implications. Some are needed who have the gift of writing. There is a real dearth of sound peace literature. History, stories, books of various kinds can be used in meeting this lack. Others will feel called to think thru, analyze and bring before society the implications of our Witness in philosophy, sociology, race relationships, nationalism and industrialism, still others are needed whose experience similar to the Apostle Paul's will enable them to be effective in personal contact with men in high place as well as lowly.

To these ends may we as individuals in whatever walk of life we move, unitedly and consistently practice our profession of Love and nonresistance. May we as a church, a Christian body, continue uncompromisingly to maintain our historic peace standards. There is real danger of lowering these when so many about us with a partial grasp of the truth also cry, "Peace, peace." There is much of this crying to-day where there is no peace. May we encourage any leading of the Lord into larger avenues of witnessing. This readiness, our unique heritage, today's opportunity and need, must under God's leading and Providence lead to greater and more effective witness for Him.

Akron, Pa.

WHEN RICHES FAIL

By Menno S. Miller

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.—Prov. 21:13.

Abner Callham was gradually coming out of the ether in a private ward of the Harrisburg General Hospital. Blood poisoning had set into a sore foot, and he consented or rather was forced to consent, to go to the hospital as a last resort. Amputation of the foot was the only thing possible to do which offered any hope for the man's recovery, as gangrene had already set in.

"Water, water," murmured the unconscious man as a nurse walked through the hall.

"You may have water in a little while," the nurse said as she paused by his side.

The nurse entered the room later, but with no water. "I'm dying for water and I will have some," grumbled the patient. "Ida, get me some water, I tell you. You'll be sorry if you don't. Kathryn! Harry! Ruth! One of you bring me a drink."

As the nurse arranged the pillows on the exhausted man's bed he relaxed and lay quietly for a few minutes. The nurse left him, but returned soon with the doctor. The man's mind was clearer now and he began to talk. Evidently he realized where he was.

"Will you please get me a drink?" he asked with a politeness unnatural to him.

"I'm sorry, but you may not have water yet," answered the nurse. "Water would make you terribly ill, but you may have some in a little while."

The patient had always been accustomed to having things his own way and was never used to pleading. In time past he had been master of circumstances, but now he was laid low by disease and his word was without its usual power. By his miserliness, sarcasm, cruelty, and selfishness he had estranged all his neighbors and children, and had sent his wife to an untimely grave. All he had to depend on now was his money, for nobody seemingly cared for him.

Wtih stoic endurance he disregarded his bodily pains and agonies, but he could not ignore his mental torture. His thoughts wandered back to his youth of dissipation and egotism. He thought of how he had bluffed Ida into a matrimonial union with him. What glowing promises he had made but how unfaithful he had been in carrying them out for even the first year! He thought of how often he had refused to grant her the few desires of her heart, and to make her feel worse he had scoffed at her and ridiculed her. Yes, she had been a most exemplary wife and he had known it all along.

He did not wonder that his children distrusted and dreaded him after all their childhood experiences of his wrath. He thought too of how he had defrauded poor Mr. Rand and then when Rand's wife was sickly for years how he withheld that which he could have bestowed so easily. How many a poor mortal he had turned away from his door and told them never to enter his yard nor ask for shelter in his barn again! Now he knew that he had come to need the mercy and help of others, but everybody dreaded him and would even fear to offer him help. He felt sure that his children and the Rands would be ready to forgive and help him, but had he not cursed the very mention of their names the night before? No, he was too proud now to ask any help, he must bear alone whatever was coming.

At Edgewood, Kathryn Rand, Abner Callham's oldest daughter, was sewing in the living room of her cozy home. She knew her father had some trouble, but did not know of his serious condition as her father regarded her and her sister Ruth as outcasts.

"Have you heard anything about your father to-day?" asked Harold Rand, Kathryn's husband, as he came into the room. "I saw Harry Martin this evening as I was leaving the store and he told me that your father's condition is serious and that they will probably have to take him to the hospital before the thing is over."

Kathryn's face grew pale as she listened. She was anxious about her father and eager to find out his condition. But would he permit her to cross his threshold? or would she be met by a volley of oaths from him whom she had angered by marrying his enemy's son? Of course she would be only glad to help her father, to nurse him back to health, and in that way mend the breach between them.

"What do you think I should do about it, Harold? He is without friends and sympathy. If his condition is so serious he may never recover. And he's my father."

"I guess we feel the same way about it," agreed Harold. "I surely want to hold nothing against your father, but I would be received even worse than you. He continually quarreled with my father when they were in partnership. He squeezed the last possible cent out of every bargain and this continued until father could stand it no longer. When mother was so desperately ill, father had great expenses, but your father would not loan mine so much as a dollar. But I have no bitterness in my heart now and am willing to help him if I can."

"Harold, I know you would do anything for father," assented his wife. "You are the forgiving Christian man I always knew you to be. Maybe we will be able to win back father if we help him now."

"I surely would be anxious to become reconciled to him after the years of enmity on his part," answered Harold. "But would he not scoff at me, curse me, and order me to leave if I should go along to see him? You know after our wedding he disinherited you in his will, he cursed our union, and told both of us never to cross his path."

Both husband and wife had heavy hearts. Kathryn continued her sewing as Harold sat near by buried in thought. And while Kathryn sewed she reviewed her life, scene by scene. Her father's miserly passion was woven warp and woof in every picture. Her earliest recollections of him were colored with dread and mistrust. She seemed to hear him cursing her precious mother for spending money for things which were really needful. She remembered how she herself once begged for pretty clothes like other girls had, but her father only stormed and scolded and threatened to punish her if she asked for such things again.

"Harold," Kathryn at last said, "although we were treated cruelly by my father yet we have fared well in life. You have had a good position ever since you left school and even though father mistreated you in every way possible, yet we have made good and have our own cozy little home. Surely I am glad that you too are willing to help him."

Kathryn's sister Ruth lived with them since their marriage, two years before. Ruth had become of age and in order to escape her father's ire had left home and come to this new haven, which also was the home of Harold's father and sister Mae, as well. Kathryn and Ruth had one brother and he lived with his father.

When Mae and Ruth entered the room the conversation ceased. Harold and Kathryn were not happy and cheerful as usual and their quietness suggested that something was wrong.

"Aren't you feeling well this afternoon?" began Ruth, looking at the dress Kathryn was making.

"Yes, I feel all right," answered Kathryn in a low voice, "but I was thinking of father. Harold heard this morning that he is worse and may have to go to the hospital. I feel that I want to do something for him. An inward impulse tells me that I must do something and yet I feel I can't. I haven't had a kind word from him in years. In fact, I can't remember any kind words from him ever. It seems dreadful to say it, but the only times he appeared to be happy were when he fought mother or us."

"I know one person who won't bother about him," answered Ruth. "He always hated us and I won't worry at all about him. He may get along as best he can. He never cared for anybody else and he may care for himself now."

Harold's father entered the room in time to hear the conclusion of Ruth's opinion, and suspected the subject of the conversation. He knew pretty well the attitude each one would take. He was not surprised to find Ruth unwilling to do anything for her father. Ruth had a kind disposition, but perhaps she had inherited more of her father's tendencies than either her sister or brother.

"But we must be kind to him," began the elder Mr. Rand. "This is our opportunity to show him that we live up to our Christian profession. I am sure that while he wronged you, he also did me. We worked our farms together for two years and I always had the short end of the bargain. Then when my wife was sick he would do nothing for me. Those two years we farmed together and the two years following when mother was lingering were the four most trying years of my life. The Lord helped me through all the trials, and I will be true to Him now and help my enemy. He is your father, Ruth, and even though he has wronged you it is your duty to help him. Perhaps now is our opportunity to soften his heart and maybe save his soul."

"I think that Ruth will be convinced that we must care for our father even though we dislike many of his past deeds," pleaded Kathryn. "He may turn us down, but then we will have done our duty."

Footsteps were heard on the porch. There was a rap at the door. Kathryn opened it to admit her thirteen-year-old and only brother, Harry. Harry had lived at home with his father since his mother's death three years before. After Ruth left home Mr. Callham hired a housekeeper to look after their needs. Harry's coming to their home at nine o'clock at night was very unusual. Indeed it was unusual for him to be there at any time, because he was strictly forbidden by his father to visit there.

"Good evening Harry," said Kathryn. "We are surely glad to have you come to see us. But what could have brought you here at this time of night?"

"Dad was taken to the hospital this morning and I thought I ought to come over and tell you about it. Our phone is out of service or I would have phoned over. Everybody's telephone seems to be out of order since the storm."

"Your father was taken to the hospital?" broke in Harold. "Well, that is too bad. I heard downtown that he was having a hard time of it. Mr. Martin said that he might have to go to the hospital. Nobody told me that he was there."

"Dr. Nissley took him there in the ambulance about nine o'clock this morning. I never saw dad so mad in my life. He said that he would not go, but they simply took him. They said he would never get well unless he went. I told him I would come and tell you about it, but he swore that I dare not tell you. He said that if any of you came to see him at the hospital he will curse you in front of anybody there."

"We were planning to do something for him if it were possible," replied Kathryn. "I hardly know what to do now. If he talked like that about us perhaps we had better do nothing for a few days, but I long to do something to help. We are all ready to forgive him and do what we can for him."

They discussed the matter further, but came to no conclusion except that they would not be too hasty to go to see him and in the meantime Harry would visit his father and report to them. Harry would also tell their father that the others were eager to do anything they could for him.

A day and two nights had passed since Mr. Callham's mental agonies had first so strongly seized him. His great determination had not yet given way, and he lay quietly on his bed all the while. Indeed the doctor and nurse regarded him as a most exemplary patient. But as the forenoon of the second day drew on he became more and more restless. And the look on his face told that he was suffering terrible mental agony.

"Is there anything I can do for you?" kindly asked the nurse. "I want to make you as comfortable as I can."

"Call the doctor at once," he begged.

The physician was summoned from another part of the hospital. He walked cheerfully to the bedside and reached for the man's pulse. "Good morning, I'm glad to see you looking so well this morning."

"Looking well! Doctor! I'm dying and

you know it. Tell me the truth. I want to know the truth."

The emaciated man lay utterly spent on the bed, but faced the doctor squarely. His brow was clouded, and the look of distress told the doctor that probably it would be better to tell him the truth.

"We have done everything possible for you," began the doctor, "but yet you have grown worse steadily and I hardly know what to tell you. I am afraid your condition is quite serious, but we hope that it will soon improve."

"I'm dying, and that is what you mean to tell me. But I don't want to die. I'm friendless, and everybody hates me. I mistreated everybody all my life, and I richly deserve to die without friends or any one near who cares. Call my children and Mr. Rand. I want to speak with them yet before I die."

The nurse administered a hypodermic to strengthen the man. Then she went to call those whom he had asked to see. But she could not get either party. She tried and tried but without success. Finally she called Dr. Nissley, the home doctor, and asked him to inform the folks. She went back to the bedside and told him that she had called.

The day was wearing away and evening was come, but neither his children nor Mr. Rand had come. Could it be that they did not get his message? If the poor man had only known that they were longing to come and were on their way it would have given him some consolation.

The man grew more and more restless. The nurse laid her hand on his brow and found it burning hot. "I hope your folks will soon arrive," she said. "They should be here any time now if they received the message."

"My children will not come," he muttered. "They dread me as does everybody else, but I long to see them. Oh, for some one to care now! My only desire of a life time was to hoard wealth and I have done it, but now I would give it all for a look at my children. Oh try to call them once more. I die friendless, hated, and forsaken of God and man."

The man ceased to speak, and his look became a stare. An indescribable shade of anguish crossed his face, accompanied by a faint moan, and he closed his eyes upon a world which for him had been nothing but miserliness and hatred.

Middletown, Pa.

ON CEMETERIES

By M. T. Brackbill

Some people, I have heard, have a decided averseness to cemeteries, and keep out of them as long as they can. Of course, that, in one sense, at least, is what most of us do. But the proverbial ghostly fear of graveyards at night is an unfortunate obsession for some folks. And what terrors must sieze their souls, if beset with such fears at the hour of departure, they should think that their own ghosts might keep nightly vigils among the trees, marbles, and shadows, where they now shudder to linger or to pass!

I like to saunter through them, especially if they are beautiful wooded cemeteries. Cemeteries for various reasons attract me. The past two summers I spent not a few hours in Forest Hill Cemetery, a large and beautiful God's acre in Ann Arbor, Michigan. It was only a short walk from my lodging place, and favorable evenings occasionally found me there to escape the heat of the city and to find absorbing topics for thought. It is a virgin grove of oak, elm, pine, and maple, the undulating surface of which is cut up into small irregular plats by winding roads. The sod is well kept, the terraces are neatly beveled and approached in many places by cut-stone steps. Many tall columns dot the grove and almost innumerable smaller stones are sprinkled about. Beautiful vistas through the trees, and leafy rifts, framing marble shafts bathed in sunshine, made me linger to admire them. Squirrels skipped about and reconnoitered on the lower stones, birds flitted hither and thither and twittered, and freshly brought bouquets lent their perfumes to the odors of the grass and the trees. Shortly the waxing moon, already high in the east, slowly reversed the long shadows of the setting sun.

Sometimes I lay with my back on the grass and watched the stars come out, drift westward, and be occulted one by one by the leaves. This is a pleasant experience on warm nights in any wood, but most especially in a wooded cemetery. If you doubt this at all, just try it. You should, of course, be alone, and leave behind you all your troubles as well as all fears of haunting ghosts and other prowling things. Fling yourself on the cushiony sod about ten feet from the foot of some stately oak or maple, and peer up into the heavens, and watch the parade of clouds and stars through the leafy lattices. You do not need to go down to the beach to be stirred to poetry. Any clear night you can stand or lie on the shore of the boundless ocean of sky, where ten thousand fleets of worlds go sailing by.

But why a cemetery? Here somehow this world and the other world attend each other. The human dust beneath the sod is the broken link that once joined mortality and immortality. Here thoughts of the dead and their mysterious abodes supplement contemplations of the heavens and far-away worlds. Where are the spirits of these dead? you ask yourself. Are they too drifting yonder on some distant orb, in some heavenly Aidenn behind the starry veil or among those remote nebulous squadrons? Here you think long, long thoughts, thoughts you would not likely think elsewhere. With the earth to your back, you peer out into infinities of space and eternities of time. You think how small you are, how brief is time; how great God is, how vast His works, how wonderful His ways and His words, how good His love is, how sweet such knowledge is, and how marvellous and mysterious it all is!

It is inspiring to behold the hills and the valleys from the top of some mountain peak. It is delightful to stand at the brink of some cataract and watch the water leap into foam and spray, and sparkle in rainbows. It is charming to see varicolored lights play on the "diamond" studded stalactites of a limestone cavern doubled by reflection in pools of water. It is stirring to hear choruses of trained voices sing the works of the masters. But here, amidst the muffled silence of the night, its shadows, and its clear skies, there is stirred in one's soul symphonies of thoughts richer, more charming, and more delightful than any mountains, cataracts, caves, and choruses can ever stir. If you doubt it at all, just try it.

Here one can come by day and be amused by the variety of monuments, names, and legends. Here one can enlarge his acquaintance without formal introductions, without bows and blushes. Here he is free to speculate, and guess, and imagine, and wonder. The engraved legends furnish many good themes for elegies that sing through the mind.

Here lies a Latin professor, aged thirty-five, within a beautiful classic sarcophagus, the gift of alumni, inscribed: "Candidiorem animam terra non tulit."

A black slab stands on the back of a fat fantastic turtle. On one side we read: "To the memory of Professor Henry Adams this monument is erected by his colleagues of the Ministry of Communications of the Republic of China. . . We strangers in this land, come mourning to his grave. Our tears pay tribute to his honest and able help in our time of need. We commend his example to future generations." Signed by two Chinese statesmen.

Another handsome Grecian sarcophagus is this, and deeply cut on its side: "Wer an mich glaubet, der wird leben, ob er gleich stürbe."

Here a twin stone marks the graves of four sons, ages five to thirteen, who died the same year, 1903. What may have caused that tragedy twenty-seven years ago?

A miniature Cleopatra's Needle rises before me, and I often visited this shaft, a beautiful twenty-five or thirty foot monolith reared by Captain Bullis in honor of his wife Emma. They now lie side by side at its foot, their graves marked by simple headstones; but the monument is hers.

Here is a highly ornamented shaft surmounted by an angel placing a crown on a small cross, inscribed: "Sacred to the memory of John C. only child of John and Mary Burg, aged 13." Father and son both sleep at its base and their headstones read respectively: "I have fought a good fight, I have kept the faith." "Here lies our Johnny. Wir sehen einander wieder."

Here lies Colonel Sutherland, died 1862, aged seventy-two, at the foot of a large oak, his tall thin marble slab fallen, broken, and sunken flush with the sod—typical, perhaps, of the fallen colonel. He wife's slab still stands erect although placed there one hundred thirteen years ago.

Yonder is a mausoleum built of massive granite slabs, at a cost of many thousands. Before the door is a basket containing an ensemble of beautiful cut flowers.

Another mausoleum appears obscurely not far away, its crypts walled in a mound of earth covered with sod. The gate hangs ajar, and neglect and decay will in no long time complete its obscurity.

A humble grave here, overgrown with lilies of the valley, and the simple headstone reads: "Died 1860, Aged 22. Sic itur ad astra." What hopes lie buried here!

People come, bring flowers, water plants and shrubbery, linger to think sad thoughts and weep, and then go again. As you watch them, you cannot help thinking that the time is coming when you may weep for some one, or some one may do that sweet kindness for you. But a bird sings, or a squirrel frolics in front of you, and your heart seeks another topic.

If you are of a practical turn of mind, you will note the present tendencies in monumental architecture. The old-fashioned straight, flat slabs, embellished with sleeping lambs, weeping willows, or doves in flight, scripture verses, and endearing phrases, give place to blockier masses with rough-hewn areas or dainty and exquisitely carved shafts, or severely cut geometrical designs like spheres and cubes, bearing only the briefest legends. Of course, the unusual styles are seen in all periods: A Grecian urn of perfectly turned and polished granite, a sundial mounted on a cobblestone pyramid, rude unsurfaced boulders or grotesque natural formations like a water-worn stone, resembling oddly the human figure.

Some stones lean considerably, some have fallen, others are crumbling, while on still others the inscriptions are gradually being effaced. One is reminded of the futility of man's efforts to be remembered by means of monuments. Even barring earthquakes, war's devastations, and decay of civilizations, the weather alone will eventually level them all. One thinks of the Pharaohs who built the pyramids as enduring tombs for themselves, but their bodies have long since been removed from them and they now repose in glass cases, exposed to the gaze of curious generations who rudely violated their kingly pride. Or of Charlemagne who by his order was buried sitting in a chair; but two hundred years later he was laid in the conventional posture in a silver coffin without regard to his wish. Shakespeare's body was laid deep in the ground and guarded by a curse. But Irving tells us that a gravedigger, once, while digging by it, reached his hand through the broken partition and touched his dust.

While in New York, one time, I ran up to Tarrytown to see Irving's home. And I visited his grave in Sleepy Hollow Cemetery. There in that most beautiful of American cemeteries I expected to find a goodly monument to his memory. But among the mausoleums and sarcophagi of many of America's richest men, I found only a simple headstone bearing his name and the dates of his birth and death. And I thought, why, this man needs no monument! So long as this civilization endures, people will read his "Sketch Book," and smile, and say, "I'm glad that Irving lived."

Most of us, perhaps, will not do anything worth being carved in stone or worth being remembered beyond our own generation. We are doomed to oblivion, like many and many another. But if we live our lives and perform our work as best we can, unselfishly, nobly, and beautifully, they will not fail of immortal record on the pages of the Book of Life. And even here, it may be, after we have passed on, people may pause now and then in their daily rounds to say of us, "I'm glad that he lived."

I thought I would like to lie here or in some other spot like it. Not because of the splendid monumental array; no, not that, but because of the large, clean trees with leafy fingers pointing heavenward, the smooth velvety sod, and the shapely plats bounded by the winding gravelly drives. What more appropriate place could there be for a cemetery than a grove of maples or of pines? Tell me, would it not be a whit pleasanter to think, when you come to die, that your head would nestle in the rooty lap of some noble tree, in the embrace of some sweet shrub? Not a whit? At any rate, I think there would be pleasure in the thought that in years to come, when the friendly rootlets would have visited my mould, people at my grave could say, there is something of Brackbill now in that tree. Whatever he looked like or whatever he did, his dust, at least, gives glory to his Maker. That could not be said of any tombstone.

Could not one wish, at least, for a bed of roses on the mound to penetrate and turn one's dust to petals that breathe out the fragrance of the soul's far-off home?

Harrisonburg, Va.

TWELVE REASONS

Why a Christian Should Be Happy and Encouraged in a Day of Difficulty

1.

He has a **Father in Heaven** who loves him, cares for him, and has blessed him with all Spiritual Blessings in Heavenly places in Christ. (John 16:27; Luke 12:22, 23; Eph. 1:3).

2.

He has a **Great High Priest** in Heaven to sympathize with him, succour and support him, and to conduct him into Heavenly things. (Heb. 2:17, 18; 4:14-16; 8:1-6).

3.

He has a **Great and Good Shepherd** to lead him and to feed him all the way home. (Psa. 23; Heb. 13:20, 21).

4.

He has an **"Advocate with the Father,** Jesus Christ the Righteous," who pleads his cause, and always prevails. (I John 1:8-10; 2:1).

5.

He has a **"Wonderful Counsellor"** to go to for advice at all times. (Isa. 9:6) (See Micah 4:9, middle of verse).

6.

He has an **Abiding Comforter** (The Holy Ghost) to guide him into all truth, to teach him all things, and to take of the things of Christ and shew them unto him. (John 14:16, 17, 26; 16:13, 14).

7.

He has a **"Throne of Grace"** to go to, where he can "obtain mercy and find grace to help in every time of need." (Heb. 4:16).

8.

He has **The Holy Scriptures to search and** study, which testify of "the sufferings of Christ and the glory that should follow." (I Pet. 1:11).

9.

He has **Angels to Minister unto him,** being an heir of salvation. (Heb. 1:14).

10.

He is **an Heir to an Inheritance** "which is incorruptible, undefiled, and that fadeth not away, reserved in Heaven," and is kept by the power of God until he comes into possession. (I Pet. 1:3-5).

11.

He has the **Interests of Christ** to engage him "a little while," until the return of his Lord. (Refer Eph. 6:18, 19, "All Saints," and I Tim. 2:1-6, "All Men." See also Luke 19:12-19 and I Cor. 11:23-26).

12.

He has before him the **bright and blessed Hope** of the Lord's appearing in Glory, when all His Saints will appear with Him, and be like Him, and reign with Him for ever and ever. (Titus 2:13, 14; I John 3:2). "Quartus."

LODGE LOVE

On June 18, 1930, the Chicago Tribune carried a front page story, and a picture on the back page, concerning the post mortem benevolence of Louis A. Thiel, during his sojourn here a fresco artist and an Odd Fellow. In order to be not forgotten although gone, he provided that each member of his lodge who visited his grave on June 17th or November 17th would receive $20.00.

It seems that there was quite a gathering at his grave in Montrose cemetery—and each brother present received his $20.00.

What this proves of lodge benevolence, we do not aim to state. What it proves of lodge love is another matter. Fear of being forgotten a few short months after his demise (February) certainly indicates that this lodge brother had a poor opinion of his fellow members. Was this based on experience?

The hollowness of a love so purchased, the futility of an appeal to the mercenary instincts of men, is tersely, if indirectly, put by the Tribune as follows:

"When they left, they did so merrily. Mr. Thiel's grave still bloomed with the same red geraniums which have bloomed all spring. Not a single flower had been added by the mourners. Not a tear had been shed."

SOME HEARTS

Some hearts so weep, they say,
Away down deep, so deep
That not a single ripple on the top
Doth move to tell that underneath,
A mass of turmoil flows in restless constancy;
Now swift, beside itself in maddening rush,
Now quiet, yet murmuring low and deep,
But nevermore is still—

Until the love of God
Sheds peace abroad, within the deep;
Or they would spend themselves in self,
And die.—Roma Terry.

EDITORIALS

Majestic Winter

Each particular season of the year has its own beauties and glories. We like to dwell on the beauties of springtime, when everything is bursting into new life; we are inspired by the wonders of summer time, when nature clothes the earth in her richest garments of green and seems to expend her vast resources in luxurious prodigality; and we love to enlarge upon the glories of the autumn time, when the harvests are gathered in and Jack Frost decks the fields and forests with every color of the spectrum. Yet without detracting from any or all of these we must admit that winter has a beauty and majesty all its own.

It is true that just now vegetation is enjoying a long sleep. The grass is brown, the trees have shed their foliage, the migratory birds have flown to the southland, and even the murmur of the brook is hushed because of the cold. But there are compensations for these losses. We need the colder weather to give us new physical life and zest. It is a well known fact that warm climates are enervating and make people sluggish and inactive. A short time spent in a semitropical climate was sufficient to convince the writer of this fact. And winter would serve a good purpose if it would do nothing more than cause us to appreciate better the warmer seasons.

But we want to think of some of winter's peculiar beauties also. Some time ago it was the writer's privilege to cross the Allegheny Mountains. The valleys had a light coat of snow but the mountain ranges showed King Winter in all his splendor. Every tree to the remotest twig was laden with ice and snow and presented a scene of purest whiteness that nothing on earth can equal. Sometimes the clouds were overhead and the scene was most beautiful in its softness and purity. At other times the sun shone on the silver coated trees of pine and chestnut and oak, making them sparkle and glitter like an enchanted forest of diamonds. The person who has never seen the winter scenery in the regions where snow is found has missed nature's greatest demonstration of purity. Even the Bible recognizes it as such, but adds the thought that he who is washed in the blood of Christ shall be whiter than snow.

King Winter is on the throne just now. Everything in nature must bend to his whims and caprices. Yet, autocrat that he is, he brings us many blessings, and we love him not only because of these but because he is a representative of the greater King who sends us "seedtime and harvest, and cold and heat, and summer and winter, and day and night."

Revival Meetings

Announcements in both church and local papers remind us that this is the season of the year when revivals are held in many churches. It is true that revivals may be and are held at all seasons of the year, yet winter seems to be the season when the greatest number of such meetings are conducted. And since this is the case let us make the most of these efforts to strengthen the Church and reach out to gather in the unsaved. The need is great. It is increasingly hard to conduct a successful revival. A spiritual coldness seems to be creeping over us both as individuals and as congregations, caused by worldly and sinful influences that seem more sinister than ever. Our complex and fast-moving age seems to make it harder for people to keep their spiritual fires burning.

And yet, while we recognize this, let us accept it as a challenge rather than a signal for discouragement and defeat. We know that sin is about us on every hand and may find a place in our own lives unless we are watchful and prayerful, as we are commanded to be. We know that atheism is broadcasting its pernicious doctrines through literature, lectures, and teachers in educational institutions. We know that modernism with its emasculated Gospel and its thinly veiled unbelief is spreading more and more through the churches. Yet, on the other hand, we know too that the good, old-fashioned Gospel is as powerful as ever, if presented in its simplicity to souls who are weary of sin. We know that the Holy Spirit is still operating in the world to convict men of sin, and in the Church to guide people into all truth. We know that Christ's power to save and keep is still as great as ever.

In view of all these things the Church militant should work harder than ever to keep her spiritual lamps trimmed and burning so that lost souls may find the way to the Savior of mankind. A church can not rise higher than the individuals who compose it. It is obvious that revivals are an individual matter as well as a collective effort. Only as we get into closer touch with God and allow His Spirit to have control of our lives will the Church be revived and strengthened and souls be convicted and saved. It costs our self-will, and everything that stands between us and God, but it is worth it and more. Let us each one pray from the heart the prayer voiced in the song, "Lord, send a revival, and let it begin in me."

Honesty

"Provide things honest in the sight of all men" (Rom. 12:17). "Honesty is the best policy." Here are two rather familiar quotations on this great subject—one from Scripture, the other from the sayings of worldly wise men. Honesty is more than a good policy, it is a characteristic that is plainly commanded in the Bible and that should find a place in the heart of every Christian. Honesty is a good policy, but the rugged honesty of Christian people of all ages sprang from something deeper than that—hearts that were in tune with God and true to Him, their fellow men and themselves.

In these trying times when many people lack even the bare necessities of life the temptations to dishonesty are intensified. Because of hunger or cold some people are led to steal because they are in need. Others are tempted to be dishonest in other ways. The business man may misrepresent his goods or by other means take advantage of those with whom he deals. The love of luxury may cause the consumer to spend his money for luxuries and fail to pay his bills for the necessities of life. The world is suffering greatly to-day because the great principles of honesty have been grossly violated by rich and poor alike until the people who can be absolutely trusted are becoming rare indeed.

Let us preach and teach more than ever the good old-fashioned principles of honesty in thought, word, and deed. And above all let us ask God to help us to live them out in our lives. Let us place ourselves under the searchlight of His Word and yield ourselves to the power of His Spirit until "everything false shall disappear." "Let us walk honestly" (Rom. 13:13). The world needs the testimony of honest lives, and the Church needs the strengthening influence of an honest constituency. As individuals we need the spirit of honesty in our hearts if we would live lives of usefulness and helpfulness. Dishonesty not only injures others; its greatest injury is to the soul of the one who practices it. He who is not honest at heart does himself an inestimable injury that he can not afford. May we all say with Paul that we have "renounced the hidden things of dishonesty" (II Cor. 4:2).

"Jesus Is Coming"

Recently I was talking with a brother concerning the peculiarly trying times in which we are living. We spoke of the inequalities that prevail in an economic way just now. Some people are fabulously rich; others are penniless and go hungry for want of food. We spoke of the readjustments that we thought were necessary before prosperity will again smile upon our land and upon the world in general. We spoke of the coming menace of the Reds and communists if present conditions are not somehow alleviated. And then it was that the brother remarked that we are living in the "last days" and that these things are among the signs that are prophesied in connection with the time of the end. And when we read such scriptures as Matthew 24, II Thessalonians 2, II Timothy 3, James 5, we find listed there many of the conditions that exist today. We can not set times when Jesus will come again for His people, but we know that signs are pointing toward that event and that it is drawing nearer every day.

In the daily toils and anxieties and fears that disturb people at the present time, let us not forget that there is a time coming when all these things will pass away. Strife will give way to peace, inequality and oppression will give way to equity and justice, the dark things will be seen, and the crooked ways will be straightened, when He comes the second time. The world scoffs at the idea of His return and even Christian people are apt to forget this blessed hope. In our reading we recently ran across this pertinent paragraph by Bishop Horace M. DuBose of the Methodist Episcopal Church South:

> Nothing is more certainly taught in the Gospels, as also in the Epistles, than that the Lord will come a second time, and also that He will come in glory. But both the Lord Himself and St. Paul have warned believers against fixing the hour or even the day or season of His return. Here is the place for decision, as also for sanity in faith. Extremes must be discriminated against, yet those who stress the quaking details of the coming advent are more to be envied than those who lightly receive the promise and challenge of the day of return. While the almanac and multiplication table are poor adjuncts of preparation for this coming, the modernistic bravado [concerning the bodily return of the resurrected Christ] . . . is a denial of the faith and no better than infidelity. The preparation for the coming as enjoined in the New Testament, is of the normal life of faith and worship.

Let us never lose sight of the great fact that Jesus is coming again. It will help us to keep calm and undisturbed in the midst of testings and trials, and to live clean, pure lives, "worthy of the vocation" by which we have been called. "Every man that hath this hope in him purifieth himself, even as he is pure."

Short Bible Terms

Just now a number of these Bible Schools are in session. Not only do our three church schools provide short terms of study for those who wish to spend a few weeks in winter to enlarge their store of Bible knowledge, but a number of other schools are sponsored by district conferences and held at various places throughout the United States and Canada. These Bible Schools have filled an important place in our church work during the past and we believe that this winter again they are performing a service as creditable and useful as any time in the past. Several hundred young people, who have not the time or the opportunity to spend whole school terms away from home, find in these short terms an opportunity to increase their knowledge of the Bible, of missions, of Sunday school work and methods, and other subjects, so that they may be better equipped for the various kinds of service that are to be found in every congregation.

The short term Bible schools have found a definite and important place in the program of our Church activities. There is scarcely a congregation anywhere which does not feel that they should have more efficient and consecrated Sunday school teachers, personal workers, home department workers, and more faithful and zealous exemplars of the Christ life in daily life. To all of these and other needs these Bible schools are making definite contributions and rendering much needed help. We want to encourage attendance at these schools on the part of the young people and give our assistance to those who are conducting these schools.

Not least among the services rendered by such schools are the special weeks of instruction for Sunday school workers and ministers. We trust all who can will take advantage of the opportunities thus afforded and use these means to receive new knowledge and added inspiration for service in the kingdom of our Lord.

Tell your friends about the Christian Monitor. Especially at this season of the year, when clubs are being renewed, try to reach out and get new members. We aim to make the Monitor especially interesting during the year for both Sunday school and Young People's Meeting workers. Clubs of ten or more to a single address, 50 cents each.

CHRISTIAN LIFE

CHRISTIAN REVERENCE

By Joe A. Yoder

What do we mean by the term, "Christian reverence?" By Christian reverence, we mean a feeling of profound respect and honor for God, people of God, God-ordained institutions, and sacred objects. Often this deep respect is mingled with a feeling of awe and affection. We are often made to believe that genuine Christian reverence is almost an unknown quantity among many professing Christians. Outwardly many may appear to be reverencing God and His worship, while inwardly their hearts are far from Him. True reverence is not only on the surface, but it pervades our entire being. If we truly and sincerely reverence God, we will seek to honor and worship Him with all our heart, mind, soul, and strength.

When Moses stepped up to the burning bush, he was commanded by a voice from within the flame to come no farther and to remove his shoes from his feet. Why was this command given? It was to teach Moses to reverence God and sacred objects. Even the bush and ground, mere commonplace objects under ordinary circumstances, were objects to be held in reverence when put to a holy or sacred use. God's presence changed the thing of small honor into a thing to be greatly respected. But, please note, God did not say that the bush or ground should be worshiped. God only shall be worshiped, while due reverence is given to the place or object which is sacred because God's presence or use of it has made it so.

In Psa. 33:8 we read, "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him." Here God commands all the people on earth to stand in awe of Him. The command is all inclusive. How much more binding should followers of Christ consider the obligation to show reverence to Him! "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Psa. 89:7).

Christ is God's Son and our Savior. Without Christ we would not have a perfect sacrifice to save us from our sins. Reverence is also due to our Lord Jesus Christ. While He was walking upon the earth as a human being He accepted the reverence and worship of men. The devils, in the person of the poor maniac, recognized Christ and had a degree of reverence for Him and even now Satan and his hosts tremble at the name of Christ. These evil demons are, in some respects, more intelligent than many ignorant, so-called wise people. Some people have the audacity to deny Christ, even in His presence, while the devils tremble at only the mention of His name. High reverence will be paid to Christ at the time when every human being is summoned to appear before Him. In many cases this reverence will be compulsory, but far happier will be those who have already given Him reverence voluntarily while the day of grace was still open.

The Church, the bride of Christ, will also share in the reverence which is accorded to Him. All true Christians will reverence the Church. The Church must have leaders to direct its affairs and activities. These leaders have been appointed to their posts of duty by the will and sanction of God. Reverence is due them, inasmuch as they fulfill their duties and discharge the obligations pertaining to their offices. They are responsible for the body of the Church and watch over it as those who must give an account to God concerning their charge. If God has seen fit to honor these individuals by calling them into His service, we certainly owe them our sincere respect and reverence and should coöperate with them in doing whatever we can in aiding and encouraging them in the discharge of their duties. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves" (I Thes. 5: 12, 13).

CHRIST'S WINSOMENESS

A winsome voice my Master had;
He spoke and strong men rose,
And in their fishing garments clad
Stayed not for day to close.
And one who at the treasury sat
Looked up, and seeing, came
And all his gains and friends forgot
At hearing of His name.
So winsome was my Master's voice,
They and the whole wide world rejoice.

A winsome touch my Master had;
The suffering ones arose
And, doing as He gently bade,
Pain vanished and their woes.
The sick and heavy-laden came,
And something in His face
Brought rest and healing strength. The lame
Crept close with stumbling pace.
So winsome was my Master's touch,
The whole wide world felt never such.

A winsome smile my Master had;
The little children rose,
Though friends and followers forbade,
Him as their own they chose.
And eager ran to His embrace
And straightway had no fear,
For something in His loving face
Assured them they were dear.
So winsome when my Master smiled,
His very own were man and child.

—Mrs. N. D. Hillis.

The Bible, the Word of God, is the Guide to the Christian. By using this Guide he can learn God's will and plan for living a Christian life. It is the Bread of Life, and without assimilating this soul food no one can lead a successful Christian life nor enjoy a genuine Christian experience, but we are often pained to see how little reverence is given to the Holy Book. God has provided a bounteous feast of vital nourishment for every soul, yet many a poor, emaciated sin-sick soul will show his irreverence for the Bible by rejecting its message and refusing to practice its teaching. Some deny its authenticity; some deny its inspiration; while still others give it practically no consideration at all. By reverencing God's Word we reverence God. We can reverence the Bible by studying it, by applying its teachings in our lives, by telling its messages to others, and by defending it before its enemies. However, it is not a mark of reverence to guard the Bible so carefully that it lies unused on a dark closet shelf or is locked up in an old trunk with the family relics and heirlooms.

God's house should be an object of reverence for all people. Here is the place where God meets with the assembled body of believers. Its doors are open to all and every one has the privilege of availing himself of the opportunity to enter therein. How may we show our reverence for God's house? Some ways in which we may show our reverence are: By being a regular, punctual attendant at times of meeting; by being an attentive, respectful worshiper; by using the house for religious purposes only; by keeping it neat, clean, and respectable in appearance; by refraining from foolish, materialistic, or boisterous talking or laughing, while within its walls; and by talking of spiritual things in a respectful and orderly manner. "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil" (Eccl. 5:1).

Reverence should also be accorded to the Lord's day. In Genesis, the first book of the Bible, we are told that God sanctified and hallowed the seventh day. This day, the Sabbath, was dedicated as a day of worship to God and rest from the temporal cares of life. As time went on, God gave some very specific directions and prohibitions concerning the observance of the Sabbath. Strict observance was demanded and serious penalties were executed for desecration of this holy day. On every hand we may now see the desecration of the Lord's day and it is increasing by leaps and bounds. If judgment should be meted out as swiftly in our time as it was in Israel's day, we can not help but wonder how few would be entirely exempt from paying penalties for failing to reverence the Lord's day. Many blessings are lost to God's children because of irreverence for the day of special worship to God. Let us resolve in our hearts, by God's grace, to honor and reverence Him by remembering the Lord's day and keeping it holy.

Civil governments have been ordained by God to regulate the affairs of men among themselves and the world in general. Governments in many parts of the world are now in turmoil and seething with unrest. What is the cause of all this unrest and revolution? There may be numerous answers, but in the final analysis they may be sifted down to two general causes: A lack of reverence, on the part of the subjects, for those who are in authority; or a lack of sympathy and respect, on the part of those in authority, for the subjects which they govern. Full well did the apostle Paul realize the dire consequences of a lack of reverence for governments, and he devotes the thirteenth chapter of Romans to teach the Christian's relation to the government under which he lives. According to the standards of the world, it may be possible to be a law-abiding citizen and yet not be a Christian, but a true Christian will always be a good, law-abiding citizen, in as far as the laws do not conflict with Biblical principles of Christian conduct. God overrules in governmental affairs and establishes whom He will as officers; therefore it is our duty to show reverence to our government.

Every one has or has had parents. We have reason to believe that practically all who read these lines have been reared in Christian homes. Godly parents are a blessing which can scarcely be fully appreciated until perhaps home ties have been severed and our parents have gone home to glory. Many times as we think back over the scenes and the events of the past do we recollect the self-sacrificing devotion of our parents for our welfare; the kindly counsel and advice; and the earnest prayers offered by them in our behalf. Then, on the other hand, may come some recollections which are not so pleasant; the times when we failed to honor and reverence parents. How gladly would we recall the unkind retorts, the acts of disobedience, and yea, even in some cases, the cruel sneers and scoffs of which many of us were guilty! Are you, dear reader, reverencing your parents, or are you one of those who are causing many sad and aching hearts to cry out in anguish to God and almost to give up hope in despair? "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Ex. 20:12). We all admire the example of the youth who took time off from his game to help an old bewildered lady across a crowded street. When asked if she were his mother, he answered in the negative. Asked to explain why he gave her so much attention, he replied that she was somebody's mother and that he hoped somebody would be kind enough to help his mother when he could not be present to help her. It is sad but true that many children reverence somebody else's parents more than their own parents. Our parents have stood by us through sunshine and through dark shadows. Oh do not desert them when their life's sun is setting and they need us most! "Hearken unto thy father that begat thee, and despise not thy mother when she is old" (Prov. 23:22).

Thoughtlessness, on the part of some individuals, makes life more burdensome for the aged people. Young people often do not think that some day they may be aged and feeble. Old people are often very sensitive to the fact that they must depend upon some one else for assistance. This sensitiveness is increased when the persons who are responsible for rendering this aid are not shouldering their responsibility in a commendable manner. If we would all treat elderly people as we would like to be treated when we reach old age, how different would be the lot of many aged people who are now unhappy and unappreciated by their relatives! Reverence old age. "The hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. 16:31).

Considering the significance of reverence in an honest and open-hearted manner, we must conclude that Christian reverence is a very important factor in living a full and complete Christian life. If the love of Christ is the actuating motive and pulse of our lives we will give reverence where reverence is due and, by example as well as by word, show that deep feeling of respect and honor which we owe to God, Christ, religious leaders, the Church, the Bible, the house of God, the Lord's day, our government, our parents, and the aged. One of the best methods for acquiring and maintaining an attitude of reverence is, "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man" (Eccl. 12:13).

Hesston, Kans.

THE HOLY SPIRIT IN CHRISTIAN EXPERIENCE

By E. A. Miller

There are two foundation truths in Scripture by which all spiritual perception is determined by divine arrangement. First, the Holy Spirit is given only to those who are saved; and second, all spiritual understanding is dependent exclusively upon the Holy Spirit of God dwelling in the heart. There is no fact more vital to the believer than God's indwelling in the person of the Holy Spirit. If I know my heart, I am like Samuel Morris; I want to know more about the Holy Spirit. If you want an enlarged perception of the Holy Spirit in your life, read the thrilling story of his life.

First, we need to define this Age of Grace and its relation to the believer, since it is definitely in the Providence of God the Dispensation of the Holy Spirit or Church Age.

In the Old Testament, law was in the foreground, in the New Testament the Holy Spirit is in the foreground. In the Old Testament of thirty-nine books, the Spirit is referred to ninety times, in the New Testament of twenty-seven books the Spirit is referred to two hundred sixty-four times. In the Old Testament God was **for** His people, Acts and the Epistles, in this Age of Grace He is **in** His people. The following Scriptures indicate this fact. I Cor. 6:19, 20; I Cor. 3:16. The Spirit's work in the world is for an entirely different purpose (John 16:8-11) from that of His work in the believer. John 16:13, 15.

The mystery of the Godhead, Father, Son and Holy Spirit, three in one and one in three, is very prominent in this discussion. John 4:23, 24 gives light on this. Here is set forth an order something like the following: God is the object of worship, Jesus Christ is the substance of worship, and the Holy Spirit the power of worship. The body of truth relative to the Holy Spirit teaches the prominence of this indwelling. However, there are scriptures indicating both the indwelling of Christ and of God: Col. 1:27, "Christ in you, the hope of glory," and also in Paul's prayer, Eph. 3:19, that believers "might be filled with all the fulness of God."

The following scriptures define to a large extent what it takes to become a Christian: John 3:3, 6; I Pet. 1:23; Rom. 8:9; John 1:12, 13; John 5:24; John 17:3. The work of the Holy Spirit in the regeneration of believers is very plainly stated in some of these references.

Second, let us notice the believer's standing and state. In Eph. 1 and 2 the saint's standing is given in positive terms. He is chosen in Christ before the foundation of the world. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," "sealed by the Holy Spirit of promise." And then the Spirit through Paul, mentions fourteen things grace has done for us: chosen, sanctified, adopted, accepted, redeemed, forgiven, reconciled, and united. These statements set forth the believer's standing in Christ, positionally. Beginning at Ephesians 4 Paul speaks relative to our present state. It is the Spirit's work to make real to our heart experience what is stated preceding chapter 4. We are admonished to walk worthy of the exalted position in which God has placed the believer in grace, to walk by faith, to yield ourselves to the Spirit of God, so that His will can be fully and completely carried out in His children.

Third, the Holy Spirit brings about the preceding relationships. The following Scriptures speak only to the saved ones, who through faith are in the family of God: II Cor. 1:21, 22; I Jno. 2:27; Rom. 8:14-16; I Jno. 5:10; Gal. 3:26. The work of the Spirit is renewed day by day. II Cor. 4:16. The renewal is illustrated in Acts 4:8 and 4:31.

Fourth, the Spirit endues with power to witness and to serve. Acts 1:8; 6:10. It is a power of blessing to others if this flow in the believer is unhindered. John 7:37-39.

It is conceded by many that the members of the nominal church can be grouped into three classes. First, there is a group that believe they should be members of a church, and attend the meetings, but have no heart experience of salvation. Another group are members, are saved, but are rather ignorant of the Holy Spirit's work in their lives; and the third are a group that are saved and know it, have power of testimony, and are active in Christian work.

The latter are the ones in and through whom the Spirit works in power. John 7:37-39 exemplifies the last described group. However, it is the privilege of every blood-bought saint to be filled with the Spirit. Eph. 5:18.

The early Church is a splendid illustration of the outflow of the Spirit, in its work in the believer. After the stoning of Stephen, and the persecutions that followed, the Word says that "they that were scattered abroad went every where preaching the word," and the result was that many souls were saved, because the work was wrought in the power of the Spirit of God. How seemingly different to-day! Now we invite folks to church so that we can preach to them; in Apostolic times they went where the people were. Christ told His disciples, "Follow me, and I will make you to become fishers of men." It has been said that seminaries can make theologians, but Christ only can make fishers of men, because these must be endued with the power of the Spirit.

Just one illustration to show the work of the Spirit in the believer, exemplifying Phil. 2:13. A Mr. Nathan, a returned missionary from Morocco, preached in St. Louis on, "The Hidden Minister." In illustrating his subject he told of a young Swede who was converted in one of Moody's meetings in Chicago. After his conversion the Swede came to Moody, wanting to know what he could do for Jesus. Moody looked the young man over, for he was awkward and illiterate. Finally Moody said, "How would you like to be a sandwich?" "Anything, anything for Jesus," said the young man, not knowing what he meant. It was arranged that he should report the next day for duty. The young man reported at the appointed time; they placed two boards strapped together on his shoulders. On one side was printed John 3:16, on the other side was an advertisement of the meeting then being held. "Now," said Moody, "you must walk up and down in these streets for Jesus and advertise the meetings," and the Swede went off smiling, happy that he could do something for Jesus, the One who saved him.

As he walked down Clark Street with the boys throwing stones and mud at the board, a traveling man saw him and stopped to read the sign and watch the happy Swede. The result was that the traveling man attended the meeting that night and was converted. This traveling man had a splendid voice, and after his conversion, made it a rule to sing in missions of the cities which he visited in his travels. One night he was in the Bowery Mission, New York, singing the Gospel. Presently he saw a young Jew come in and take a seat in the audience. Attracted by the singing he had entered the hall, not knowing the character of the meeting. When he heard them singing about Jesus, the Jew became restless, for he had been taught to hate that name. The traveling man was watching him, and when finally the Jew started for the door, he was there to meet him. He led him into an adjoining room, and spoke to him personally about Jesus as his Messiah and Savior. The result was that the Jew ultimately accepted Christ and found salvation. In closing Mr. Nathan said, "The young Swede is in an unknown grave in Chicago; the traveling man too, has gone to his reward; but I am that Jew, and am now a missionary in Africa, winning souls for Jesus. When we all stand before Him to receive our rewards, according to our service, shall I receive all the reward for souls won in Africa? How about the traveling man who led me to accept Christ? How about the Swede who did what he could for Jesus? Will not he receive his full reward, because of his faithfulness?" "Every one of us (Christians) shall give account of himself to God" (Rom. 14:12).

The Holy Spirit is unlimited in His power in working through the yielded life. Through the work of the Holy Spirit in this humble and illiterate Swede, events were set in motion that were eternal in their working, and far-reaching in their effects.

Fifth, The Spirit produces Christlikeness in the believer. Gal. 5:22, 23; Phil. 1:9; 4:4; Jno. 14:27. "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

There is a definite and positive line of demarcation between the sinner and the saved sinner. Human observation can not always determine this, but, bless God, He knows His own, and they are the ones that bear fruit for Him. Jno. 15:8. We have in Gal. 5, in contrast, the works of the flesh and the fruit of the Spirit. There is no more fundamental truth in Scripture than the fact that the Holy Spirit in indwelling the believer can alone produce the fruit of the Spirit. It is a sad fact that we must admit that the enemy attempts to counterfeit the fruit of the Spirit, but this is wrought only in the energy of the flesh and the results are disappointing.

There may sometimes be hindrances to fullness of fruit-bearing, for sin may come in and the operation of the Spirit may be hindered. We find the remedy for this in I Jno. 2:1, 2. The amount of fruit may also vary, as we find in Matt. 13:23.

I wish to give an illustration picturing obstacles that can hinder fruit-bearing. A small town was built at the foot of a mountain in Colorado. A reservoir in the mountains furnished an abundance of water, and trees, shrubbery, and grass flourished luxuriantly. Finally a time came when the water ceased to flow. Vegetation withered, and the village was abandoned. The water system had been put in at a great cost and it was considered too much expense to dig it up and find the trouble. Years later an official of the town got a letter stating the cause of the hindered flow. The note stated that the pipe was plugged at the reservoir outlet. The letter received was signed, "Tramp." Are we allowing tramps, representing the work of the enemy, to hinder the work of the Spirit in our life? The following poem defines the fruitful life.

"Nothing between my soul and the Savior,
So that His blessed face may be seen,
Nothing preventing the least of His favor,
Keep the way clear, let nothing between."

Sixth, the Spirit chooses the believer's work. I Cor. 12:11-18; Eph. 4:4, 11. This truth is illustrated in Acts 13 where Paul and Barnabas were sent forth by the Spirit, to the work to which He called them. The sovereign work of the Spirit is tremendously important. Oh, the many failures because of self-choosing and not wholly yielding to the Spirit, that He can direct us every step of the way! The believer as soon as he is saved, and filled, and led of the Spirit, wants to do something for his Lord, and that is a normal attitude and desire, but we need to be patient and trust God that He will, in His own way lead the saint into His work and service. Paul planned to go to Bithynia, but the Spirit suffered him not. David had in his heart to build a house for the Lord, but the Lord had that work for another. Let us yield to the Spirit, having no confidence in the flesh.

Seventh, the Spirit unfolds God's Word to the believer. I Cor. 2:9, 10; Jno. 16:13, 15; Neh. 9:20. The Holy Spirit is the Author of this book, the Bible, the Holy Spirit indwells all blood-bought saints, and the Scripture states very plainly that the natural man can not receive spiritual truth. I Cor. 2:14. Spiritual perception and understanding are entirely dependent upon the Holy Spirit's work in the believer. This is a blessed provision God has made in Grace. The saint need never walk in darkness, because the Spirit unfolds the Word of Grace (Acts 20:32) so that it is always possible for him to detect truth from error, and rightly divide the Word of truth. II Tim. 2:15. God of necessity has made provision for all conditions that may arise. He has provided shepherds to feed the flock (Eph. 4:1), but the provision in Grace through the Spirit, is to grow and develop and be able, at least in part, to feed personally on His Word, which is soul food indeed.

Eighth, the Spirit is the seal of the believer. Eph. 1:13, 14; 4:30; II Tim. 2:19. To be sealed is God's act of acceptance, approval, and ownership of the one sealed. A seal speaks of a finished transaction. There is a fine illustration of this in Jer. 32:9, 10. When the transaction was finished it was sealed, and there was no way of undoing it. The seal of God in the person of the Holy Spirit, of the saint, is a wonderful work in the believer in his relationship to God, in the plan of Grace.

Just a scripture to illustrate the power of the seal of God. Rev. 20:3. This was a seal of His power to bind Satan and keep him in the pit for one thousand years. The seal of the Holy Spirit, of the believer, is the all-sufficient power of the Godhead to save to the uttermost. Heb. 7:25.

This excuse is sometimes given by the misinformed, "I would be a Christian, but I am afraid I could not hold out." It is never in the hands of the believer to maintain his salvation. Salvation is a gift through believing. Gal. 3:26; Rom. 6:23. And the keeping power also is all of Grace. Rom. 5:2; Phil. 1:6.

Paul in Romans 8, through inspiration of God, asks three questions: "Who shall lay any thing to the charge of God's elect?" "Who shall separate us from the love of Christ?" "Who is he that condemneth?" Hear the conclusive answer. "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord" (Rom. 8:37-39).

Just a short poem in closing:

HE LEADETH ME

"In pastures green?"—not always. Sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be;
Out of the sunshine warm and soft and bright,
Out of the sunshine into darkest night.
I oft would faint with sorrow and affright,
Only for this—I know He holds my hand;
So whether led in green or desert land,
I trust, although I may not understand."

Colorado Springs, Colo.

HOW TO MEET TEMPTATION

By Maude Shellenberger

This article was read as an essay at the Colorado Christian Workers' Conference. We believe its message will be helpful to the wider audience of the readers of the Christian Monitor.

Temptation implies several things. It signifies those means and enticements which Satan uses to induce and allure mankind to wrongdoing. He tempts man to do evil, to sin, to distrust, and disregard God and His laws. He lays snares for those who have good intentions in their best actions.

It also signifies those afflictions and troubles whereby God tries His people. He does not allow these temptations so as to know their tempers or dispositions, but to exercise their graces, and to prove their faith, patience, love, and obedience.

Temptations come to all people. No class is excluded. Even the abundant life is not free from them. Satan tempted our Savior in the wilderness, and in vain endeavored to induce Him to yield to pride and ambition. He tempted Ananias and Sapphira, and made them lie to the Holy Ghost. Job, the servant of God, endured many trials and afflictions, and through them all, he possessed a strong faith in God—so strong that it could not be shaken. Then the Lord blessed the latter end of Job more than his beginning.

To-day many people yield to Satan's enticements in their efforts to aspire for honor and fame. Christ says in Luke 14:11, "Whosoever exalteth himself shall be abased." Some are drawn away from God because of their desires and efforts to be rich. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (I Tim. 6:9).

Even though trials and temptations do come, it is not necessary to yield to them. Paul says to the Corinthians, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." And in II Peter 2:9 we read, "The Lord knoweth how to deliver the godly out of temptations."

A life fully yielded to God will trust Him for a way of escape in time of temptation, even though the way cannot always be seen by mortal eye. No matter how dark or trying the temptations are, he looks beyond with patience and hope, and submissively walks to victory through Christ. It is the unyielded self-plans, and self-wills that veil the vision to victory through Christ.

Christ told His followers to watch and pray lest they enter into temptation. Prayer connects the child of God with the source of divine strength and power. From the chamber of prayer he comes forth to meet all temptations to God's glory. Dr. Torrey once said, "There should be special prayer in special temptation—when we see the temptation approaching. Keep looking to God. 'Pray without ceasing.' It is not necessary to be on your knees all the time. But the heart should be on the knees all the time. If 'Satan trembles when he sees the weakest saint upon his knees,' let us keep him trembling all the time. We should be often on our knees, on our faces literally. Neglect of prayer is why many fail, and yield to temptation."

We should also hide God's Word in our hearts. If we have it hidden in our hearts, we will have it ready for the hour of temptation. David said, "Thy Word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). "The Word of God is quick, and powerful, and sharper than any twoedged sword." It is the weapon that conquers sin. It is the weapon that helps the Christian to endure and fight the battles of life. This is the weapon that Jesus used in the wilderness when He overcame and thwarted the plans of Satan.

We might ask, Why do some people overcome temptations very easily, while others seemingly yield to one and then to another? Is it because greater temptations come to some than to others? Individual temperaments may be a partial answer. But the child of God who has fully yielded his life to God and His service—who abides in Christ, and Christ in him—will live the overcoming life, regardless of his natural tendencies. He has God's Word hidden in his heart, and gives time to prayer and watching. Those who are not fully equipped with God's Word, the whole armor of God, and give little time in communion with Him, are the ones who will yield to temptation. They are not prepared to meet them.

James says, "Count it all joy when ye fall into divers temptations." It is for the prefecting of the saints. And again, he says, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him."

Limon, Colo.

JUDGE LINDSEY'S CHURCH DISTURBANCE

About twenty years ago Judge Lindsey gained a favorable reputation as a Juvenile Court Judge. But as his spiritual background did not securely rest in God he gradually broke with the standards of the Christian civilization of our age. He is now an ardent advocate of "Companionate Marriage," which is simply a camouflage for the discarding of all carnal restraint, and decency. With "birth control" it aims to vitiate the divinely ordained law of reproduction and would result in the extermination of the human race. Companionate marriage and birth control are the outcroppings of the vilest, sensuous immoral minds; minds that are no longer capable of pure thoughts, in whom carnal-mindedness has fruited in enmity toward God, and which have become debauched in the morass of carnal lust and moral depravity, whose belly has become their god.

Bishop Manning has done, what every faithful and pure-minded minister of Jesus Christ should do. He has vigorously denounced the teachers and teaching of "Companionate Marriage," and has branded it as "the foul and wicked thing that it is."

Lindsey had gone to the church to hear what Bishop Manning had to say on companionate marriage, heard the scathing condemnation and denunciation of the teachers and doctrine of companionate marriage and at the conclusion of the bishop's remarks rushed to the front and caused the great disturbance.

Here it is that Christian people should take notice. Thus far only the camouflaged unbelievers,—so-called modernists have succeeded in gaining the pulpit and the ear of the Christian churches. But here one who trains with atheists like Clarence Darrow, the noted atheist criminal lawyer; E. Haldeman-Julius, publisher of atheist literature of Girard, Kansas; and George Creel the director of misinformation during the war, attempts and demands that he be heard in a meeting for the worship of God. Satan wants a hearing, he is not satisfied with what his servants, the unbelieving modernists, are clandestinely doing for him. Satan, the liar and father of liars wants his most perfected servants the atheists to "speak out in meeting." Harry Emerson Fosdick's "Modern Approach to the Bible" is not plain nor straight enough. He needs bolder servants like Lindsey, Darrow, and the like, to join

(Continued on page 52)

• MISSIONS •

EXPERIENCES WITH CHRIST IN INDIA

III. Physical Healing and Spiritual Teaching

By R. R. Smucker

And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.—Matt. 14:14.

(Continued from last month)

For me, personally, as an untrained "doctor" (call it quack if you like) it is very hard to treat babies when it comes to hurting them. To open an abscess or give a hypodermic to a baby is hard. It makes me feel weak all over. You can scold an adult and make him hold still, but a baby hits one in the heart. Note the picture of the mother and child. In the covered basket as you see in the picture, this mother brought her baby, three years old (would you believe it?) after the hot season. We had treated it several times before the hot season. Without treatment through the hot season it was in dreadful shape. I didn't see how the baby could live. His abdomen was distended, and filled with fluid. His heart went every way but steady. I was afraid to withdraw any of the fluid, for I had heard a doctor say that it is dangerous to tap a baby, especially if its heart is bad. Mixing prayer, tonics and salyrgan (an injection) we treated this child with the result that five weeks later the fluid was all eliminated. The mother is a pleasant-faced, happy woman, who listens to the story and the wonderful love of Jesus with keen interest.

Another time a baby, such as is shown in the right of the picture with the two mothers and their children, was brought to us with this unusual request, "Please make my baby fat." It was not the baby shown in the picture but one equally skinny and poor. With prayer we started treating that baby. I had the mother bring it daily to the house where Sister Smucker fed it milk with her own hands and also gave it a good tonic. You could almost see that baby get fat, so rapidly did it gain. The outcome? I had told the mother that as pay she could bring me four kartas of Dhan (rice) when the baby was well. She wanted to know who would say when the baby was well, she or we. I told her she could be the judge. One day she came with the rice, saying the boy surely was nice and fat. She was a widow and had a few fields. This was her only son and she cried and said that if he was taken away she would have no comfort or support in her old age. As far as I know she has not accepted Christ but the immediate results were there: When we went on tour we would get to homes whose inmates were relatives of this woman. When they would find out who we were and where we lived some question like this would come out, "Oh, are you the folks who fed some twelve-fifteen rupees' worth of medicine to such and such a baby and only took thirty-two cents worth of rice from her?" Then they had to tell the story all over again for the benefit of other listeners who came to see and to hear. Since such stories never shrink in the telling when they tell them, you may know that the people listened with respect and attention to our Gospel presentation. Speaking of stories growing when passed from mouth to mouth; one hardly recognizes them at times.

One baby came with a head that was all out of proportion because of pus beneath the skin. The forehead skin hung down over the eyes, giving the child an ugly, horrid appearance. The whole top of the head was one big, pussy sore. I lanced it in three places and drained a lot of pus away. That took my appetite that time. I bandaged up the head and gave the child some blood purifier and then they had to hurry off because it looked very stormy. I did not have even a chance to talk with the mother and father about their souls. I do not know if the child has died or not. God does some marvelous cures sometimes. This child was suffering from the sins of its mother or father. The mother was badly diseased. They are indeed poor children, to have to suffer for the sins of their parents. But such is the law of God, for the heathen in India as well as for the sinner in America.

A Baby That Was Cured

Speaking of strange cases, I want to tell you of a man who came with a heel that was literally rotten. When we opened it the stench was so great that we almost had to hold our noses. Indeed, a woman sitting on the veranda sewing had to go and relieve her stomach even though she was sitting at least fifty feet away and around a corner of the building at that. That man came only twice. We syringed out the wound with strong iodine. The whole heel was alive with maggots clear up to the ankle on one side. After the second treatment the man did not show up and we hear that the foot got well. We cite him as an example where we gave physical help but had no chance to present the Gospel. He was in such pain the first time that we couldn't talk with him, and the second time something happened that he got away before we could speak with him. In treating other patients he slipped away. Not all medical cases present opportunities; largely though because we are not as watchful as we might be or are busy doing something else just then. That is our fault.

Nor is medical work for an unskilled missionary easy work. I have heard doctors say that the responsibility of life and death proves very great. From personal experience we can say that is surely true for the untrained person. I will never forget one experience at Mohadi years ago. It will stay with me as long as I live. A mild epidemic of influenza was around. Our cook's baby had it but seemed a whole lot better. He was a sweet little baby, about a year old. Also a brother in the church named Jalal had twins (named Ananias and Sapphira) who were about six months old. As the cook's boy was better I went in to Dhamtari for a ministerial meeting. I went in one evening intending to return the next afternoon, late. This was in the hot season with Sister Smucker away to the hills. The father of the twins went along. Here during committee meeting the next afternoon a runner came in saying one of the twins had died. We hustled off trying to get there in time for the funeral. Here in India we bury our dead the same day they die. We do not attempt to keep the corpse overnight, except in rare cases. Well, we got there late and they had already taken their way to the graveyard. We saw them there and went out in the car. Imagine the father's grief when he found that instead of one, both his children were with Jesus. They had been sickly and evidently had contracted influenza and could not stand it. The grief manifested was great. I noticed the cook and his wife sitting apart and sobbing as though their hearts were broken. I wondered why they should take the death of the twins so hard as they were not related, not even remotely. I noticed on going over to them that they were sitting by a new grave. Here a great fear took my heart and I could not ask. They saw my emotion and in broken sobs told me their darling had been taken away that noon. He had suddenly gotten worse and died shortly. How that wrung my heart! I had gone away and left those poor people without medical aid. No; life is not all one unbroken joyous service. There are also burdens and pain.

A Baby Similar to the One on the Right Was Restored to Health

The father of the twins was just then passing through a heavy trial and we hoped the death of both his children might serve as a warning. I am not sure if it did or not as he blamed the missionaries for not helping as they should have.

In another case a man came with an accumulation of dirt in his ear. He had been putting stuff in without taking any out, and as a result he had a bad ear. We put in oil to soften the accumulation and while it was soaking I started talking with him. He became interested so that instead of cleaning his ear when the twenty minutes were up that I had thought to wait, we talked with him for over an hour. He was much interested and seemed moved by the story of Jesus' vicarious suffering for sin and the atonement He made. But then he made a hopeless gesture and said that it was mighty fine but not for the ignorant, dark man of India. The very best help I could give him then could not make him see it otherwise. Whether he referred to the bonds of caste that held him or whether he thought of his relatives or what was troubling him he would not or could not say. Perhaps it was the devil who so strongly held him that he could not listen with a clear mind. My heart bled for him. I am sorry to say that we had to let him go in that condition, praying that he would come back again. So far he has not.

So we could go on and on. One more illustration and then I must close, as this is already too long. Each week we have a meeting in a certain main part of the village of Limatola near Dondi. A companion and I go there each week on Saturday morning to conduct a village Sunday school. The man alone with the chart in the picture is an interesting case. He invited us to his house and so now we go regularly and hold a service near his house. One day when we first came to Dondi we held a meeting in that village. I noticed this man was interested in the message and could hardly wait till the service was over to speak. He rushed up after the prayer and fell at my feet and when I told him not to worship me, he said he was worshiping God through me, because a wonderful woman doctor had opened his eyes for him. It turned out that Sister Friesen had operated on him for cataract and he could now see. How happy he was! I told him it was God working through her. I also told him to come to the bungalow next Monday, that Sister Friesen would be there, and he could thank her in person. He came. The veranda was specially crowded that day with patients when he rushed up and fell at her feet. The words came out of his lips, tumbling over themselves. There was another man there who needed a similar operation. Soon this man who could see had the other one in a corner by the pillar on the veranda and was talking to him in great style. This second man went in to Sankra and had his operation too. Bro. Friesen says that when the operation was over, before his eyes were bandaged, the man was asked if he could see the fingers of the hand held before his eyes. The man was so excited over the fact that he could see that he nearly jumped off the table. So now each week a meeting is held near the old man's home. He is very eager to listen but so far hasn't showed any visible signs of the Spirit's working with him.

One of the Men Whose Eyesight was Restored

We sow the seed and leave the ripening to the Lord. At times we get a little impatient and would rather see ripe grain a little quicker. But when we think of our church as she is to-day—many faithful, some not so faithful; many 'pushers' with some 'riders'; we must say that the work done here by the Mennonite Church has not been in vain. The worth of a soul is not to be measured by dollars and cents, nor can it be measured in terms of sacrifice and sufferings and burdens of those who are vitally interested and praying for them.

Thus I could go on and on telling of medical experiences: How a boy cut his finger so that the bone was entirely cut through and how the missionary (yes, it was I) tried to set it to save the finger, but it did not knit; or how a fine little lad of four years had double pneumonia and what a fight we made and how the parents permitted heathen idolatrous worship at the same time while we were sitting outside, even though they had been warned that if they permitted the powers of darkness to war with the powers of light it might go hard with the lad (the lad died); or how a man came with a hole back of his ear that had been running for thirteen years (probably a neglected mastoid) and wanted it cured overnight; or how a man came from a village forty miles away for relief from rheumatism after having had it for eighteen years and then left after getting three pills, not returning again; or how one is asked to treat cases of long standing among purdah women (behind the veil) with second or third hand information; but we must close.

One precious promise is, "My grace is sufficient for thee."

Pray for your representatives in India that the work may prosper as He would have it.

Sankra, C P., India.

Let us put on the new man and let our conversation be of heaven and heavenly things, and thereby glorify our Father which is in heaven.—D. L. Christophel.

Good homes and good mothers are the greatest forces for prevention of crime, so says John L. Elliot, of New York.

THE SOUTH AMERICAN MENNONITE MISSION

IV. Historical Sketches — Trenque Lauquen

By J. W. Shank

After the work was well established in Pehuajo, it was thought advisable by the missionaries to begin work in another town farther down the railway. It was our opinion that Santa Rosa, which was at the end of the railway, would be the best place to begin operations. Accordingly several trips were made to that place, but they resulted in no opening for us. It seemed impossible to find a suitable place to rent for a home.

On August 26, 1920, the writer, and Bro. Hershey, made a last trip of investigation to Santa Rosa, having decided beforehand that if we could not find an opening that we would stop off on our return in Trenque Lauquen to investigate the opportunities there. Our trip to Santa Rosa was fruitless. Upon our return we got off the train in Trenque Lauquen at 8:30 in the evening. The most vivid memory we have about this is that there had been a terrible dust storm that day, making it necessary for us to have a scrubbing as soon as we got to a hotel.

On the next day, August 27, occurred another dust storm. We plodded through the drifted sand heaps, going from one side of the town to the other. We were immediately impressed that Trenque Lauquen was large enough to demand our attention. We found a convenient house that same afternoon and made arrangements to rent it at once. In an extract from an article written immediately after our having located in Trenque Lauquen, we find the following:

> "The town is located about fifty miles from Pehuajo. Since there are two daily trains in each direction to and from Pehuajo and Buenos Aires, communication is quite convenient between here and our first station. The population of the place is something like eight or nine thousand, and a large country population exists near by."

Upon our return to Pehuajo after our first day in Trenque Lauquen, we at once began to prepare to move. Our children had the mumps at the time, but we managed to get things packed and shipped. On September 6 I went to Trenque Lauquen and had the car unloaded. The following day Bro. Hershey and family, together with my wife and two children, came by automobile. That day we had our first family gathering at the new station, the lunch having been brought by those who came from Pehuajo.

On September 18 our son Robert took sick with typhoid fever. For a month after that we were kept at home and were unable to do much toward opening the work. We had, however, a little Sunday school for the English children in the town and at almost the same time started a Spanish Sunday school in our home.

It was not until November that we were able to secure a hall suitable for the opening of our mission. It was rented on November 17 for the sum of forty-five pesos a month. Benches were ordered and by November 8 we were able to have our first service. The following note is found in my diary:

> "The Spanish Sunday school we had in the new hall. There were fourteen present. To-night we had our first public service in the hall. There were some thirty-five inside and quite a number at the door listening. The attention was good."

The following week we were busy making ready for a series of meetings. Bro. Luayza, who was at the time not a member of our mission, but whom we had met on our first trip to our district and whom we knew to be a consecrated worker, had consented to hold our meetings. He arrived on December 2 and the meetings continued for one week. These meetings made some impression, and considering the size of the hall, which was not very large, the attendance was pretty good. We soon found that we were to have a hard town to work. My diary of December 12 has the following note:

> "There was a good audience to-night. On the outside some wicked young men acted shamefully, throwing a flash-light on the people inside and talking loudly. After the meeting some men who had listened carefully came forward expressing their regrets about the conduct of those outside."

On January 10 we opened an English school in our home. Our children, together with those of the English families in town made a group of nine. It was rather a small school, but for the sake of our children we felt it necessary to do it. The money earned by the tuition paid by the children from the outside made it possible for us to buy considerable equipment for the Spanish school that we expected to start later on.

From the beginning we got into touch with several interested families. They came regularly to all of our services and thus became the first members of our mission. A family that had come from a Pentecostal mission in another town were living in Trenque Lauquen and seemed very enthusiastic for the mission. While they helped us in the singing and in getting acquainted with new people, we are compelled to give the sad testimony that this family during later years has caused more heartaches and more church troubles than any other family we have ever known. To-day they are standing outside the church. But the Valerdis and the Pachecos who were the first to be baptized, are still firm in their convictions and faithfulness to the cause.

We shall not soon forget an incident that occurred not so long after the opening of our work. A man, who called himself a prophet, came into our meeting and attempted to take a part. He declared himself a Christian and one who had been sent into the world to do a special work. In fact he called himself the brother of Jesus. The stir he made in town by his attempt to identify himself with our mission and his subsequent scandalous actions cast a shadow over our work for a time. People seemed afraid to come for fear they would be made crazy like that man. But with time this wore away and the attendance began to pick up more and more.

I shall now quote from my diary short extracts that will indicate something regarding the progress of the work during the first year or two:

Jan. 9, 1921. The attendance to-day was as follows: English Sunday school, 13; Spanish, 46; evening service, 25.

Jan. 30. We had 57 in Spanish Sunday school. The meeting to-night was small.

Feb. 14. Anita Cavadore arrived to-day. She will be our Bible woman.

March 17. The meeting was well attended, on the women's side. **We must get more men.**

April 3. There were **nine men** besides the usual number of women. This is encouraging.

April 10. To-day we had 9 in English Sunday school; 19 at a cottage Sunday school on the east side, and 54 at our central hall. Total, 82.

May 3. We rented a room on the west side for Sunday school. The first attendance was 33. Total for the day, 98.

May 19. Four persons were baptized, Mr. and Mrs. Pacheco, Mr. Valerdi, and daughter, Ambrosia. A special series of meetings began in the evening. Meetings closed on May 26. Thirteen names were given in as persons who wish to follow Christ.

May 29. To-day we had 115 in our two Sunday schools and over fifty in the night meeting.

June 28. This was moving day. The house where we have lived was sold. We secured a new place where there is a hall in connection with the house. The rent is 200 pesos. It is an awful rent to pay per month but we must have some place in which to continue.

July 4. I scrubbed and moved things around, getting ready for the new missionaries. The Lauvers arrived on the evening train.

July 7. To-day we had a gathering for the new missionaries. The Hersheys and Lantzes came from Pehuajo.

July 8. This morning we had our first communion service. Five natives and the missionaries took part.

Nov. 4. Nine persons were baptized, 2 boys, 3 men, and 4 women. This brings the membership to 13 within the first year.

March 19, 1922. We had 140 children in our two Sunday schools to-day.

March 26. Our new kindergarten was opened with an enrollment of 35.

May 7. Another Sunday school was opened beyond the railway tracks. We shall also have night meetings sometimes.

During the first two years some twenty members were received into the Church. Besides the central Sunday school, two branch halls were rented where besides the Sunday schools, we had services one night each week. According to the annual report of 1923 the average attendance for one quarter in the three Sunday schools was 190.

In the early part of the year 1923 it was finally possible to purchase property in Trenque Lauquen. This included a good dwelling house and a large hall which has since been used for mission purposes. The cost of the property was around 1,200.00 dollars (30,389.50 pesos).

Before moving into the new quarters, my family and I left for furlough. The work in Trenque Lauquen was left in charge of Bro. and Sister Lantz. They initiated the new quarters and during their fifteen months in Trenque Lauquen the work grew considerably. Upon our return in June of 1924 we continued in the new place which was much more pleasant than where we had been before.

(Continued on page 57)

EDUCATIONAL

HISTORIES OF LOCAL CHURCHES

II. The Mennonite Church in Fulton County, Ohio

By Vesta A. Nafziger

In 1834, worthy pioneers, men of strong religious faith and simple habits, came to German Township, Fulton County, Ohio, with their families, and established a small colony. They were bound together in sentiment, in general thought and in rules of life and conduct by the dictates of the strict code of the Amish Mennonite Church. These immigrants came from upper Alsace in the vicinity of Mülhausen. Among these first settlers were: Nicholas King, Jacob Binder, Christian Lauber, Christian Rupp, Henry and Jacob Roth, and John Gunday.

Jacob Binder, Christian Lauber and Christian Rupp and their respective families set sail April 8, 1834, for America. They reached New York in the latter part of June. These three families soon went on to Buffalo, and from there they came to Cleveland by the lake. After a tedious voyage on the canal, they arrived at the little town of Fulton, in Stark County, where they were met by generous Amish brethren with whom they remained for six weeks. During these weeks they met immigrants from Switzerland—Jacob Kibler and family, John George Meister and family, and John Gunday.

After some time John George Meister, Jacob Kibler, Christian Rupp and an interpreter—Peter Wyse—were sent farther west to select land. This committee journeyed into the vicinity of Fort Wayne, Indiana, and then back to Defiance, Ohio. They were then directed by a hunter to a wild and dreary wilderness now called Lauber's Hill—three miles north and two miles east of the present location of Archbold. After purchasing eight hundred acres of land they returned to the east to get their families.

Those who now made the journey to the new land were the first Mennonites who settled in German Township. The following were the first to come: Jacob Binder and family; Christian Lauber and family; Jacob Kibler and family; J. George Meister and family; and John Gunday and his three children. Nicholas King, Samuel Burkholder, Christian Regsecker and Nicholas Gehr accompanied these families.

Each of the five families mentioned above purchased a wagon and a yoke of oxen. They came through Wooster, Ashland, and Fremont, to Perrysburgh where they crossed the Maumee River.

In crossing the river, there being no bridge, Mr. Binder, with his wagon, struck a large stone, and but for the help of the others would have been unable to extricate himself. Having crossed the river, they proceeded westward to Napoleon, which place they reached after a very tedious journey (of sixteen days) having traveled at the rate of about ten miles a day.

"When they were at Napoleon, the Indian men, who with their women had camped there, were having a gay old time swimming in the Maumee River, while the Indian women on shore, were compelled to chop wood. This, the Indian women seemed to regard as a great hardship. Some of them were crying while chopping."

The Central Church, Looking from the South

After eleven more days spent in severe toil and slow movement, they finally reached their destination at Lauber's Hill, August 22, 1834. For a time they slept in their wagons and under roofs constructed of brush and leaves. The first house to be built was a cabin, about twenty by twenty-four feet, on Christian Lauber's land. Other buildings of a similar character were soon after erected for the different families on their respective lands.

In 1835 more immigrants came to this part of Ohio. Peter Wyse and family, Peter Rupp, and Christian Beck and family were among this group.

Amish settlers in German Township in 1837 were: Samuel Burkholder and family, Peter Naufsinger (Nofziger), and John Ruefenacht.

"Not long after the first settlement in German [Township], one John Ruefenacht and wife, very poor people, then residing in Wayne County, Ohio, decided to come also to what is now German Township.

"Not having means to buy a horse and harness, they loaded what few things they had on a little one-horse wagon, and started for the west, the couple, themselves, drawing the wagon. On their way out some kind person or persons furnished them an old horse and harness. After that the horse drew the wagon and goods to the settlement."

It is probable that the individual families had daily private worship in 1834, as this is one of the religious practices which devout people of the Amish Church faithfully observe. The first religious meeting on record, however, is the one held in Christian Lauber's house in the fall of 1835. Christian Beck, who was ordained in Switzerland, presided over the meeting.

It is thought that Christian Beck did not act as minister very long. His successor was Christian Rupp. It is not certain when he was ordained but in 1841 this minister married the first Mennonite couple in German Township—Christian Rychener and Magdalena Greiser. Peter Wyse was the next minister in charge.

In the years 1860 to 1865 the Church was divided into four parts. Jacob Rupp and several adherents who thought that the old church was too progressive were the first to break away. This split, however, was not very decided until Henry Egli came along and organized them. This group formed the church which now goes by the name of Defenseless Mennonite. Soon after this a Mr. Holdeman, who said he was a prophet, came to this community and told the people that they were not converted. In a short time he had a few members of the old church and several of the Egli branch. Thus the second split occurred and the Holdeman Church, located just north of Pettisville, was formed. The next group that broke off called themselves "The New Reformed Mennonites." Mr. Binder, who was later ordained as their minister, was one of their early members.

During all this time meetings were held every two weeks in houses and barns. It is very interesting to me to know that these religious meetings were sometimes conducted in the barn which still stands on our farm.

On April 10, 1858, the congregation bought the cemetery at Eckley. On December 25, 1869, they bought land from Christian Rychener upon which they built their first meetinghouse. This land is located one mile north and one and one-half miles east of Archbold.

In 1870, while the church was being constructed, the first conference, "Die Groose Diener Versammlung A. M.," was held in Christian Schantz's barn, two miles east and one-half mile north of Archbold.

Peter Naufsinger (Nofziger) was Peter Wyse's successor as bishop. He died September 6, 1877. Nicholas King was the next bishop in line. The subordinate ministers at this time were: Jacob Naufsinger, who died March 14, 1882; Christian Fryenberger; Christian Stuckey; Jeptha Wyse; and John Wyse, the first deacon. The directors were Christian Wyse and Christian Schantz.

Lockport Meetinghouse, Looking from the Northeast

Church services were usually long and tiresome. The deacon read a chapter and then led in a long prayer. The minister then explained, verse by verse, what had been read and also read the following chapter. After this the preachers all gave testimonies. The services were lengthened also by the singing of long hymns. As part singing was not permitted, only the soprano was sung. It was not unusual for services to dismiss at two or two-thirty in the afternoon.

In 1871 a Sunday school, under the direction of Jacob Naufsinger and Jeptha Wyse, was organized. At the end of about a year it was discontinued because so many people were not in favor of it. Christian Freyenberger so opposed it that he would not attend. At the end of another year it was again organized under the direction of Christian Freyenberger and Jeptha Wyse and has continued to the present time.

At first Sunday school held only on alternate Sundays, was under the supervision of the ministers. Everything was conducted in the German language. The smaller children were first taught the A, B, C's. Later on the English language slowly crept in. E. L. Frey taught the first English class. After some time Sunday school and preaching services were both held every Sunday. In 1881 the first Sunday school superintendents, E. L. Frey and Christian Grieser, were elected.

In 1876 the second conference was held in Peter Short's barn, two miles west of Archbold. At about this time there arose a need for a larger church building. An addition was built to the west side. This now made the size of the building forty feet by one hundred feet.

On December 6, 1896, Nicholas King died. Christian Stuckey was then ordained to take his place as bishop. On December 25, 1884, E. L. Frey was ordained deacon and on March 22, 1908, he was ordained to the office of bishop, which place he still holds. The subordinate ministers during the time he has acted as bishop are: Daniel J. Wyse, ordained May 20, 1888; Henry Rychener, ordained in 1888; S. D. Grieser, ordained May 15, 1910; and Elias Rupp, ordained as a minister in the Egli or Defenseless Mennonite Church (April 1, 1917, he was taken as a member into our church, and December 27, 1917, he was recognized as a minister). J. C. Frey, ordained May 15, 1910; and Daniel Sauder, ordained June 21, 1881, were the deacons. On December 13, 1925, Sam S. Wyse was ordained deacon and Edward B. Frey minister, to fill, respectively, the vacancies caused by the deaths of Daniel Sauder, November 28, 1921, and Daniel J. Wyse, May 17, 1925.

As the parking place around the Central Church was now becoming too small, on August 18, 1886, and on November 13, 1889, more parking ground was bought.

Clinton Church, from the Southeast

The need for more church buildings now arose. On April 25, 1908, land was bought from E. L. Frey. The same year the Clinton church house was erected on this land, one mile south and one mile east of Pettisville. The size of the building is thirty-six by fifty-two feet. The seating capacity is about three hundred and fifty. The cost of the building was $2660.72.

About the same time a similar structure was being built in Williams County, three miles north of Stryker. This building, the Lockport Church, had the same size and seating capacity as the Clinton Church. It cost $2897.40. On November 7, 1914, the Clinton Church yards were enlarged, more land having been bought from E. L. Frey.

In 1912 the Central Church was again remodeled. An addition twenty by forty feet was built to the south side. The cost of this addition was $1185.35. The seating capacity of the Central Church building is about one thousand.

At first, Sunday school and Church services were held in the end houses only on alternate Sundays. Soon, day meetings were held every Sunday both at the Central and Lockport churches. During the last five years church has been held regularly at all three houses during the day. Every Sunday evening there is a meeting at Lockport. The Clinton and Central Churches alternate. Until about eight years ago, when Young People's Meeting was organized, the evening services consisted of a sermon.

After some complaint that the Lockport Church was too small to meet the needs of the people, it was decided that the old house should be remodeled. In June, 1930, the work was begun. The church house was lengthened fourteen feet; a basement with modern conveniences was placed beneath the entire building; a balcony was built above the cloak rooms and the main floor furnished with new benches. The new building seats about two hundred more people than the old one did.

The cost of remodeling the building was $5410.19. About one thousand dollars of this was made up by donations.

Thus the Church in Fulton County, Ohio has grown from a few settlers holding meetings in houses to a large congregation of one thousand and eighty-one members, on Jan. 1, 1931.

Wauseon, Ohio.

The enemy got Joseph's coat but not his character. No weapon formed against God's people can prosper.—Leon Tucker.

It is better to have the presence of God go before you to meet every Esau than the presents of man which are fruitless to fix up a bad mix up.—Wonderful Word.

THE CHRISTIAN HOME

II. Ideals

By Erma Miller Erb

The procedure of building a house and planning a home have a great deal in common. A plan is necessary for both. Many evenings are spent about the table, drawing plans and suggesting ideas in the happy anticipation of a new house. So it is in the carefree days of courtship when youth and maid look forward to the time when they may share a home. Occasionally some one takes the fatalistic attitude of not expecting much and then not being disappointed. In houses, and homes, and lives within the homes, the results are the same. Rarely do you see even the best planned houses prove entirely satisfactory. Ask the owners of the clever little bungalow how they are satisfied and they will tell you, "Very well, but . . ." Probably an addition is planned before the newness is worn off. Ask the occupants of an up-to-date and probably too spacious a dwelling and they will tell you what they would change if they could rebuild.

So it is in the home. Plans are made and the available material is put to use—yet homemakers would hesitate to say that theirs is an ideal home. Most important of all is the **inward** desire for high ideals, and, while conditions are never perfect and difficulties are found everywhere, strength of character comes from the struggle itself that must be engaged in to rise above trying conditions. There is no standstill in the home, but continual progress toward the ideal,—or a retrogression.

In taking up the discussion of ideals one by one I am reminded of a certain professor who, when a towheaded boy wrestling with his eighth grade examinations, omitted the answers to a few vital questions. Upon being asked why he did so when he surely knew the answers, he scoffingly replied: "They know those." Anybody could name numbers of ideals for a home, and practically every Christian message by word of mouth or written word contains some help toward the ideal. However, in generalizing it is impossible to consider each one, and often when only one is in evidence let us regard it as a part of the whole. I would suggest that the twelfth chapter of Bro. Shoemaker's, The Ideal Christian Home, be read in studying ideals separately.

There are good homes and bad homes throughout any community. But there are also homes that have outstanding good qualities, and yet are failures in the true sense of the word. For instance, one home is outstanding in generosity, another in honesty, or in frugality, industry, economy, hospitality, or cleanliness. No home can have too much piety, generosity, hospitality, courtesy, or honesty, but many homes lack these qualities to their own detriment. Paradoxical as it may seem, virtues very necessary to a true home, such as industry, economy, or cleanliness, may be the very reason for its failure. Economy may be stressed so far that generosity is gone. People, in an honest endeavor to gain a home, refuse to give to the work of the Lord, believing that they can not afford to do so. Muckrakers lose the beauty overhead while they rake toward their feet. Where industry is given first place, and recreation, education, and real enjoyment of life are crowded out, often rebellion within the home results.

Even cleanliness, when applied to misplaced matter only, can destroy the peace and comfort of a home and make its occupants anxious to go elsewhere. To illustrate: A young man whose hours of work keep him away from home throughout the day looks forward to the evening hours with his four little tots. He often tells his wife how he appreciates his home and family for his mother always sent them out to the barn on rainy days so they would not raise dust nor disarrange the furniture. He is determined that his children shall enjoy their home both now and in the future. It is needless to say that home is attractive to other children in the block. A little poem by Florence Griswold Macmartin makes its appeal.

"Once I washed windows
Over and over,
And often I sighed,
'Oh! so many finger marks!'
Petulantly cried.
Now I do not wash windows,
For their sheen remains,
But I look out sadly
Through the clear glass panes;
And so very often I have sadly sighed
For the little finger marks that I once decried."

The same thing is true in the other extreme. Homes of idleness, extravagance, and filth fall far below the ideal. Our aim should be to get the proper proportion. Instead of holding one object between yourself and the sun in such a way that you can not see the sun, get the right view of both. Instead of being clean and nothing more, add cheerfulness and hospitality in their proper proportions. Instead of neglecting all things for the development of one, give each their proper place.

"LO, I AM WITH YOU ALWAY"

Beside the plow He walks with me,
And if my step be slow,
He pauses, waiting so that He
May lead me where I go.
I feel His presence at my side,
His hand upon my hair;
His love sweeps boundless, like the tide,
About me everywhere.

Beside the plow He walks with me;
I cut the furrows deep,
I know His gentle eyes will see
The harvest that I reap.
His guiding touch is on my arm,
And well I know the care
That keeps me safe from sin and harm
Is with me everywhere.

Beside the plow He walks with me,
And lo, the sun shines down;
The same that smiled on Galilee,
And on the thorny crown.
God grant that when the shadows creep
Across the mountain fair,
His love may still be wide and deep,
About me everywhere.

—Margaret Sangster, Jr.

An ideal like godliness, which deals with man's relation to God, includes gratitude, reverence, purity, patience, generosity, devotion to truth, obedience, and like qualities. In order to teach children to love God, parents must first have a real inward love themselves. But having this love within yourself, do teach the little ones rather than follow the idea that religious observances should be a matter of choice among children. They must learn reading, music and language, and it is unfair to think that the matters of God should be left to preferences as it is more than preference which makes the Bible sacred and binding. Teach them from the beginning that God is a loving heavenly Father who actually hears and answers prayer, and that prayer is not a vague probability. This is something we need and realize more and more throughout life. When children ask questions like, "How big is God?" do not be afraid to say that you do not know. There are many things we do not understand, and yet we know that they are true. Why try to explain things we do not understand, and yet believe, or say we know what we can not know?

Contentment with all its complementary virtues is another ideal that has to do with each individual's inner self. Envy, selfishness, covetousness and extravagance are not found here. However, contentment is more than being satisfied with conditions as they exist. Two members of our church who have had the opportunity to live in the East —one born in India, and the other once a relief worker—make mention of this very thing as being the cause of the backwardness of its people. They are so satisfied with things as they were hundreds of years ago that they refuse to try better methods.

Real contentment lies in making the very best of things as they are at hand. This contributes to the peace of mind of even small children. A mother of an only child asked the mother of two, a boy and a girl, what gifts she could buy for her little daughter who always complained that she had no fun at home but told of the good times at the other home. The second mother smiled and said that she could not buy what they had, for sticks and sand supplied the materials for their summer play. Even in winter time a large cracked wooden butter bowl filled with sand, and bits of cardboard, mirrors, and a few blocks, furnished endless amusement for the little folks. Hills, bridges overlooking a glass river, cardboard dwellings, and other similar feats of construction offer more incentive to originality and expression than expensive playthings, especially mechanical toys, and give something to do rather than just to see. Pleasure and happiness are not evils, and if contentment is cultivated in childhood, selfishness and petulance are avoided later on.

"Some murmur when their sky is clear
And wholly bright in view
If one small speck appear
In their great heaven of blue.
And some with thankful love are filled
If but one streak of light,

One ray of God's good mercy, gild
The darkness of their night."

One of the foremost ideals in our relation to our fellow men is hospitality. Being away several weeks during the holidays has given me a great many helpful ideas on hospitality, even so practical as emptying at least one drawer and a closet for the convenience of the guest. After traveling for several days on the highway what a thrill it is to see the friendly faces of welcoming ones! Real hospitality makes every one feel at home, but anxiety, hard work, and much expense are not the means to this end. It is merging the stranger into the family that accomplishes this feeling. An interesting line of thought to pursue is to count up the large percentage of home failures where hospitality is very limited. He who has a love for his fellow men will not be the man who commits great sins against society, neither will he be averse to hospitality.

There is, however, a certain limiting of the companions of our children. Two ways present themselves: First, to be selfish and exclusive; second, to have such a fine Christian atmosphere that only the right kind of chldren will enjoy being there; or if the other kind also come they will, because of the very atmosphere, adhere to the standard of purity upheld in the home.

Wellman, Ia.

THE CHURCH SCHOOL AND ITS PROBLEMS

VII. Recreational Problems

By S. C. Yoder

The problem of providing for recreation among those whose chief occupation is mental and whose habits are sedentary, is not the least among those that confront the authorities of the modern college. Inter-collegiate athletics and popular sports have captured most institutions of learning and have so thoroughly intrenched themselves within their borders, that in many instances they have passed beyond control of those who are in charge of affairs. On account of the undesirable features connected with them and because of the wide publicity such sports receive, it is difficult for some people to conceive of a legitimate athletic program, without danger of drifting to the popular side. Such, however, need not be the case. Physical development is essential to growth, and recreation to good health. Boys and girls who lead an active life on the farm, as do most of ours, will suffer when transferred to the campus of the ordinary college with its multitudinous class room duties and mental activities unless they have some kind of physical exercise. This makes some form of physical recreation necessary if their bodies are to be kept at their best.

In order to supply this need, two courses are open. First, let them engage in some physical work to provide the proper balance for the mental energy expended. Some institutions do this. In such cases, however, a large capital outlay is required for some profitable industry, which will provide the occupation and produce sufficient remuneration to compensate students for the labor performed. To institutions of limited means, such as ours, this seems to be out of the question.

The second course is for the school to set up a physical education program to provide for the needs of the student body. In order to make such an undertaking economical and successful it is necessary that the games and drills be sufficiently attractive in themselves to draw students into them, else the cost of directorships and supervision will rise to forbidding proportions for the college of small means. This can be done without stepping beyond the bounds set by those who are interested in keeping our activities simple and useful rather than complex and for entertainment only.

In order to accomplish legitimate ends in this field our Mennonite schools have accepted an athletic policy approved by the Board of Education, that of an intramural system. By this we mean that all activities are confined to the campus and limited to the student group. There are no intercollegiate sports of any kind. This policy may seem rather limiting and confining when one considers the popularity of intercollegiate activities at the present time. And yet I am not at all sure but that this feature of college sports has about reached its peak and that the pendulum may swing the other way.

Several colleges of rather prominent standing have done away with intercollegiate athletics this last year and a number of others are seriously considering it. Some standardizing agencies are feeling the pernicious influence of the stadium upon the scholastic morale of institutions which have overemphasized such sports, and at least one has acted in one instance where it felt that the athletic feature of the college program was carried to the extreme. One of the strong small colleges of the United States that has an enviable reputation as a graduate school, has long followed the intramural system, and, in part as a result of this policy, her students find it possible to complete the undergraduate curriculum in three years. The compensation is not all on the side of the student or the institution that caters to the popular element of college life. There is much to be said on the other side and an increasing number of people who think seriously on the situation are beginning to realize it.

As a means of making possible the execution of any athletic program some equipment is necessary. Our schools are attempting to meet this situation in a way that is conservative, ample, and within the means at our command. A very modest gymnasium has been erected on the campus of Goshen College for the use of classes in physical education and for such games as are legitimate. A field with a good track for outdoor sports and games is also in use during seasonable periods of the school year.

Beside the regular physical drills, such games as baseball, basket ball, volley ball, tennis, etc., are played between teams drawn from literary societies, classes, or groups selected on some other basis. The aim is to furnish a kind of physical exercise that is recreational in its nature, physically constructive, and sufficiently attractive in itself to engage the interest of the student.

An effort is also made to determine the health condition of all students. At the opening of each year every registrant is given a physical examination, and unless excused for some legitimate reason all freshmen and sophomores are required to enter the regular physical education classes which meet twice a week. Both men and women are supervised by a director of their own sex. The expenses of the program are met through the income of a small fee which is charged each student. This covers the cost of his physical examination and contributes toward a fund for the purchase of equipment and supplies for the department.

The question is often raised as to whether this policy is satisfactory. It brings with it problems to be sure. For some it is too restricted, for others it is too extensive. The authorities who have it to deal with have tried to make it serve the real need of those with whom they are working. No worth while enterprise can be carried on without difficulties or problems, and an occasional defeat. The same is true of our athletic affairs, and yet we feel that the response of those with whom we have to do has been good, the attitude helpful, and the support constructive.

Within the scope of the policy outlined, it is the aim of our faculty to expand the program and strengthen the courses offered in order that our students may retain their bodily vigor and build up their physical energy during the years they are strenuously occupied mentally. We feel this is necessary in order that they may enter upon their life's work as men and women who are well developed in body, mind, and spirit.

Goshen, Ind.

JUDGE LINDSEY'S DISTURBANCE

(Continued from page 45)

the Bolshevists in getting his message across!

Shall Christian churches, made up of believers in and followers of Jesus Christ, continue supinely to sit still and allow doubters, unbelievers, modernists, Unitarians, and finally atheists to occupy the pulpits dedicated to the preaching of the Gospel of Jesus Christ! The virile Christian conscience will answer with a vigorous—No!

Judge Lindsey has rendered an important service to the Christian people by this disturbance he has created in church. It will rouse the Church of Jesus from their lethargy and stir it to cleanse itself from the unbelieving disturbing intruders.—Mennonite Weekly Review.

"Heeding the moral signboards along the way of life is a sane way of travelling the unknown road."

THE YOUNG PEOPLE'S MEETING

ESSENTIALS FOR A SPIRITUAL YOUNG PEOPLE'S MEETING

By Nancy Shank

To my mind there are six characteristics essential to a spiritual Young People's Meeting. They are: 1. A worshipful, reverent, interested audience; 2. A prompt chorister; 3. An intelligent leader; 4. Good speakers; 5. An essay; 6. An offering.

The Audience.

In order to have a spiritual meeting it is necessary that the audience be in a worshipful, reverent mood, otherwise there is a deadly atmosphere which nothing seems to remove. Therefore, it is of great importance that people forget their daily cares, also the neighborhood news, and have their thoughts centered on the things of God if they desire to receive a spiritual blessing from the meeting.

When people come to the Young People's Meeting tired and listless, wishing all the while that they had gone to bed instead, and during the service look at their watch or the clock more than at the speakers, what can such expect to get out of the meeting? With such an attitude it would take a brilliant speaker to bring into effect the spiritual feeling necessary to an inspiring meeting. But as such speakers are few the meeting is generally spoiled.

A Prompt Chorister.

This also is an important essential, especially in meetings where there are few others capable of leading the singing. A chorister's lack has a deadly effect on the spiritual side of the meeting. One evening the chorister was late. The first song was started by three different people before it was finally started right, and as a result it caused a great deal of laughter. I noticed at the close of the meeting that the first subject that was talked about was **not** the topic of the evening but the fun the first song had caused.

The chorister should be prompt and should have selected suitable songs before coming to the meeting.

An Intelligent Leader.

The leader should be there early also, in order to open the meeting promptly. When the leader is not present and has not told any one whether he intends coming or not, it puts a damper on the entire meeting. No one feels free to start the meeting, for perhaps the leader may come any minute. And so they wait.

This surely is unpleasant and especially so when visitors are present. It is very, very essential that the leader be there in time and that he have a good knowledge of the topic for the evening.

Good Speakers.

The speakers should be there, but if any find it impossible to do so that one should notify some one else to take his place. Each speaker should have his subject well outlined and to the point. It is also essential that he speak clearly and distinctly. It is better to speak only a few minutes and leave some lasting impressions than to take up more time and yet have said very little. Last, but not least, the speaker should know when to stop.

An Essay.

This adds to the interest of the meeting. The essay need not be a long one, but it should be well worded and written clearly so that it may be read without hesitancy. The reader ought to be so familiar with it that he or she knows where to place the proper emphasis and also is able to look at the audience occasionally. It should have a stirring climax.

An Offering.

In many meetings it may be a help to have an offering taken each evening. The offering should be for a definite purpose, whatever the meeting decides upon. It should be of sufficient amount to cause the young people to make special effort and perhaps a little sacrifice, for it is only in this way that each one will feel that they are individually responsible to help with the support of whatever cause may have been decided upon.

I know it has been so in our meeting. When we started to support a native worker ten or more years ago there were a number of young people, so it was not so much of a task. Now it is a little different, for there are not so many young people and yet we do not want to discontinue the support. So it has become necessary that we make a special effort. As a result it has drawn the young people together in this common interest. And I believe it has increased the interest of the Y. P. M. as a whole. In having a definite purpose in view helps to the extent that the prayers sent with the money, and at other times also, can be much more definite if all know where the money goes and for what it is being used.

YOUNG PEOPLE'S BIBLE MEETING TOPICS

Notes and Suggestions

By the Y. P. M. Editor

Outside of my window is a shapely cedar tree. Every branch of the tree contributes to the shapely whole. There are main branches and secondary branches from the main one, and secondary branches from these and so on to the foliage on the small twigs. Upon the trunk of the tree all of the branches depend. And still farther down, covered by the earth are the roots—main roots and branch roots and fibres, permeating the substance of the ground to gather nourishment and moisture for the support of the tree. Every part of the tree contributes something toward the purpose of the tree as a tree. I wonder if we cannot see in this a kind of parable of life.

We would like to find our place in life. And when we find it we shall be somewhere a part of a great purpose in which we contribute our part as we fulfill the work from our position. As we consider, however, that we are not trees but human souls with the power of will to decide for ourselves whom we will serve, it is possible that we may through our own choosing become a part of different purposes from what God has designed. Again by yielding ourselves to God we may become what God would have us to be and contribute to the great purpose for which God has created us. The nature of our being is such that we may become sidetracked from the purposes of God and thus spoil the work which we might have done for Him. Let us lead out our minds in the things of God and endeavor to keep ourselves always where He can operate through us. Jesus has more perfectly given us the thought in Jno. 15, where He calls Himself the vine and His disciples the branches. There the branch is to fulfill the great purpose of fruitfulness and has a part to perform that fruitfulness may be most complete. Think and pray over these thoughts that you may be permitted to enjoy the true relationship to Jesus Christ in making your life the most profitable.

And whether we study a standard of life like **Kindness** or the value of **Christian Song** or the **Works of God** we may fit our subject to the thoughts about the tree and the purposes of life as suggested above.

BIBLE STANDARDS OF LIFE—KINDNESS (Jr.).—Rom. 12:10; Prov. 31:26

Topic for February 8

MOTTO

"And be ye kind one to another."

MEDITATIONS ON THE TOPIC

I. **Kindness** is a quality of the heart that finds its way into action. Almost every child can remember the kindness of a mother toward it from its first beginning in life. It was mother who fed and who nursed and who comforted. It was mother who was the great trouble fixer and who never tired of our need of something. Even before we thought of our need mother had thought of it and had our clothes and our meals ready for us. It is a law of love for her little ones, which God has placed in the hearts of all mothers who will heed it, that made our mothers so. But there is a law of kindness needed in all of our hearts. God intended that it should be there. Only sin and its selfish ways has often robbed the world of this beautiful law. But if we come to Jesus and let His Spirit rule in our hearts this law will be put into action so that we shall be kind, not only to the ones whom our selfish nature causes us to love naturally, but even to those who are not so pleasant and kind to us.

Kindness of the Lord in our hearts is not looking for pay. It is ready to suffer long and still be kind. It will even be kind to those who do us evil. It will be kind to those who cannot repay us. And to those who may even despise our kindness it is still kind and loving. As Jesus was dying for man's salvation, men were mocking Him and giving Him pain, yet He prayed for them and loved them to the very last breath.

Kindness in the heart from the Lord blesses the young and the old. It makes the stranger feel at home and causes the heart of the sad and the lonely to rejoice. The poor feel the sweet sunshine of its love.

II. **The Text.**—Rom. 12:10.—"Kindly affectioned" toward one another is sure to make us feel like treating the others as we would have them treat us and even to give them the best of what we have in our power to give.

Prov. 31:26.—This shows how the tongue works according to the law of kindness in the godly and virtuous woman.

OUTLINE STUDY

I. Kindness in Action.

1. Forgiving others.—Col. 3:12, 13.
2. Serving one another.—Gal. 6:2; Rom. 15:1.
3. Speaking with love.—Eph. 4:31, 32.
4. Pity the poor.—Prov. 19:17; Isa. 58:7.
5. Sympathy with the sad or the glad.—Rom. 12:15.
6. Visitation to help.—Jas. 1:27.
7. Love to the stranger.—Deut. 10:19.
8. Love to the unthankful and the evil.—Luke 6:32-36.
9. To parents.—Ex. 20:12.
10. To old people.—Lev. 19:32.
11. To children.—Matt. 18:5; Matt. 10:42.
12. To a disciple of Christ.—Matt. 10:41; III Jno. 5-8.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textwords, **Kind, Kindness.**
2. Memorize a Passage from the Outline.
3. The Law of Kindness in the Heart.
4. The Law of Kindness in Action.

For Others.

1. Increasing More and More in the Law of Kindness.
2. The Power of Christian Kindness.

PERSONAL THOUGHT

If we would have the law of kindness at work in our lives we must let Jesus come into our hearts and rule there by His Spirit.

SEED THOUGHTS

I expect to pass through this life but once. If therefore there be any kindnesses I can show, or any good thing I can do to any fellow being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.—Mrs. A. B. Hegeman.

Speak Kindly

To the erring how often in anger we speak,
Till in sadness and sorrow life closes;
To give to the living the sharp cruel thorn,
To the dead the lilies and roses.

It were better by far to be gentle and kind,
To patiently bear with each other;
And when they are gone we shall never regret
The kindness we've shown to a brother.

Keep the home circle warm and loving and bright,
And then when by death it is broken,
We shall never regret with grief and remorse
The words we in anger have spoken.—Sel.

KINDNESS

By Lovina Hilty

Kindness is one of the best medicines known to-day. "Forgiving one another;" "forbearing one another" in love is our duty each day of our life. If we are the "elect of God, holy and beloved," then can we put on "kindness, humbleness of mind, meekness, longsuffering" and forbearance, because as Christ has forgiven us and shown kindness, so also should we.

We are helping to fulfill the law of Christ when we bear one another's burdens. Let us not depend so much on self power, for the strong ought to bear the infirmities of the weak. We should not try to please ourselves, for even Christ did not please Himself. In Ephesians we read that if unity is to continue and kindness is to be manifest all bitterness, wrath, anger, clamor, and evil speaking must be put away. Substitute for these evils, kindness, tender-heartedness, and forgiveness, as God for Christ's sake has forgiven us.

If Jesus has come into our lives and is living within us, then we can forgive and forget, serve one another, speak with love, and pity the poor. We need to pity the poor and relieve their suffering, and thus lead them unto the Lord. And the Bible says that what we give to the poor or any just cause is giving to Him, and He will repay us.

We should rejoice with those who rejoice and weep with those who weep. Do we ever forget to be kind when we go visiting? Let us love the stranger within our gates, and when we are visitors may we show kindness and be thankful for hospitality shown us.

In Luke 6:35 we are commanded to love our enemies, do good, lend hoping for nothing again. Then our reward will be great and we shall be children of the highest.

We need to be more kind to our parents, to older people, to children and to all whom we meet. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward" (Matt. 10:41).

Marshallville, O.

FINDING OUR PLACE IN LIFE

Psa. 16; Isa. 30:21

Topic for February 15

MOTTO

"The Lord is the portion of mine inheritance and of my cup."

MEDITATIONS ON THE TOPIC

I. **Finding Our Place.**—It would not be so hard to find our place in life if it were not for the distractions that claim our attention and lead us aside from the path which God has chosen for us. It is impossible to find our place in life unless we keep close to God who has given us life and knows better than any one else just what we are fitted to do and be. Yet the path of God's choosing will be simple to find if we are obedient to God all the way through life.

It is folly to fret and complain of circumstances over which we have had no control. Every lot in life which has been chosen for us should be joyfully accepted and fully adopted as ours. We can make the most of life by at once taking hold of our present estate and improving it by the help of God to its greatest production. Am I a man or a woman? Then let me not wish to be different. That point is settled and I know so far what my place is according to God's instruction to one in such a place. Am I born in a certain home? Then let me gladly accept the home in which I was born and perform my mission there and from thence into larger life in the community, the Church, and the world in general.

Some things are mine to choose. But God holds before me the choice I should make. There is no doubt that Jesus should be the Master of my life. He has a place of service I should fill for Him. The church home is a very important matter and should be chosen not as I will but according to standards of obedience to Him. And thus also should every step in service be settled.

II. **The Text.—Psa. 16.**—The Psalmist here sees the man of God receiving a heritage from God's choice in the lot that was cast for him. In God's choice he delights as receiving a goodly heritage. He looks to the Lord to show the path of life and lead to His holy presence where there is fulness of joy and pleasure forevermore.

OUTLINE STUDY

I. Accepting my Lot in Life.

1. As to my nativity.—Eph. 6:1-3.
2. As to my sex.—Gen. 1:27; I Cor. 11:3.
3. As to natural endowments.—Eccl. 2:26.
4. As to circumstances.—I Cor. 7:17-24.

II. Meet Sincerely the Call to Religion.

1. Confessing Christ.—Rom. 10:8-13.
2. Obeying Christ.—Luke 9:23-26.
3. Walking in Church fellowship.—Acts 2:41-47.

III. Meet the Calls to Service.

1. In home relationship.—Col. 3:18-4:1; I Tim. 5:4, 8.
2. In Church relationship.—I Thes. 5:12-26.
3. In special office or work.
   - a. The Spirit moving in my heart.—I Cor. 12:4-11.
   - b. The Spirit directing the Church to call.—Acts 13:1-3.
4. In providential opportunity.
   - a. To prepare for service.—II Tim. 1:6.
   - b. To enter certain work.—Acts 16:6-13.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textwords, **Seek, Find.**
2. Memorize a Passage from the Outline.
3. The Place for Boys and Girls in the Service of Christ.

For Young People.

1. Things to Consider in My Life Calling.
2. The Path of God's Leading.

For Older People.

1. The Call of God through the Church.
2. The Conditions Which Make Divine Leading Possible.

PERSONAL THOUGHT

If I would find my place in life, I must accept the Lord's way for my life.

SEED THOUGHTS

Do to-day's duty, fight to-day's temptation; and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—C. Kingsley.

Thy way, not mine, O Lord,
However dark it be!
Lead me by Thine own hand;
Choose out the path for me.
—H. Bonar.

O God, the creature knows not to what end Thou hast made hmi; teach him, and write in the depth of his soul that the clay must suffer itself to be shaped at the will of the potter.—Fenelon.

Surrender yourself then to be led and disposed of just as God pleases, with respect **both to your inward and outward state.—** Madame Guyon.

Christ seeketh your help in your place; give Him your hand.

SUGGESTIONS FOR JUNIOR MEETINGS

Some Thoughts in Brief

By J. C. Fretz

1. Our gifts, talents, and abilities are from God.

2. To safely find our place in life involves getting right with God.

3. Parents should have a particular understanding of their children and be in a position to advise wisely.

4. There are a few, likely, who have been making a sympathetic study of us as individuals. Happy the young life who has the prayers and erperiences of wise counsellors for backing.

5. God gives us interests along lines where our gifts can be exercised.

6. He gives a conscience which should be cherished and regarded so that it may develop to greater usefulness.

7. The opportunities that come to us to exercise our talents, if we avail ourselves, strengthen and enlarge those abilities.

8. Effort is the complement of our understanding our own gifts. We may think we cannot do a certain thing, but only after a fair trial are we sure of it. Most of our young people are helping in these meetings only since they consented to be used.

9. We live in an age of specializing. We should at least be able to do particularly well along some line. We serve best at the work we enjoy.

10. God does not expect experienced service from Junior efforts. Let us not despise the day of small beginnings. We have each step to take in the pathway of experience. However, the wise make observations of others' experiences and save themselves much waste of energy.

11. Stability of character is a valuable aid in maintaining that place in life which once has been found. Every day's experience in a useful pursuit may be regarded as an investment from which we should expect reasonable returns. Hence the importance of coherence in energy used.

12. Let none forever rue the mistake of a choice and cease to function in the place they fill.

Merritton, Ont.

FINDING OUR PLACE IN LIFE

By Ira D. Ebersole

We believe that God has a place in his harvest field for every believer (Eph. 4:7-12) and that each individual has a specific place to fill according to his ability. I Cor. 12:11, 18; Matt. 25:15. Let us notice our natural harvests. When the harvesters enter our natural harvest field they do not have to find a place to work, but the master of the harvest gives to each one a specific work. So it is in God's great harvest field. He is placing His servants here and there, each one in his specific place according to his ability.

I fear we too often hinder God from using us by trying to find our place instead of quietly committing ourselves to His will and doing faithfully that which our hands find to do. Christ called His apostles from their everyday activities. He found them while they were busied about their work. God never makes a mistake in choosing, and He always chooses at the right time. Nevertheless we believe that God does (at least in many cases), send a deep conviction of a specific place of work upon every one He calls for special service, so that he may be ready to answer when He calls.

God called Moses. He was a man taught in all the wisdom of Egypt (the wisdom of the world) but Moses had the conviction that he should deliver Israel from the bondage of Egypt. But in attempting to follow his convictions before God's appointed time he utterly failed. After forty years, during which time he learned to trust Him, God could successfully use him in delivering Israel.

God called David. When a youth he was anointed king of Israel, yet he did not try to ascend the throne simply because he was anointed. He quietly waited on God, doing that which his hands found to do, so that it was said of him that he behaved himself more wisely than all of Saul's servants.

May we each one quietly submit ourselves to God and study to show ourselves approved unto God, workmen who need not be ashamed, faithfully doing the things our hands find to do. Like Moses it may take us, comparatively speaking, eighty years to learn to trust God fully, and do our work successfully. In His own good time God will surely call.

Marshallville, O.

THE WORKS OF GOD.—Psa. 111

Topic for February 22

MOTTO

"God is righteous in all his works."

MEDITATIONS ON THE TOPIC

I. **The Works of God** are seen every day. They have made a record which stands before us and they give confidence for the time to come to every one who will think about them.

As we study the Psalm of our text we find a number of words that describe the works of God:

"The works of the Lord are **great.**"

"**Sought out** of all them that have pleasure therein."

"His work is **honorable** and **glorious.**"

"He hath made his **wonderful** works to be **remembered.**"

"He hath shewed his people the **power** of His works."

"The works of his hands are **verity** and **judgment.**"

"His commandments are **sure.**"

"**Stand fast** for ever and ever." '

"Done in **truth and uprightness.**"

Here is a great field for study and meditation. And this psalm is a very small beginning of the great and glorious things that are before the thoughtful mind on the subject of God's works. In the Outline Study, you will find three divisions of the works of God: I. His works of Creation. II. His works of Providence. III. His works of Redemption. It will bring you much pleasure if you will consider each of these divisions and then note how they come under the words of Psalm 111 which describes the works of God.

II. **The Text.—Psa. 111.**—This has been commented upon in the study above.

OUTLINE STUDY

I. Works of Creation.
1. The heavens and the earth.
   a. Day and night.—Gen. 1:3-5.
   b. Firmament.—Gen. 1:6-8.
   c. Sea and land.—Gen. 1:9, 10.
   d. Grass and trees.—Gen. 1:11-13.
   e. Sun, moon and stars.—Gen. 1:14-19.
   f. Fish and fowl.—Gen. 1:20-23.
   g. Animals.—Gen. 1:24, 25.
   h. Man.—Gen. 1:26-31.

II. Works of Providence.
1. In preserving the universe.—Neh. 9:6.
2. In watching over and directing the destiny of men.—Neh. 9:7, 8; Acts 17:24-31.
3. In providing for natural needs.—Acts 14:17.

III. Works of Redemption.
1. Provided in the gift of the Son.—Rom. 8:32; Eph. 1:3-6.
2. Forgiveness and a glorious inheritance.—Acts 26:18; Eph. 1:7-14.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **Works.**
2. Memorize a Select Passage from Genesis 1.
3. Tell the story of the Creation.

For Young People.
1. Wonders of Creation.
2. God's Providential Care.

For Older People.
1. The Righteousness of God's Works.

PERSONAL THOUGHT

In the presence of a mighty God, whose works are manifest in everything I hear and see, how should we be led to the most sincere worship and service!

SEED THOUGHTS

In all God's providences, it is good to compare His Word and His works together; for we shall find a beautiful harmony between them, and that they mutually illustrate each other.—Matthew Henry.

Look, therefore, which way we will, whether at the direct Scriptural statements of death as the penalty of sin, or at the agony of the cross as a means of rescue, or at the joy of angels of God over the rescue; we see from either that it must be a work of infinite and eternal consequence—the work of redemption.—H. Johnson.

Give to our God immortal praise;
Mercy and truth are all His ways:
Wonders of grace to God belong;
Repeat His mercies in your song.

He built the earth, He spread the sky,
And fixed the starry lights on high:
Wonders of His grace to God belong
Repeat His mercies in your song.

He sent His Son with power to save
From guilt and darkness, and the grave:
Wonders of grace to God belong
Repeat His mercies in your song.
—Isaac Watts.

SUGGESTIONS FOR JUNIOR MEETINGS

By J. C. Fretz

There is enough evidence in what we see that no one has a reason for disregarding God. Since God has made us after His image there is that within which admires His works. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (Psa. 104:24). The earth is full of His works and the harmony of it is perfect. The earth is full of His works without monotony. Men are termed skilled when they succeed in repeating accurately a model that serves a useful purpose. God has not patented His models. He has never been restricted to repetition of design. Of all the flowers no two have been found perfectly alike. Think of the billions of snowflakes all different. Cattle, trees, hills, fish, insects, blades of grass, and not least, man, with every fingerprint, every heelprint,—different. Where have His creatures ever found God to repeat Himself? "O Lord, HOW MANIFOLD are THY works! In WISDOM hast THOU made them ALL."

Not only has God been perfect in all His works of creation, but He has wrought as perfectly for the maintenance of all His creatures. Every creature after its kind realizes a Providence suited to its needs. Man chafes and worries over his works but in God's works He has found delight. The wise Creator is also a dependable Provider. In great cities men have learned something of the vastness of the work of supply. But in God's providence it is merely a drop in the bucket. As we exercise ourselves in His order we can depend upon His providential blessings.

Yet greater than all are His works of righteousness. "My God shall supply all your needs" (Phil. 4:19). Essentially among our needs is salvation. He has supplied the Redeemer, "abundantly able to save," also the needed grace, "God is able to make all grace abound toward you; that ye, . . . may abound to every good work" (II Cor. 9:8). He sends the Comforter. Jesus said to the disciples that the Holy Ghost "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Assignments that could be used:

God's Works for the Israelites in Their Wilderness Experiences; Works of Creation; God's Manifestations of Power by Works in Jesus Christ; Manifestations on the Day of Pentecost. Directed memorization assignments may be chosen from a Concordance under "Works."

Merritton, Ont.

THE WORKS OF GOD

By Ray Hackman

When we speak of the works of God, we can well say that they are wonderful and great. God is entirely just, and worthy to command and teach the people to praise and magnify Him for all His wonderful works to the children of men.

We believe it is not only commendable but also important that the great works of God be recognized with thoughtfulness, thanksgiving, and much reverence as we see how our daily lives are affected by them. As we turn to the inspired Word and read of the creation of the universe we are made to feel that it is wonderful. "In the beginning God created the heaven and the earth." How the elements obeyed the voice of God!

Heaven and earth came into existence by the Word and work of God, and not by chance. When God spoke the response came in fulfilled existence. Light came and was divided from darkness. The firmament, the gathering of waters, and the settling of their bounds, all came at God's Word. Job 38:11. By the command of God the grass, the herbs, the fruit trees, the great planetary system all came into being.

In continuing the work of creation God said, "Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them." In Psa. 139:14 the Psalmist says: "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well."

Again we think of the works of God as wonderful because of His providential care. God is self-existent, self-dependent, and does not need anything from men's hands, but is the Preserver of men. Neh. 9:6 tells us: the "Lord alone . . . made heaven, . . . the earth. . . . the seas, and all that is therein, and thou preservest them all." Matt. 6:26 also teaches us of the great provisions of God for caring for His creation, animal, human, and inanimate.

Again, the work of redemption is another wonder of God. Even while we were dead in our sins he made it possible for us to be quickened to new life in Jesus. God lavished His love upon the human family through the gift of His own dear Son, Jesus Christ. He paid the price of our redemption, and we are become sons and daughters of God, joint-heirs with Jesus. "Giving thanks unto the Father, which hath made us meet to be partakers of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:12-14). Are we really thankful enough for this great and wonderful work of God?

God has so blessed us that we look with confidence into the future. II Cor. 1:10: "Who hath delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us."

Sterling, O.

THE VALUE OF CHRISTIAN SONG
Psa. 126; Eph. 5:19

Topic for March 1

MOTTO

"Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

MEDITATIONS ON THE TOPIC

I. **Christian Song.**—The term "Christian" in connection with song qualifies its meaning so that we understand that it does not include every kind of sentiment and manner of singing. No song is Christian that does not express in it some of the teachings of the Christ and His principles of life and salvation. To make a song completely a Christian song there needs to be a Christian heart back of the tongue that utters the words and melody. Many may indeed sing Christian songs or have a machine sing them that never experienced in their lives the sentiments of the song, nor had any real knowledge of what it means to be a child of God. This is not ideal, and cannot be of as great value as if it were the song of those who could really make the words a part of their own worship to God while they edify those who hear.

What has been said about songs sung by the unconverted is not to be considered as an underestimate of the value of teaching children or even the unsaved to sing these songs or even to encourage them to sing them in the congregation. We know that many have been blessed by having the words of truth sung into their memories and even having them at their own tongue's end. God may use the song by the work of His Spirit to bring the truth to the heart and as a means to salvation. However, it is always in order to endeavor to show that songs are of greatest value when they can be sung by those who have prayerful and worshipful hearts.

II. **The Text. Psa. 126.**—This song expresses the feelings of the captive who had been set free to return to his native land. It is an expression of the value of singing songs that are in harmony with the spirit of the occasion in which the singers can enter with all their hearts.

Eph. 5:19.—This passage also emphasizes the thought of singing from the heart and edifying one another by the sentiment.

OUTLINE STUDY

I. To Edify the Singer and Hearers.

1. With words attributing true praises to God.—Luke 1:67-79; 2:13, 14.
2. With words that express helpful teachings.—II Sam. 1:18-27; Isa. 5:1-7.
3. With words to impress sentiments of sorrow.—Lamentations.
4. With words to impress reasons for joy.—Jas. 5:13; cf. Psa. 126.
5. With words that encourage people to be steadfast.—Acts 4:24-30.

II. To Unite in Worship the Singers and Hearers.

1. The melody and words lead the emotions in worship together.—Isa. 51:3; Psa. 34:3.
2. United thoughts exert a powerful influence.—Rev. 5:9-14; Rev. 15.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textwords, **Sing, Song.**
2. Memorize a Passage from the Outline.
3. Songs that We May Sing.

For Young People.

1. Songs that Edify.
2. Songs that Degrade the Mind and Destroy Spirituality.

For Older People.

1. The Value of True Sentiment.
2. The Help United Song Brings to a Congregation.

SEED THOUGHTS

Take my lips and let them be
Filled with messages for Thee.—Sel.

Make His praise glorious.—Bible.

Do not fancy, as too many do, that thou canst praise God by singing hymns to Him in church once a week, and disobeying Him all week long. He asks of thee works as well as words; and more, He asks of thee works first and words after.—Chas. Kingsley.

Come let us join our cheerful songs
With angels round the throne;
Ten thousand are their tongues,
But all their joys are one.

The whole creation join in one,
To bless the sacred name
Of Him that sits upon the throne,
And to adore the Lamb.—Isaac Watts.

SUGGESTIONS FOR JUNIOR MEETINGS

By J. C. Fretz

1. It is an avenue of expression.

"What can we do?" is a question frequently asked by children; and often the question is keenest on the Lord's Day. Vocal expression of feelings is natural. But noise alone becomes annoying. Song is a pleasing substitute. Christian song is both pleasing and inspiring. To sing requires some training. To sing unto the Lord requires a heart response to a happy relation it bears to Him. Exercise in Christian song stimulates the seed of gratitude in the heart of the child.

2. All can have a part.

Those who say they cannot sing can make melody in their hearts. Both are acceptable with the Lord. What is more pleasing to children than all taking part in Gospel songs? Such free and hearty response fills many a moment with cheer and comfort.

3. It is suited to the young.

Think of the children's meetings called to order by a few selections of Christian song. Some have criticized the content of songs used among children. The hearty expression of the young singers answers better than argument what selections to use in Junior meetings. There is probably no more effective method of leading children along the path of holy aspiration.

4. It aids in imparting Christian teaching.

Through song the pill of memorization is taken with pleasure. That which is done with interest has more lasting and favorable benefit. It should be remembered that unprofitable sentiment is conveyed just as effectively on the wings of song. Christian poets, whose verse was later tuned to music, have often been inspired to give utterance to the finest that language could express. Acquaintance by singing makes it at once a part of the singer's possession.

5. **It makes an appeal to the hearts of elders.**

Who has never responded to the call to hear the children sing? It is a part of the comfort that youth can give to old age. Heaven's contribution to the voice and through the voice of the child singer is rich beyond description. It is a tribute from the innocent heart to the Creator. It is direct, simple, and forceful in its appeal.

Merritton, Ont.

THE VALUE OF CHRISTIAN SONG

By Jennie Martin

Many people are lovers of song. When it comes to the value of songs—Christian hymns and songs have the greatest value. They are not natural to our carnal desires but when regeneration has taken place then they are natural to the newborn child of God.

After Zion's return from captivity the Lord filled the people with laughter and song. Psa. 126. The Spirit-filled life finds strength and help and consolation in spiritual songs. Millions have preached to themselves in the singing of songs. Eph. 5:19.

To read the story of the lives of hymn writers, and thereby learning what prompted these songs, makes us value them the more. Often they were inspired because of the writer. The song, "God Moves In A Mysterious Way," was written by one about to drown himself because of discouragement. The merciful hand of God intervened and we have this song. And in a similar way many other songs have come to us.

Christian songs are valuable for teaching and admonishing, according to Col. 3:16. A large part of many people's Biblical knowledge has been obtained through song. Brethren and sisters are much encouraged by united or individual singing, and sinners are pointed to Jesus and pleaded with to accept Him. How often we hear or read of some discouraged one who takes new hope and courage from the melody and words of some Christian song ringing through the air!

The power of Christian song is unfathomable. No tongue or pen can fully describe the far-reaching effects of Christian song on this side of eternity. And this love of song we carry with us to the Father's throne, where it will be perfected.

People on their beds of affliction are comforted by the singing of Christian songs. Richter says: "Music brings the waves of eternity very near the weary heart of man as he stands on the shores of time, longing to cross over. Music is the evening breeze of the future life."

May Christian songs have a greater value and take on a deeper meaning and a larger significance, so that the ministry of song may have a larger and more consecrated place in our service for Christ. May we consecrate our voices to God to sing "only, always for our King," and at last join the "happy chorus in the skies."

Smithville, O.

PRAYER NEEDED

A note was found by a minister upon his pulpit one morning which read: "The prayers of this congregation are requested for a man who is growing rich."

The prayers of congregations are always needed for those who are growing into riches, leisure, culture, opportunity for travel, or intellectual brilliancy.—S. S. Times.

BIBLES STILL NEEDED

In America there are still thousands of homes and many thousands of people who have never owned, or handled, or even seen a Bible. Persons who live in older and well-established sections of our country, where towns and villages are close together or where the rural areas are evenly populated, can hardly comprehend the distances which separate the isolated settlements in our vast western states.

One of the American Bible Society's colporteurs reports that he found homes where there were sons and daughters twenty-five years of age, none of whom had ever heard what the Bible was, didn't even know it was a book, and when they saw it had no idea what it contained. He also found communities that were not only ninety miles from the nearest railroad, but equally as far from the nearest point where religious services occurred. After preaching in some of these settlements and leaving Bibles he was assured that his service "was the best thing that had ever come to town" and was urged to return.

A Little Story from Real Life

A colporteur of the American Bible Society found a man past forty years of age living alone in a miserable little shack near the railroad tracks in a mid-western city who said to him: "Clear out if all you've got to do is peddle Bibles. I never saw one and I don't need one."

"By the looks of things you haven't gotten very far without the Bible," said the colporteur. "Why not give it a try?" This friendly and completely disarming answer permitted the colporteur to tell him about God and to read from the New Testament. Finally the man said: "Mister, that there Book sure sounds good to me. I'll take back what I said and if your price ain't too high I'll buy it." When told it could be had for five cents he insisted on paying ten.

Two weeks later the colporteur decided to make another call on this man and was gladly received. They sat and talked about the teachings of Jesus for the man had faithfully read his Testament. He told the colporteur that he had made up his mind "to get a steady job, cut out the booze and live like a human ort to live." He thanked the colporteur for calling and said that in twenty years no one had taken any interest in helping him to be a better man.—Sel.

WHAT SHALL I RENDER?

What shall I render unto God
For all His love to me,
That I am saved by precious blood
Christ shed on Calvary's tree?

What can I render?—I have naught
But what I first receive:
Since by His blood I have been bought,
Can I my Savior grieve?

What can I render unto Him
Who died my soul to save?
His love must ever be my theme,
Himself for me He gave.

What can I render? How can I,
A sinner saved by grace,
Do aught but worship God on high,
His every word embrace?

What can I render, day by day,
To Christ, my risen Lord?—
Just walk within the narrow way,
With Him in one accord.

What can I render?—naught but praise
For His abounding love?
My life should be for Him always,
Who will His own approve.

What shall I render?—simply take
The blessings planned for me,
And to Christ's preciousness awake,
Until His face I see.—Selected.

THE SOUTH AMERICAN MISSION

(Continued from page 48)

The Trenque Lauquen Mission has had the misfortune to see many changes. Quite a large number of the original members have moved away. With the loss of some in this way, the backsliding of others, and the death of some, there are fewer members than our baptismal record shows. There have also been changes in pastorship rather frequently. During our first furlough, as indicated above, Bro. Lantz was pastor. About three years after our return from furlough, because of sickness, certain changes had to be made. Bro. Litwiller was pastor for a year. Since then Bro. Hershey has been in charge.

The school or kindergarten has been quite good from the beginning. The people of the community have shown their appreciation of the good attention which the children receive. The children have always made good showings in the other schools after they have passed beyond the kindergarten.

Last year the old hall was remodeled and is since a much more respectable place for our services. The plan was definitely made to build a church in Trenque Lauquen, but sufficient funds were never raised to realize more than a thousand pesos for a new church. Some day we hope their plans can be realized.

The Orphanage has been in Trenque Lauquen for the past four years. This institution adds considerable to the life of this station. The eighteen children take part in the Sunday schools and some are in the kindergarten. We are hoping that before many years a home for this institution may be secured. They are very much crowded at present and more children can not be taken, although there are many applicants.

The printery has been located on the mission grounds for the last two years. Bro. Hershey and his son Lester look after this work. No outside printing is being done now. The work is confined to mission printing.

Bro. Hershey, together with Bro. Snyder, besides taking care of the work in Trenque Lauquen, make weekly visits to Pellegrini where a very nice congregation is being formed.

The present membership of the Trenque Lauquen congregation is thirty-three. There are in addition to these six who are being prepared for baptism.

Pehuajo, F. C. O., Argentina, S. A.

THE SUNDAY SCHOOL

STUDIES IN THE GOSPEL OF LUKE

Chapters 4:14 to 9:50

By Ezra Bender

You will recall that the first verse of Chapter 4 tells us that Jesus was led by the Spirit into the wilderness to be tempted, and now in the fourteenth verse, the beginning of our studies for this month, we read that Jesus returned in the power of the Spirit. We also remember that He overcame the devil in every temptation by using the Word, which is the Sword of the Spirit. Truly, as the Son of Man He has proved to us that if we walk in the Spirit we will not fulfill the lust of the flesh.

Chapter 4:14-44.—Jesus had now passed through His period of preparation and began His ministry in the power of the Spirit. He began His ministry in His home province, Galilee, and His home town, Nazareth, which was in keeping with the instructions He gave His disciples in Acts 1:8. Indeed, this method is a very good one to follow today. Are you zealous to be in the Lord's service? Begin at home.

By comparing verse 14 with verse 37 we will be impressed with the Master's rapid growth in popularity. The Greek for fame in verse 14 simply means a report, while in verse 37 the Greek is much stronger, meaning a ringing in the ears. Everybody was excited about His work. He had been brought up in Nazareth, and when He returned there He continued His custom of going to the synagogue and taking part in the services. This could not have attracted unusual attention, but the portion of Scripture that He read and His interpretation of it did, for he applied the words to Himself and said, "This day is this scripture fulfilled in your ears." Why did He not read, "The day of vengeance of our God," before He closed the Book? Possibly we can get a hint about "rightly dividing the Word of truth" from His example here. The prophecy in Isaiah 61 gives us a sweeping view of His two advents. He will also fulfill "the day of vengeance of our God," but not as long as the acceptable year of the Lord lasts. That is why He stopped reading in the middle of a sentence. The part that He read was fulfilled when He was here the first time, but the rest of the sentence is still future. How fitting to the Gospel of Luke is the prophecy quoted here! It is a picture of a Perfect Humanity.

"Is not this Joseph's son?" This already is a hint of His rejection. When He taught them by example from their Scriptures that God's grace extends to the Gentiles also they were ready to kill Him. Notice the dignity of the perfect Man; He could pass through the midst of them and go His way. Thus He leaves Nazareth His home town possibly never to return again. Truly "he came unto his own, and his own received him not."

Now we find Jesus busy at Capernaum. Demons are cast out. Fever is rebuked. Divers diseases are healed by His touch. On the Sabbath days the people are taught. The people were seeking after Him and they held Him fast that He should not depart from them. But to fulfill His mission as foretold in Isa. 61:1, 2, He must go from city to city.

Chapter 5:1-11.—The account of the miraculous draught of fishes in the fifth chapter is peculiar to Luke. This is near the beginning of Christ's ministry. John records a miraculous draught which took place after our Lord's resurrection. Peter is prominent in both accounts, and both incidents seem to be especially for his benefit. Jesus, a landsman, told these experienced fishermen, who knew the Sea of Gaililee like a book, how to catch fish contrary to the way to which they were accustomed. Ngiht is the time to catch fish in the Sea of Galilee. They had toiled all night and caught nothing. How foolish it must have seemed to them to fish in the daytime!

Notice the faith and obedience of Peter. "Nevertheless at thy word I will let down the net." What a reward! "They inclosed a great multitude of fishes: and their net brake." And the fish filled both the ships so that they began to sink. Now they are prepared to receive the special message which the Master had to give them, "From henceforth thou shalt catch men." "They forsook all and followed Him." Let us show this willingness to take the Lord at His word. Sometimes the task may seem impossible, but God's power is not limited. He never asks us to do anything but that He enables us to do it.

5:12-16.—The Word tells us that this man was full of leprosy. This terrible disease, which is a living death, had covered his entire body. Leprosy is a striking illustration of sin and its ravages. Jesus has the power to heal the leper. He is the only one who can heal spiritual leprosy. Notice His popularity. This is the downfall of more than one person, unless he does as the Master did. "And he withdrew himself into the wilderness, and prayed." He, as the Son of Man, felt the need of that close touch with the Father. If there would be more private prayer to-day sermons would be more effective and many more souls would be saved.

5:17-26.—Next we see a paralytic brought to Him. As leprosy is a type of sin as a defiling disease, so paralysis shows the sinner's helpless condition. Jesus touched the root of all evil when He forgave the sin of this man who wanted to be cured of paralysis. He also proved that He is God by healing the paralytic in this way. Men with a faith like those who brought the paralytic to Christ are the kind that are needed to-day. Faith in a certainty like God's Word will not be disappointed.

5:27-39.—The Levi whom the Lord called to follow Him was Matthew, the writer of the Gospel which bears his name. He was a taxgatherer, and therefore despised by his own people, for he was serving the Roman government which oppressed the Jews. The Son of Man came to call men like Levi. Levi left all and followed Jesus and began to witness to other publicans by calling them together to a feast. This caused the scribes and Pharisees to murmur and gave the Lord an opportunity to teach concerning a change of dispensation. The old garment and the old bottles symbolize Judaism with its laws and ceremonies. The new piece of garment and the new wine represent the Gospel. Law and Grace should not be mixed. If the Gospel of grace is put into Judaism the Law is destroyed and Grace is lost. It is sad indeed that many Christians are trying to do this, and they have a religion that is neither Law nor Grace.

Chapter 6:1-11.—In these verses Luke brings together two different incidents which show to us the Lord's attitude concerning the Sabbath. The Sabbath was the day on which God rested in creation. It was also a sign of His covenant with Israel. Nowhere in the Law is the plucking of ears of corn, to eat them, on the Sabbath, forbidden. This was one of the burdensome traditions of the elders. The Lord cited David's case to show that the need of a man was greater than the maintenance of an ordinance. So it is with all Christian ordinances. We are not made for the ordinances, but the ordinances are made for us. They are to be a blessing to us, not a burden. In this incident we also get a hint as to what it meant for the disciples to forsake their occupations and follow Him who had nowhere to lay His head. That the disciples were hungry shows that the people had no sympathy for them nor for their message.

In the second incident we see Jesus on another Sabbath healing a man with a withered hand. "Is it lawful on the sabbath days to do good, or to do evil?" The Lord of the Sabbath answers by demonstrating. But notice the wickedness of the scribes and

Pharisees. They watched that they might find an accusation against Him. How hard-hearted they must have been! Not a sign of rejoicing because a poor cripple was made whole, but instead they were filled with senseless rage and began to plan how they might put Him out of the way.

6:12-16.—"In those days" when they were rejecting Him, He continued all night in prayer to God before He chose the twelve whom He also named apostles. Again we are reminded of His perfect humanity. In times of trial the refuge of man is God. We should always go to Him for guidance.

There are four lists of the names of the Twelve Apostles: Three in the Gospels and one in the Acts. Possibly it will help us to memorize them if we keep in mind that in each account the names are given in three groups. There are four in each group, and the heads of these groups are Peter, Philip, and James, the son of Alphaeus. Why did the Lord call Judas Iscariot? Certainly He knew him. An ancient writer suggests that the Lord called Judas that He might have an enemy among His attendants. "For that man is perfect who has no cause to shrink from a wicked man, conversant with all his ways." He was called that the Scriptures might be fulfilled.

6:17-49.—Following the choosing of the Twelve Luke records a sermon given by our Lord. This sermon contains largely the same message as the Sermon on the Mount as recorded by Matthew. However, there are indications that it is not the same occasion. By comparing the account as given in Matthew with that in Luke you will find that Matthew's was given on the Mount while Luke's was given on the plain. You will also notice that Luke's was given after the calling of the Twelve while Matthew's was given before the calling of the Twelve. The message as given in Luke is in line with the purpose of his Gospel. This message deals with the wants and conduct of His disciples as men in the world. Their separation from the world is stressed. No allusion is made to the Law. If we take an honest, unbiased look at these two accounts we will be convinced as to their accuracy.

Chapter 7:1-10.—The account of the healing of the Centurion's servant is of special interest, for in this we see the faith of a Gentile surpassing that of any Jew. Jesus declares that He has not seen so great faith in Israel. Twice Jesus marvelled: Once at the unbelief of the Jews and here at the faith of a Gentile. The Centurion truly recognized the Son of Man as Creator with omnipotent power. "Say in a word, and my servant shall be healed." What an utterance of faith! It is the faith through which God's power can flow.

7:11-18.—These verses are peculiar to Luke. We see Jesus entering the City of Nain with a throng of people following Him. Near the gate of the city they meet a funeral procession. Two large crowds meet. The one is curious and the other is sorrowful. Jesus, by a touch and a few words becomes the Satisfier of all. Here we see the Lord as God—raiser of the dead; and as man—full of compassion. "Arise," is the word of His power; "Weep not!" the word of His compassion. What other thought could the people have had but that, "God hath visited his people?"

7:19-35.—John the Baptist was in prison. He was human. Doubt seemed to perplex him. His disciples told him of the mighty works that this Jesus was doing. If this Jesus truly was the Messiah and could raise the dead, why was His herald languishing in prison? Honest doubt always comes to the Lord for a solution. John the Baptist did this. He sent two of his disciples to inquire of Jesus whether He was the Christ. Notice His answer and compare it with Isa. 29:18; 35:4-6. The evidence that Jesus was the Messiah was not that He was performing great miracles but that the miracles were those that had been prophesied. In verse 23 Jesus sends a mild rebuke to John. Then in verses 24-35 He gives a wonderful testimony concerning John. John had been bearing witness to the people but now he was in prison and needed comfort and Jesus bears witness to him.

7:36-50.—These verses are also peculiar to Luke and in a beautiful way portray the Perfect Man as a friend to sinners. How great and marvelous must have been His loving kindness that a woman could come to Him like this woman did! You will observe that the Lord calls Simon's attention to her works, but He calls the woman's attention to His grace towards her. "Thy faith hath saved thee; go in peace." Faith is our justification before God; works are our vindication before men. In this incident the Lord made use of Simon's thoughts and proved His Deity by His omniscience. He knew the unspoken thoughts of Simon as well as He knew who this woman was. The rest of the Pharisees in this group took special notice when Jesus forgave sins. "Who is this that forgiveth sins also?"

Chapter 8:1-18.—What a blessed opportunity the people of those cities and villages had to hear the Master preach concerning the glad tidings of the Kingdom of God! What wonderful sermons these must have been! It is indeed refreshing to-day at least occasionally to hear a sermon of glad tidings. Jesus was not slow also to give a message of severest rebuke, but please keep in mind to what classes of people He gave such messages. Such messages are needed to-day, but, dear preacher, be careful that you do not get such a melancholy, frigid tone to your sermons that you will frighten your sheep and lambs away from you and the food you are to give them. There is special mention made of certain women who ministered unto Jesus of their substance on this preaching tour. Women are given more prominence in Luke's Gospel than in any of the others. The parable that is given here is linked with His preaching and may at least give us a hint as to the result of His sowing the Word of God. The Master Himself interprets this parable. This parable is the same as the first one given in Matt. 13, but hardly the same occasion. You will observe that in Luke it is given before the coming of His mother and brethren while in Matthew it is given after their coming.

8:22-26.—Here we see the Lord's humanity and Deity expressed on the same occasion. He wearied as other men. "He fell asleep." But notice Him also as God. "What manner of man is this! for he commandeth even the winds and the water, and they obey Him." This incident should be a lesson of encouragement for us. "Where is your faith?" Should the disciples have been afraid? No. Why not amidst such great danger? The Son of God was in the ship with them. And had He not told them that they were to go over on the other side of the lake? They were obedient and Jesus was with them. In all the difficulties and dangers of the Christian life we are always in the same ship with Jesus if we are doing His will, and therefore we cannot perish. It may seem to us sometimes that He is sleeping, but He is only proving us.

8:27-39.—In the stilling of the storm on the lake the Master manifested His power over the elements. In the healing of the demoniac He proved His power over demons. This man was in a pitiful condition, completely under the dominion of Satan. When the Master spoke, the many demons by whom he had been possessed were compelled to leave him. What a change in the man! "Clothed, and in his right mind," he requested to be in continual fellowship with the Master. But he must go and testify to others. The demons recognized Jesus as the Son of God and knew His power over them. Notice the pitiful condition of the people of the country of the Gadarenes. They thought more of their swine than of Jesus. Sad indeed, but do we not often find that same condition to-day?

8:40-56.—"The whole multitude of the country of the Gadarenes round about besought him to depart from them." But when He crossed over to the other side the people were waiting for Him and gladly received Him. A man of importance elbowing his way through the crowd to Jesus begged Him to come and heal his twelve-year-old daughter, who even before they got to the home was reported to be dead. While they were going to the home of Jairus a poor, friendless, ceremonially unclean woman, who had been suffering for twelve years, came to Jesus for help. In these two miracles, which are linked together in the same account, we have beautifully demonstrated that the Master is no respecter of persons, and that He will hear whomsoever comes to Him in faith. We are reminded that rich and poor alike can get to a place of absolute helplessness without Christ. We also see that we need not have a perfect understanding of the Master or His ways to receive help from Him. The poor woman seemed to think that the power of Jesus was magical and that she could be healed without His knowledge of it. The Lord responded to her sincere but imperfect faith, for she felt her helplessness and came to Him. The faith of Jairus was also rewarded, even though it was not as great as that of a certain centurion of the same city. The miracles of this chapter demonstrate to us the power of the Son of Man over nature, demons, sick bodies and souls and death.

(Continued on page 63)

BIBLE STUDY

BIBLE STUDY COURSE

The Epistles of John

(Concluded from last month)

V. The character of the fellowship of the sons of God.—3:1-24.

  1. The love of God is revealed in the believers being called the sons of God.—vv 1, 2.

    a. It reveals the manner of His love.—v 1.

    b. They are not now what they shall be.—v 2.

    c. When He appears they shall be like Him,—they shall see Him as He is.—v 2.

  2. Their hope leads to purification from sin.—vv 3-17.

    a. They purify themselves even as He is pure.—v 3.

    b. They cease committing sin.—vv 4-17.

      1). Sin is the transgression of the law.—v 4.

      2). He was manifested to take away sin, in Him is no sin.—v 5.

      3). Abiding in Him in whom is no sin, one does not sin.—"Sinneth not." The present and continuing tense, suggest the cessation of a life following after sin to a life that follows after and continues in living after righteousness. It does not imply that such persons never commit a wrong act or sin.

      4). Whosoever sinneth, (continuing in it) hath not seen Christ neither known Him.—v 6.

      5). Doing righteousness is the evidence of righteousness.—v 7. Note that this tense is also the continuing one.

      6). The Son of God was manifested to destroy the works of the Devil,—the committing of sin.—v 8.

        a). He that **committeth** sin is of the devil.

        b). The Son of God was manifested to destroy the **Committing** of sin.

Note.—Those who become sons of God, born of Him, and live in Him, are no longer such as continue in the committing of sin. That work of the devil in them has been destroyed. They now continue in doing righteousness because of the indwelling presence of Him who is righteous. This is their new life and the new grace in which they dwell. Under this grace every transgression and sin is forgiven through the Advocate with the Father.

      7). Those who are born of God do not commit sin.—continuing in it.—v 9.

        a). The seed of God remains in him.—The see is the Word, the Son who abides in the heart.

        b). They are born of God, and cannot sin.

Note.—The spiritual regeneration affects the spirit and will of the believer, it does not change his flesh. The will to do His will is born within and he cannot will to sin.

      8). The attitude toward the committing of sin is the evidence of sonship with God.—10.

        a). He that **doeth** not righteousness is not of God.

        b). He that **loveth** not his brother is not of God.

      9). They keep the message that they love one another.—vv 11-17.

        a). They are not provoked to hatred by jealousy.—v 12.

        b). Not discouraged by the hatred of the world.—v 13.

        c). Brotherly love an evidence of passing from death to life.—v. 14.

        d). Hatred for brethren is death.—vv 14, 15.

        e). Love of brethren is the example of Jesus.—v 16.

        f). Refusing compassion is denying the love of God.—v 17.

  3. They have the assurance of their hope.—3:18-24.

    a. Loving in deed and truth assures the heart.—vv 18-21.

      1). Loving in word and tongue does not assure.—v 18.

      2). The condemnation of the heart is a warning.—vv 19, 20.

      3). The approval of the heart gives assurance.—v 21.

      4). The assurance of keeping commandments and receiving—the answer to prayer.—vv 22, 23.

      5). The assurance of fellowship with and in the Spirit.—v 24.

VI. Distinctive features of those who fellowship in Christ.—4:1-21.

  1. They try the spirit whether they be of God.—4:1-6.

    a. They do not believe every spirit.—v 1.

      1). Many false prophets have gone out into the world.

    b. The spirit confesses that Jesus Christ is come in the flesh and is of God.—v 2.

    c. The anti-christ spirit denies that Jesus Christ is come in the flesh.—v 3.

      1). It was said He should come, and is now in the world.—v 3.

    d. Those who are of God have overcome the spirit of the anti-christ, because God is greater.—vv 4-6.

      1). The anti-christs are of the world, speak of the world and are accepted by the world.—v 5.

      2). They that are of God are heard by those that know God.—v 6.

      3). The spirit of truth and error are known by the following after God.—v 6.

  2. They manifest the love of God.—4:7-21.

    a. They love one another, for love is of God.—v 7.

    b. Those who love are born of God.—He is love.—vv 7, 8.

    c. Love is a characteristic of God, who sent His Only Begotten Son.—vv 9, 10.

    d. Believers should love, because God is love.—vv 11-21.

      1). Because He loved us.—v 11.

      2). Because He is not seen, but His love is perfected only in the believers. Note. — Only in the love of the Christian is the love of God revealed to the world.—v 12.

      3). Through the Holy Spirit believers dwell in God, who is love.—v 13.

      4). The testimony of the believers is, the love of God revealed in sending Jesus Christ into the world.—v 14-16.

        a). The confession of Christ is the evidence of His presence.

        b). His love may be known and believed.—v 19.

        c). Dwelling in love is evidence of fellowship with God.—v 16.

    e. The love of God gives boldness in the day of judgment.—vv 17, 18.

    f. The love of God, is proved by loving others.—vv 19-21.

      1). We love because we are loved of God.—v 19.

      2). Hatred of others is a denial of love to God.—v 20.

      3). God's commandment requires love to God and the brethren.—21.

VII. God's witness from heaven to those who are sons of God.—5:1-21.

  1. Facts to which God bears witness.—vv 1-5.—Cf. vv 6-10—"witness."

    a. That those who believe in Jesus are born of God.—v 1.

    b. That those who love God love the brethren also.—v 2.

    c. That keeping the commandments is an evidence of love to the children of God.—vv 2, 3.

    d. That faith is the power of regeneration and the victory over the world.—vv 4, 5.

  2. The witness to the faith and sonship of the believers.—vv 6-10.

    a. Jesus Christ, who came by water and blood.—v 6.

    b. The witness of the Holy Spirit who is truth.—v 6.

    c. The three who bear record in heaven,—the Father, the Word and the holy Ghost who are one.—v 7.

    d. The three that bear witness in earth,—the Spirit, the water and the blood who agree in one.—8.

Note.—Jesus came by water and blood, as God, the Word and Redeemer. The Spirit bore witness to Him at His birth, baptism, and death. He raised Him from the dead. The three who bear record in earth should correspond to the Trinity. The Spirit for Himself, the water for the Word which is God, and the blood for the Redeemer.

    e. The necessity of accepting God's witness concerning the Son.—v 9.

    f. The personal witness to the believer.—v 10.

      1). Those who reject the heavenly witness make God a liar.—v 10.

  3. Heavenly blessings a witness to believers.—vv 11-21.

a. Eternal life through the Son.—vv 11-13.
  1). The life is in the Son.—v 11.
  2). They who have not the Son have not life.—v 12.
  3). The testimony of His appointed witness given to establish the faith in the Son and to confirm the hope of eternal life.—v 13.
b. Answer to prayer.—vv 14—17.
  1). He hears anything that is asked according to His will.—v 14.
  2). Faith in Him establishes faith in receiving the petition.—v 15.
  3). Believers may ask for the forgiveness of others.—v 16.
    a). For a sin that is not unto death.
  4). Limitations to prayer for forgiveness. vv 16, 17.
    a). All unrighteousness is sin.—v 17.
    b). There is a sin not unto death which may be prayed for and forgiven.—v 17, Cf. v 16-a.
    c). There is a sin unto death which may not be prayed for.—v 16.—Lk. 12:10. This passage refers to the blasphemy against the Holy Ghost. That is, attributing the holy Spirit to the Devil or the power of the Spirit to the power of Satan.
c. Kept from the power of the wicked one.—vv 18-21.
  1). He that is born of God is kept. vv 18. 19.
    a). They do not continue sinning.—v 18.
    b). They keep themselves.—v 18.
    c). That wicked one touches them not.—v 18
    d). They are of God.—v 18.
    e). The whole world lieth in wickedness, (wicked one), and is not kept.—v 19.
  2). He that is born of God is in His Son Jesus Christ.—20.
    a). The Son is come and has given understanding.
    b). The Son is true.
    c). The Son is the true God and Eternal Life.
  3). He that is born of God should keep himself from idols.

The Second Epistle of John

This letter to the elect lady, is attributed to John, and seems to be an epistle to a congregation of believers, rather than to some individual sister in the Church. The closing of the letter, referring to the children of "thy elect sister" would indicate congregations rather than individuals.

A. The introduction.
  1. The author—the elder. This term John uses in preference to the other title used by the apostles,—"Apostle," "Servant," Etc.
  2. The persons addressed,—the elect lady and her children.—The identity of the person or congregation is not revealed. It is specific, yet general in the spirit of the time in which it was written.
    a. Loved by the apostle.—v 1.
    b. Loved by all who know the truth.—v 1.
    c. Loved for the truth's sake.—v 2.
B. The salutation.—v 3. This differs from Paul's salutations in one respect,—the close, "in truth and love."
  1. Grace, with mercy and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father.—v 3.
  2. In truth and love.—v 3.
C. The Epistle.
  1. Commendation for their walk in truth according to the commandment received from the Father.—v 4.
  2. Commandment to love one another, as commanded from the beginning.—vv 5, 6.
    a. Love is walking after the commandment.—v 6.
    b. Walk as commanded from the beginning.—v 6.
  3. Warning against deceivers.—vv 7-9.
    a. Many are entered into the world.—v 7.
    b. They confess not that Jesus Christ is come in the flesh.—v 7.
      1). This is deception and antichrist.—v 7.
      2). Such will cause one to lose his blessing and reward.—v 8.
    c. Those who transgress and abide not in the doctrine of Christ have not God.—v 9.
    d. Those who abide in the doctrine of Christ have the Father and the Son. v 9.
  4. Method of dealing with deceivers.—vv 10, 11.
    a. Those who bring not the right doctrine, Christ coming in the flesh are not to be received into the house.—v 10.
    b. Such shall not be bidden God speed.—v 10.
    c. Those who bid such God speed are partakers of their evil deeds.—v 11.
  5. The hope of a personal interview.—v 12.
    a. Many things to be written, which he would not write with paper and ink.
    b. The hope of coming and speaking face to face.
    c. The expression of joy in personal fellowship.
  6. The salutations from the sister Church.—v 13.

The Third Epistle of John

This epistle might be termed the Epistle to Gaius. It is very similar in its general character to that which Paul wrote to Philemon. There is no personal request in it, neither an entreaty for the welfare of some erring servant. But there is that personal appreciation for the warm hearted sympathy which a worthy and gracious brother has bestowed upon the brethren who labor in the Lord.

Outline of the Epistle

A. Introduction.—v 1.
  1. The author.—John, the elder.—Note the previous letter, John's peculiar title, differing from that of other writers.
  2. To whom addressed.
    a. The well beloved Gaius, whom he loves in truth. (The expression so frequently used, "in the truth" is used with a purpose to set forth the fact that it is the doctrine which he teaches and which every believer should sustain. There is little spiritual fellowship with those who keep not the truth).
B. The message.
  1. A wish for personal prosperity, a material blessing equivalent with the spiritual one.—v 3.
  2. The joy of the apostle in the faithful report of messengers from Gaius.—vv 3, 4.
    a. For the truth that was in him.—v 3.
    b. The joy which he has in all of his spiritual children.—v 4.
  3. Commendation for his attitude toward brethren and strangers.—This is evidently meant to refer to messengers who are sent out to preach the Gospel and who pass the house of Gaius on their way of service.
    a. It is a faithful work to care for them.—v 5.
    b. It is a public witness of charity.—v 6.
    c. The assistance of such ministers is a godly work.—v 6.
    d. They deny themselves of the hospitality of Gentiles for the sake of the Lord.—v 7.
    e. To receive such makes one a fellow-helper in the truth.—v 8.
  4. Diotrephes reprimanded.
    a. He would not receive the letter written to the Church.—v 9.
    b. He sought a particular preëminence in the Church.—v 9.
    c. He did not receive John, (Through the epistle)—v 9.
    d. His offences to be remembered when John would come again.—v 10.
  5. Personal admonitions to Gaius to follow that which is good.—v 11.
  6. Demetrius commended for his good report from all men.—v 12.
  7. John's purpose to come shortly to see Gaius and hence the brevity of this epistle.—vv 13, 14.
C. The benediction and salutations.
  1. Salutation of peace.
  2. Salutations from friends.
  3. Personal greetings to friends by name.

TELL HIM NOW

If with pleasure you are viewing
Any work a friend is doing,
  If you like him or you love him, tell him now;
Don't withhold your approbation
Till the preacher makes oration
  And he lies with snowy lilies o'er his brow.

For, no matter how you shout it,
He won't care a thing about it—
  He'll not know how many tear drops you have shed;
So, if you think some praise is due him,
Now's the time to slip it to him,
  For he cannot read his tombstone when he's dead.

More than fame and more than money
Is the comment kind and sunny
  And the hearty, warm approval of a friend,
For it gives to life a savor
And it makes you stronger, braver,
  And it gives you heart and courage to the end.

If he earns your praise, bestow it,
If you like him, let him know it;
  Let the words of true encouragement be said.
Do not wait till life is over
And he sleeps beneath the clover,
  For he cannot read his tombstone when he's dead. —Selected.

HEALTH MOTTOES

Indoor workers need outdoor air.

Heads up!

Spare the milk and spoil the muscle.

One scar or many? Be vaccinated.

Look before you sleep—for an open window.

A balanced meal makes a balanced mind.

Man is a good sort—stand straight.

Less meat, more milk.

You can't trade your body in on a new model.

Obey that impulse—get a drink of water.

Walk a mile for—well, just for the walk.

—Michigan Health Bulletin.

COMMENTS ON WORLD NEWS

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

TIMES IN WHICH OFFICIALS QUAIL BEFORE DISRESPECT FOR LAW

In those days there was no king in Israel: every man did that which was right in his own eyes.—Judges 21:25.

Through the press it has come to our notice that Mayor Joseph L. Hefferman, of Youngstown, Ohio, dismissed the city's vice squad. He said the situation was as hopeless as "the moral outlook of the entire nation." Such a cry is disheartening, to say the least. He says that there is universal corruption and lawlessness, and that what the nation needs is an awakening to the alarming moral degeneracy that has come over them, and to develop new standards of ethics and common honesty.

To add to the sordid story, he declares that the constant dismissal of officials, and the recruiting of others to take their place is only a vicious circle, those newly appointed in a short time acting like those who were dismissed. From this he concludes that the mass has broken down. He adds, "I am sick and disgusted with the futility of trying to make policemen enforce laws to govern people who refuse to obey their own laws. It has been a sad experience." This may express his own opinion, but we believe that it likewise expresses the mental attitude of many another official. It seems we have fallen upon the times of Israel, when every man seems to want to do what is right in his own eyes. If men's eyes were opened, and their hearts illuminated this would make for good times, but otherwise it is an omen of evil days.

Is there no way out of this sad predicament? Most certainly, it is by the "preaching of the Gospel of God," by obedience to the same Gospel. This is the groundwork. Second, by legislators passing worthy laws, and uncorrupt officials enforcing the same. The "powers that be" are the ministers of God, and should have universal respect, especially by Christians. Third, by bringing true religion into our homes. Fourth, by putting the Bible into our public schools. Fifth, by refusing to listen to the smooth talk of the modernist preachers of the day.

MISSIONS, MITES AND MILLIONS

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have ye robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation.—Mal. 3:8, 9.

Recently the figures of the amount of money saved by Americans in Christmas Savings Clubs came to our desk. The huge total of $632,370,000 represents a colossal sum. We have not a word to say against this demonstration of frugality, for saving is a virtue. However, hoarding and unwise spending is fraught with a great deal of danger. Of this vast sum only the small amount of one per cent went for charitable causes, and hardly anything for Christian work. According to such attitudes the nation is heading for the rocks, or as Malachi puts it, "Ye are cursed with a curse: for ye have robbed me." True and lasting prosperity does not lie around the corner for a nation that lives selfishly for its own interests and pleasures.

Lately, we were astounded at the colossal amount of gold hoarded in the treasury vaults at Washington, D. C. The latest figures from Great Britain tell us the same story of huge sums of money on interest in the same nation. There is so much money deposited in banks that money can be gotten at a very low rate of interest, in many places. Why all this hoarding, and reduced giving for the Lord's work? Unemployment certainly faces some, but many have their jobs, and reasonable incomes. There is no call for "mites." Let us be generous with our means for God and Christian work. This will do more to solve the problems of the world, national, international, social, economic, moral, and religious, than any or all other forces put together.

The Lord challenges the nation of Israel to bring the tithes and offerings, to prove Him, as to whether He would not open the windows of heaven and deluge them with blessings beyond calculation.

If the financial pressure does affect some of us, let us do our retrenching in the things concerning our own interests, rather than in the cause of the Lord. To keep on buying for ourselves without stint, and then cutting down on our offerings to the Lord does not sound well nor look good. Neither is it right.

It would be well if all of us learned old grandfather's principles:

1. Never buy a nonessential until essentials are paid for.
2. Keep outgo a little less than income.
3. Pray God to care for us in material things.
4. Take out at least one-tenth as it comes in, for holy uses.

If the above precautions are needed and the advice followed, the treasury of the Lord will be filled, and there will be a runover, without any of the Lord's children suffering in the least, and the chariots of the Lord will make haste to the salvation of many.

In spite of the depression one large denomination in Canada has increased her missionary offerings by 16 per cent, opened 600 new fields of service, and this without stinting any other field of service, as well as endowing two colleges with two million dollars. They also expended fourteen million dollars for new church buildings. Let us not rob God as did the Israelites of old.

IS GOD "NOTHING," "SOMETHING," OR "EVERYTHING?"

Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—I Timothy 3:16.

The above caption and the scripture text below were brought to our attention by the many fruitless debates between representatives of Atheism, Judaism, and Christianity.

In many large American and Canadian Cities these debates are staged amid much excitement and enthusiasm, much to the profit of the promoters, and to the satisfaction of the "thrill hunters." Thousands packed the auditoriums. Recently, in Massey Hall, Toronto, such a debate was staged between a Jewish rabbi and Clarence Darrow, noted American criminal lawyer and atheist. The subject was, "Is Man a Machine?" the lawyer taking the affirmative. In this case, as in many others there was little to choose from between the opponents, since both were wrong. Oftentimes, when a Protestant and Catholic or both are added, conditions are not much better. Frequently, when a Modernist Protestant and a Catholic are included, the Catholic states a true Christian's position better than the Modernist Protestant. So, after all, nothing is gained for the Word of God. All this because the Mr. Darrow is blinded by his unbelief, the Jew by his prejudice, the Catholic by his error, and the Modernist by his apostasy.

However, supposing that one debater were a true Christian, a believer in the Lord, and lover of the "Old Book," there would not be much to gain. Christianity is better lived than argued. It is a life. It is a proclamation, as Paul puts it, **"Without controversy great is the mystery of godliness."**

To Darrow God was "Nothing," to the Jew He was the great "Something," but to the Christian God is "Everything." He was revealed to us by the Incarnation, when He robed Himself in flesh and dwelt among us.

THE SPREAD OF THE GAMBLING SPIRIT

Abstain from all appearance of evil.—Paul.
Abhor that which is evil.—Paul.

The attack of the Canadian police on gambling brings to our attention the widespread evil of this form of dissipation, for such it is, leaving misery, poverty, and often murder in its track. In the city of Montreal they brought 400 machines to a public place, the "Champ de Mars," and smashed them before the public gaze, taking out of them at least $8,000, which was given to the poor of the city. Public disgust has so risen that the authorities risked breaking the gambling machines up without a court order.

The wide spread of the gambling spirit is working havoc to millions. The moral consciousness of many is dead in respect to this evil. They do not realize the enormity of their crime. It may be that the pulpit is partly to blame for the laxity among the masses. Millions of dollars are exchanging hands in every phase of sports. The first station is usually for people to risk either their own money or that of some one else of which they have charge. The second station is to drink so as to drown out the consciousness of the loss or to celebrate the gain. Men often ask, "What's wrong with gambling?"

First, the loser spends money in an immoral way. He gets nothing for it if he loses. It is sheer waste. It makes of the gambler a spendthrift. Money is stored personality; there is human blood in it. All money is the price of life. Wasting it is like flinging blood to the ground.

Second, if losing money is immoral through betting, gaining it is more so. Money should either be gotten by toil, gift, or inheritance. Young men of character scorn to get what comes by chance, not through proper desert. To receive funds at the expense of the other man, who must needs suffer for his folly, is next to robbery. Often money gained thus has been taken from parents, betimes from wives and children. To fatten one's own pocket at the expense of the other, is demoralization of a very low type. It pays to hold no dollars whose history you dare not tell.

Betting is also wrong because in its fundamental basis it rests on snobbery and the conceit that each thinks he can outwit the other fellow. It is wrong because a man always loses, be he the loser or the winner. Usually he loses his cash, always his integrity and his good name. Who trusts a gambler? The damning effect of gambling is seen in the character of the men that it debauches. The letter Charles Kingsley wrote to his son in an English School is worthy of reading:

"My Dearest Boy:

"I have had a great deal of uneasiness about the lottery at the school. All this is bad, bad, nothing but bad. Gambling is one thing I hate most. It should be avoided. It grows on eager minds. Both success and loss make it grow. Intrinsically it is a savage habit. Morally unchivalrous, and decidedly unchristian.

"First, because money is gained by the lowest and most unjust means, out of our neighbor's pockets. Second, it tempts you, to use what you fancy is your superior knowledge to other's harm. If you know better than your neighbor, give him advice. I say the devil is back of all this.

"I hope you have not won. If you have I do not congratulate you. If you wish to please me you will give back the money. I will gladly reimburse you this time. Taking it back will give you a moral influence. I have spoken my mind once for all. I have held the same views for twenty years. I trust God that you will not forget my words in after life. I have seen many ruined. Mind I am not the least angry with you. Betting is the way of the world. So are the seven other deadly sins under pretty names. But to the devil they will lead if indulged in, in spite of the wise world and its ways.

"Your Loving Father."

Wise words indeed from a sensible father to his son. May we provide things honest in the sight of all men, and abhor that which is evil.

THE BIBLE AND THE UNEMPLOYMENT PROBLEM

If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.—I Timothy 5:8.

I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. —I Timothy 5:14.

The problem of employment is a grave one, not only national, but practically worldwide. If serious trouble is to be avoided in the future, more than talk is necessary. There are many causes for unemployment, but the two causes we are about to give are Scriptural without the shadow of a doubt. The following of the above Biblical injunctions will go a long way toward the solution of an otherwise baffling problem.

According to the Bible, the above quoted passage being just one of the many, God has definitely selected the sphere and callings of men. He placed man into the outside world, to provide sustenance for the family. He placed women into the home. He even urges younger women to marry, and states their obligation to bear children. With guiding the house as their constant work, this would at once remove millions of women from jobs that men ought to have. This is not written to the type of women who must make their own living, but the married women, whose husbands owe them full and complete support. Where the man is able-bodied, the woman ought to guide the house, with all kindred responsibilities.

There are families to-day that deliberately seek to defeat the very purpose of marriage, leaving their homes childless, the very purpose for which marriage was intended by the Creator. This makes for less population to eat up the world's surplus grain and other commodities.

With the married women in office and factory, men who must have employment are out of jobs, and the economic order is disjointed. If we would follow these principles of the Word of God for one year, improvement would result.

THE AIR CLEARS IN CHINA

People are beginning to write and speak about a new era in China. The news reached America that the recent discussions between the two men who divide authority in China —Chiang Kai-Shek for the Nationalist Government, and Marshal Chang, ruler of Manchuria—which were held at Nanking were successful. The fact that the latter visited the Capital is itself a good omen. But in China the obstacles to peace are seemingly greater than the burdens of prolonged wars. At least two million men are under arms, money seems to be available to keep these alive, but none to demobilize and send them home. Let us hope for the dawn in China of a new day. May the Lord grant it. May the Christ they so much need become real to them.

THE ENCYCLICAL OF THE CATHOLIC POPE

In a stirring encyclical the Pope of Rome has spoken to his followers, as well as to the rest of the world. He has spoken and affirmed the Catholic position on divorce, sterilization, trial marriages, and abortion. He spoke and in scathing terms flayed the modern departure from the laws of nature and revelation. We are not subject to the Pope's authority, but with him believe there is need for a halt to the pace we are going, as well as the destination. Philip may not have known the destination of Jesus, nor the way, but with our present civilization we know the way it is going and the destination. The Word of God tells us it is headed for judgment, which will be accompanied with flaming fire at the revelation of Jesus Christ, when He returns in the clouds, with great power.

EINSTEIN STIRS A HORNET'S NEST

Dr. Albert Einstein, the famous mathematician stirred up quite a hornet's nest, when he advocated the abolition of war, by young men refusing to fight or to render war service for their country. It does not take long for even a popular man to feel the pulse of our Christless civilization, when he steps crisscross to its self-interested ways and interests.

WHAT PRICE GLORY?

Mussolino and the Italian Air Force added a few new laurels to their collection when ten out of twelve of their air fleet crossed the South Atlantic, a distance of about 1600 miles. It was no small feat. General Italo Balboa and his gallant band of adventurers received much praise. Yet we believe that in spite of the noisy cheers, and other demonstrations they keenly feel the loss of five lives in their effort to bring glory to the homeland. It is safe to say that at night when they attempt to sleep, they will find difficulty in blotting out the mental picture of that seaplane, a vivid mass of flames, plunging downward to the ocean, carrying to eternity and the long sleep four colleagues. The other machine with a sputtering engine, meeting the same fate, and the loss of one more. Surely the glory was purchased at a tremendous cost.

WELCOME DISCOVERY

For their discovery of a positive cure for pernicious anemia, Dr. George H. Whipple, dean and professor of pathology of the School of Medicine and Dentistry in the University of Rochester, and Dr. George R. Minot, professor of medicine in the Harvard University Medical School, are the first winners of an annual award of $10,000 for the current achievement in science of greatest benefit to the public, it was announced on Dec. 13.

MUSSOLINI FINDS A GOAT

As we have already pointed out on this page, the road of Mussolini's dictatorship grows rougher. With the falling lira and increasing unemployment, economic difficulties are multiplying. In such a situation Mussolini requires a goat. He has found one in the United States. In a recent speech before his official satellites the dictator blamed the United States for Italy's impending financial collapse. When, according to Il Duce, somebody pricked the bubble of Wall Street inflation, the explosion that resulted was heard round the world. And now Italy's governmental surplus of some three and a half million dollars has been turned into a deficit of more than $47,000,000. To help to meet this, Mussolini, among other things, has reduced the salaries of all governmental officials 12 per cent. At the same time, however, military expenses have not been allowed to decrease. The $34,000,000 spent by Italy for war preparations before the war has been increased to $261,000,000 per annum at the present time.—Christian Herald.

SIC TRANSIT GLORIA MUNDI

Another chapter has been added to the sad eventful tale of the end of the Romanoff dynasty in Russia. Information is now given that the remains of the imperial family are in a private family vault near Paris. This has also been denied. The story is that Admiral Kolchak, when his government fell at Omsk, made arrangements to have a common rope-bound chest taken by the American Consul in his train eastward across the Siberian plains to Harbin and eventually farther east. Though the American officers on the train did not know it, this chest contained what was left of the bodies of the Czar, Czarina and their children. The chest stood under a knock-down table in the rather cramped quarters of the Consul. Men sat upon it. It looked like an immigrant's trunk, and suffered much the same experience. At Harbin Russian officers appeared and with great reverence carried this humble parcel away. Afterward the astonished official was told what his mysterious trunk had been. Relating the experience, this Consul said he remembered the last time he had seen this royal family as they swept past in all their splendor and beauty. Now, the mortal remains, what was left after murder, fire and mutilation, are seen again going across that waste of Siberia whither so many men and women had been sent in other days. The hands of faithful friends tried to do what they could, and it is much to the credit of human hearts that such risks were run in order that these remains might find a resting place. The whole episode reminds one of the tragic end of Saul and his sons, and the friendly act of David, who had their bodies brought from the place of their shame and given burial.—Presbyterian.

STUDIES IN LUKE

(Continued from page 59)

Chapter 9:1-9.—Most of the features of this sending out of the Twelve are local and temporary. However they contain principles which apply to missionary service for all times. By sending them out by two and two much more territory could be covered than if the twelve would have gone as one body, and still the individual worker would be cheered and helped in his work and his testimony would be confirmed. They were not to delay for extensive preparation nor were they to be burdened with unnecessary equipment. Those to whom they would preach were to provide for them. They should not be encumbered by the affairs of this world. They should be content with whatever entertainment they would receive.

Herod was disturbed by the mighty works of the Master because he had beheaded John, and now a greater than John had come. Later Herod did see Him bound, a willing sacrifice for the cross.

9:10-17.—When the Twelve returned the

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Master took them away for a much needed rest, but the people followed Him and then we see Him demonstrating His wonderful power by feeding the five thousand. This miracle is reported in all of the Gospels. In this incident we are reminded of the wonderful compassion and tenderness of the Son of Man. This miracle should bring the message home to the people that He is in reality the Bread of Life. May we get the lesson and never forget it, that if we bring to the Master what little we have and He blesses it we cannot estimate what great things it may accomplish.

9:18-26.—After Peter made his great confession of faith in Jesus as the Christ the Son of God, Jesus made His first mention of His sufferings. His sufferings are never mentioned apart from the glory. In connection with this announcement He also laid down the test of true discipleship.

9:27-36.—The disciples having been disappointed by the announcement of the death of their Lord, needed some special encouragement. This was brought to three of them in the mount. They received a glimpse of His glory. They heard the testimony of the Law (Moses) and the Prophets (Elias) concerning His death. And finally they heard the reassuring words of God that Jesus truly was His Son and well pleasing to Him.

9:37-50.—When the three disciples came down from the Mount with their Master they were confronted with quite a different scene. From a scene of power and glory they beheld one of weakness and humility. The nine were humiliated by not being able to cast a demon out of a boy. Their weakness was in their lack of faith. So it is always. Certainly we of ourselves are weak and undone, but let us not forget that when we are in His service it is His power that accomplishes.

In verses 46-50 the Master rebuked the disciples, first, because of their wrong conception of true greatness, and again, because of their narrowness in thinking that they were the only ones who dared do service in His name.

Martinsburg, Pa.

TO PRESERVE BOOKBINDINGS

Early applications of dressings made of suitable oils and greases will add many years to the life of leather bookbindings, say chemists of the U. S. Department of Agriculture. Start treatment when the books are new and repeat it every year or so. Apply only a thin film of dressing at a time and rub it well into the leather. Repeat applications at intervals of several hours, until the leather has taken up all of the dressing that it will without being greasy or oily on the surface. Leather will absorb more dressing, and will absorb it more quickly, if put in a warm place. The temperature should never be hotter than the hand can bear. **Leaflet 69-L,** The Preservation of Leather Bookbindings, contains directions for treating bindings and several recipes for making leatherdressigns. It may be procured from the **U. S. Department of Agriculture, Washington, D. C.**

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By Mary Miller

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By Anis Ch. Haddad

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By Ira Hoover

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By John Horsch

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A Grandmother's Quilting Party

By Mary Miller

IT WAS a lovely midsummer morning. The sun was not yet high in the heavens, and the grass was still wet with dew. The little town was beginning to stir. Men, boys and girls, straggling to their places of business met on their way so early in the morning, dear, quaint-looking old grandmothers coming out from their clean, homey-looking, well-kept houses. They just naturally belonged to the houses they came from. There were bright-colored flowers around the vine-covered porches. Here and there on the green carpeted lawns were beds of geraniums and zinnias and petunias. On one side of the house were apple trees and then a garden with long straight rows of sweet potatoes, tomatoes, carrots, and spinach. From such homes came these kind-hearted, white-aproned grandmothers.

Two or three of them met in front of the little white house they were entering, where Grandma Baer had a quilt in the frame. Their greetings were simple and hearty, "Good morning, it's nice and warm again," "How is your back this morning?" "Have you heard how Grandma Perkins rested last night?" and in a quiet solemn tone one announced that "Grandma Dibble passed away last night."

They opened the door of the little house, passed quietly through the sitting room with its deep bright colored rug, its old picture albums, ancient chinaware, and pretty little trinkets into a little bedroom where they left their bonnets and shawls.

Then the business of the day began. In the large airy dining room with its pretty blue and white linoleum and its window seats loaded with scarlet geraniums and variegated coleus, the quilt was in the frame, and chairs had already been placed—three on each of the four sides. Spools of white thread were scattered over the quilt. The ladies bustled about to get their needles, thimbles, and spectacles in order. The work began and with it a three-minute lull in the bustle, for the beginning is not easy. The others came in one by one until the chairs were filled.

There they sat—a dozen of them. A pleasing picture they were with their little white pleated caps, their immaculately white starched bib-aprons over their dark percale dresses. The swollen blue veins in their deeply wrinkled, hard-worked hands stood out as they worked with painstaking care on the webwork of tiny little stitches they were making on the pretty white and yellow quilt. And oh, how they prided themselves on the smallness of their stitches! Now and then they slyly and jealously compared their own work with their neighbor's. It was, however, a recognized fact among them that Grandma Erb and Fanny Brenneman were the best quilters.

This work was not all done in silence. Oh no! They chatted like a flock of magpies. Some people even accused them of gossiping, but they resented that. To-day an air of solemnity pervaded for "Grandma Dibble had passed away."

"The funeral will be to-morrow afternoon at two o'clock," Grandma Hostetler said. "One by one we go. Whose time will it be next?"

"Just so we're ready, then it doesn't matter," Grandma Yoder responded.

From that the talk drifted to the perversity of youth—especially to immodesty in dress. "If the girls would only learn to cook and sew like we did," Grandma Yoder began, but just then Doris, Mrs. Gray's granddaughter drifted in with a tennis racket in her hand. Immediately Grandma Yoder accosted her, "Ai, yi, yi, Doris, your skirt is so short. Your legs are entirely too long. You'd better tell mamma to let down the hem."

On the subject of candies one grandma remarked that she'd hate to start on an all-day sucker, she'd be afraid she might get tired before the day was over.

About half-past eleven savory odors of roast meats, apple pies, and coffee began to come through the kitchen door. The long dining room table was being loaded with good things to eat; and promptly at twelve the quilters stuck their needles into the quilt, unthimbled their fingers, slowly arose, lifted their strained shoulders, and gathered around the table. Quietly and naturally they bowed their heads while Grandma Smith returned thanks.

By five o'clock the quilt had been rolled to the middle from both sides. And the ache in the strained shoulders and tired backs began to show in the faces of the grandmothers. But they had finished. They had completed their work and were glad and satisfied. They bade each other good-bye and went out as unceremoniously as they had come in.

Hesston, Kans.

TO ENJOY THE BIBLE

Reading the Bible enables us to enjoy the Bible more. And our enjoyment of the Bible will lead us to read it more. But which comes first—joy in the Word as our reason for reading it, or reading the Word as the cause of our enjoying it? If we are to read the Bible only when we enjoy it, shall we leave it alone when we do not enjoy it? That sane and consecrated old saint, George Müller, said: "It is a common temptation of Satan to make us give up the reading of the Word and prayer when our enjoyment is gone, as if it were of no use to read the Scriptures when we do not enjoy them. In order to enjoy the Word we ought to continue to read it. The less we read the Word of God, the less we desire to read it." In other words, the very fact that we may not enjoy the Bible is the more reason for reading it just then. It is the Holy Spirit who wrote the Bible, and "the fruit of the Spirit is . . . joy." The Bible and Christ are the two Words of God, and the Lord said to His disciples, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). We must turn to Christ and the Bible in faith, and feed on both, if we would have our joy sustained. Only thus can "the God of hope fill you with all joy and peace in believing" (Rom. 15:13). When our joy overflows it is a good time to read the Bible. When we seem to lack all joy it is even a better time to read the Bible. If a poor man has a rich friend who has asked him to come to him in any and every time of need, then whenever the pinch of poverty is felt is surely a time to seek out the rich benefactor. Our times of spiritual poverty of any and every sort are the times when we ought to draw upon the riches of the Word of God, till we can say with the Psalmist, "I have rejoiced in the way of thy testimonies, as much as in all riches" (Psa. 119:14).—Sunday School Times.

"Ye shall know the truth, and the truth shall make you free."

THE OLD ARM CHAIR

I love it—I love it, and who shall dare
To chide me from loving that old arm chair?
I've treasured it long as a sainted prize—
I've bedewed it with tears, and embalmed it with sighs;
'Tis bound by a thousand bands to my heart,
Not a tie will break, nor a link will start.
Will you learn the spell? a mother sat there;
And a sacred thing is that old arm chair.

In childhood's hour I lingered near
The hallowed seat with listening ear;
And gentle words that mother would give,
To fit me to die and teach me to live.
She told me shame would never betide,
With truth for my creed, and God for my guide;
She taught me to lisp my earliest prayer,
As I knelt beside that old arm chair.

I sat and watched her many a day,
When her eyes grew dim and her locks were gray,
And I almost worshiped her when she smiled
And turned from her Bible to bless her child.
Years rolled on, but the last one sped—
My idol was shattered—my earth star fled:
I learnt how much the heart can bear,
When I saw her die in that old arm chair.

'Tis past! 'tis past! but I gaze on it now
With quivering breath and throbbing brow:
'Twas there she nursed me—'twas there she died,
And memory flowed with a lava tide—
Say it is folly, and deem me weak,
While the scalding tears run down my cheek.
But I love it—I love it, and cannot tear
My soul from my mother's old arm chair.

—Eliza Cook.

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ON HOLY SOIL

Quiet Hours On Carmel's Slope

By Anis Ch. Haddad

Who of us can forget the early Sunday morning when we awoke at Carmel? Sunrise from Mount Carmel should not be missed, for this is a place for contemplation.

Can you show me on the map where Mount Carmel runs out into the sea? and do you know the great plain of Esdraelon which reaches away toward the east to the three mountains—Tabor, Hermon and Gilboa? We see the Brook Kishon winding through the meadows and going out by the narrow pass between Mount Carmel, and the hills of Galilee to the sea. Near this pass the ridge of Mount Carmel ends in a bold head facing the east. Let us climb to this place. The top is a cliff. Under this is a broad lap of green and just below is a fine spring of water, which they say is never dry. From the green lap you look out over the whole broad plain and to the hills and mountains which border it like the shores of a lake all about. High in the north is Mount Hermon, which is most of the year covered with snow. The great meadows are green, or checkered with the colors of the ripening crops. Here and there is a little town, and eighteen miles away in a straight line across the meadows is Jezreel, on the lowest slopes of Gilboa.

It was enough to be on Mount Carmel and to realize in my mind the transactions of which it was the scene, as recorded in Scripture. The recollection of Carmel will not be easily obliterated from my mind. Here pagans and Christians have tried to forge their own philosophies, the priests of Baal with their sacrifices, Elijah with his prayers, and the Crusaders with their castles.

Carmel is enshrined in sacred poetry. In addition to the holy associations that cluster round it as scenes of Bible history, it brings up before the mind's eye mountains crowned with "the excellency of Carmel." The mountain chain rises in easy slopes, wooded from base to summit, seamed by many a glen and broken by many a cliff. The curse has fallen lightly upon Carmel. Still it is true that the great cities which once were built on it are gone for ever. The restless waves dash in sheets of foam over the engulfed ruins of its once famous harbors. Towns and villages which thickly studded in ancient days the mountain side are gone too. Notwithstanding Carmel's waving woods and green forest glades, it has "shaken off its fruit"—the fruit of human industry. The mountain still deserves its ancient name, "The Fruitful." The "Excellency of Carmel" is yet conspicuous, but even there in the loveliest glades and richest dells solitude keeps unbroken Sabbath.

The promontory of Carmel constitutes one of the impressive features in the topography of Palestine; it also derives a special interest from its connection with the history of Elijah, whose remarkable character as a man of prayer we find recorded in the Old and referred to in the New Testament, for the instruction and encouragement of God's people through all succeeding ages. Jas. 5:17, 18.

One of Carmel's Many Rocky Dells

Another prominent trait in the character of Elijah was moral courage, an illustrious example of which we find narrated in I Kings 18. There are few pages in the Old Testament more full of instruction or adapted to awaken a deeper interest. In its perusal, who has not realized a kind of innate desire arising in his bosom to stand upon the ground where occurred that tragic scene, and climb to Carmel's top and look over that sea, out of which arose that "little cloud as a man's hand," which betokened a termination of those years of drought which had spread dismay and famine over the land?

Carmel was the favorite retreat of both Elijah and Elisha. In the stirring times in which they lived, it was a fitting place for the prosecution of the great work of reform for which they labored and prayed. It was central in position and easy of access from all parts of Palestine. It afforded in its deep dells and dense thickets sufficient privacy, for those who wished to pay secret visits to the men of God, and it afforded a secure asylum to all compelled to flee away from the persecution osf the idolatrous Ahab and the cruelties of the infamous Jezebel.

Mount Carmel stands by the sea, lifting its head two thousand feet above the water, looking off on Sharon's plain towards the south, while inland Tabor shows dimly through the hazy atmosphere. Its shape is that of a flattened cone and it is one of the most picturesque objects in that land of glorious associations. Two scenes, totally different yet thrilling in the extreme, transpired on its summit. Elijah and Mount Carmel go together, and neither time nor change can separate them in human history.

We held our Sunday school service under the trees that morning, taking as our lesson the story of Elijah and the prophets of Baal and Carmel. What surroundings for such a lesson! It seemed incredible that we were so close to the very scenes of that great crisis.

As we walked up the winding way along the slopes of Carmel, more distant views of the land opened up to us—the town of Tyre on the coast of the north, eastward the farther summit of the Galilean hills. On these, and far beyond them on other shouldering summits awaking to the new day, the church steeples were glistening in the morning light.

Standing with the face to the west, we had the wide expanse of the waves that have borne on their bosom the most celebrated men of all nations—kings and princes, from the first Pharaoh to the last; other noted statesmen, and last but greatest, the apostles who went forth to preach salvation to all mankind. It is almost possible to see from Dan to Beersheba.

We walked farther on, and came to the monastery of Elijah. Amongst the rocks and over the surface we found the cyclamen growing in abundance. We collected some of the bulbs, whose little flowers are now flourishing in my garden, pleasant mementoes of our visit.

The drive to the Carmelite Convent, which is situated upon its western extremity, is by an oblique road. We are spending a week at this monastery, as it overhangs the Mediterranean Sea at the height of seven to eight hundred feet, and more resembles an imposing hotel than a convent. The site of the convent is well chosen, and is one of the most charming resting places for weary visitors. Here is a house that would not disgrace royalty; here is air, cool and bracing, during the hottest summer days; and here is a noble site looking away out over the deep blue sea.

For the well-supplied table, commodious apartments, and good beds furnished to us, we felt that we had substantial reasons to speak well of it. Altogether the visitor will find the convent at Carmel an agreeable resting place for long or short periods; only do not forget to pay, for though they make no charge, they do not expect to be the losers on that account, but quite the reverse!

My room had a grilled window, and was clean, whitewashed, with a black cross against the wall. It looked out over a garden towards the sea. Beyond the garden, the hillside, clothed with pines and "Elijah's Beard" slopes gently down to the sand.

The refectory is next door—rather a charming long, low room. A lay brother, in a shabby brown habit, waited on me. I remember passing him sitting on the doorstep in the morning sun, meditating, book in hand, an expression of deep repose on his features.

Hermits have lived on Mount Carmel since the time of Elijah. It has been a holy mount for thousands of years. The first church was built here A. D. 86. The present church is not more than a hundred years old, a fine Romanesque building, the high altar built over the traditional Cave of Elijah.

When the Crusaders came to Palestine several of them remained here, becoming Carmelites, and that is how the Order passed into the Roman Church. The early church had a tradition that the Holy Family visited the mount. In every Catholic country "Our Lady of Carmel" is invoked, particularly by sailors.

The English Vicar of the Carmelite told me all these things while he showed me the church. He is a red-haired, blue-eyed man, spruce, abrupt in manner, vigorous, no dreamer, but a man of great practical ability. He had himself seen many accidents owing to the sharp turns on the precipitous roads, but in none of them was any one seriously injured.

We were then conducted to the chapel, which is circular in its form. The covering of the altar is made of Persian silk, elegantly embroidered. He showed me the Cave of Elijah under the high altar. "It is a very curious thing," he said, "how the Bedouins revere this place. In the middle of July they come by hundreds to visit the cave, and to ask the Christian priest to dedicate their babies to Elijah."

The grotto, we were assured, was the veritable cave in which the prophet lived, and just as it was left by him! The Carmelites are anxious to persuade the world that this convent dates from the days of Elijah. It is without doubt very old, though the present plain, but strong commodious building is comparatively modern.

An image, about two feet high, of the prophet in rather modernized costume stands over the cave. Not only is this spot consecrated as the residence of Elijah, but a tradition points to its proximity on the narrow plain, as the locality where Ahab convened the nation at the suggestion of Elijah, to test the claims of the prophets of Baal.

Camels Find Rest on Carmel's Verdant Slope

In the slopes of the mountain there are many caves, formerly the dwellings of hermits and anchorites. The largest is the so-called "Cave of the Sons of the Prophets." It is a plain chamber hewn in the rock. Here, they say, Elijah received the chiefs of the people.

Indeed, the whole mountain was once sprinkled over with little hermitages wherein the followers of Elijah sought for the sources of his inspiration in the scenes that had witnessed his trials and his triumph. These hermits died upon the mountain, and with them the solitary spirit. Those who afterwards sought retirement here were content to find it in communion with fellow sufferers and the convent still survives.

I was alone at the supper table. A brother waited on me and was grieved because I did not do justice to the rough homely fare. He was a Syrian, a dark-skinned man. His eyes burned with a soft, still light, like that of a lamp before a shrine: his whole air was humble, gentle, contemplative. I asked about his order. He told me that the Carmelites never touch meat, and that from September till Easter they eat only one good meal a day. They rise at five in the morning and retire at ten at night. Morning and evening they spend an hour in silent meditation. "Does it seem so long that hour, my brother?" I asked him. "Oh, no!" said he, and then he added, very simply, "one is so happy thinking of the good God." "On what do you meditate?" "One meditates on the attributes of God, on the Passion of our Savior, on death, on life eternal . . . One cannot think of these things and live in sin. People are lost because they do not think. If they remembered the life eternal, the good God, they could not be lost. The heart of man is very great. Only God can fill it. Man tries to satisfy it with vice, with pleasure. But always he has a great thirst. Only the good God can fill his heart. When one has Him, one has all."

He had forgotten the supper table, the dishes he held in his hand—his eyes were lifted up and shining.

I then went out while the dew was still on the flowers. But as I walked down the path towards the sand a little breeze sprang up, drying the dew and brushing the mist away. All over the hill there was a close, soft carpet of pink clover, very small, bee-haunted. How the murmur filled the air with the delicious sound of spring.

Among other objects and attractions for the pilgrims and visitors to Mount Carmel, are certain curious stones, well-known to geologists as a common mineral formation, but which pass with the pilgrims and monks for petrified grapes, dates, or melons, according to their size and configuration. These stones are round in form and are often hollow, being lined with a crystalline incrustation within, the crystal representing in the imagination of the pilgrims, the seeds of the fruits from which the specimens were formed. These fossils are found in a part of the mountain remote from the convent where a stream comes down from the heights above, and they are supposed to be miraculous in their origin.

A brother who happened to be near by gave me the following account of their origin, not as a fact, I must observe, but as a legend.

"A churlish sort of Israelite, the Nabal of his neighborhood, possessed a luxuriant orchard here in Elijah's time. The prophet passing by one day and oppressed by thirst requested this churl to give him a little fruit out of the abundance that had been bestowed upon him. 'You are mistaken, old man,' was the inhospitable reply, 'what you see are only stones.' 'Many a true word is spoken in jest,' said the wayfarer, and passed on his journey. The gardener on turning round to examine the fruits of his garden, found that his own assertion was made true."

Ever since that day the ground has been under a curse, according to the tradition, and has produced nothing but stony resemblances of fruit instead of the reality. These supposed putrifications are greatly prized by all who visit the mountain. Well-informed travelers value them as specimens illustrative of a very singular superstition, and as souvenirs of their visit to this spot; while monks and pilgrims believe them to possess some supernatural virtue. They suppose that though Elijah's denunciation proved a curse to the ground in respect to the owner in causing it to produce these flinty mockeries, the stones themselves, being miraculous in their nature and origin, are endued with some supernatural power to protect and bless those who reverently collect and preserve them.

Like other visitors, I freely gathered the fruit that was refused to the prophet.

Mount Carmel is one of the beauty spots of the world. There is a charm and fascination in its grandeur and solitude, in its groves of cypress and pine, in its glens and shady retreats.

If I should ever wish to retire from the world, I would seek seclusion and tranquility in a cool, green, peaceful quiet little cypress grove, hidden away somewhere on Carmel. Here from my retreat I would watch the coming and going of the ships in the bay. I could behold the city, bustling and active, and growing stronger and more prosperous from day to day. I could see the speeding trains bearing their burden of passengers and merchandise to and from the city, and to the north the hoary Kishon, winding its serpentine way to the greedy sea.

Jerusalem, Palestine.

REAPING

By Ira Hoover

"Run right through and never look at you," Dwight Stone was the last one to answer the summons of "What will you do when the blackman comes?"

Of course he could run right through if he wished to, for no one in the school could quite measure up to his strength. With collar standing wide open, sleeves rolled high, and tousled black hair overhanging his forehead, he started for the opposite base. The resolute step, piercing eye, and hardened muscle of the jaw that blanched his cheek plainly showed that he did not mean to stop for any one this time.

Halfway between the two lines rose a cloud of dust, and with a thud Dwight plunged headlong, sprawling in the sand. Burton Truex had tripped him and now meant to take advantage of his chance. Three burning slaps on the back and the last runner was declared caught. But Dwight could not take this. To him it seemed an outrage to be caught by Burt Truex, and he used his strength to an unfair advantage. He clenched his antagonist by the hair and exchanged places with him in the sand. For the three slaps he repaid doubly with swift blows from his fist. The heat from the exertion added to that of his mind.

Little Jamie, always looking for excitement, rushed up. "A fight! Dwight and Burt!"

Donna Stone cheered for her brother, "Maul him up! We've taken enough out of those Truex's."

"That Dwight is just like his papa," quavered Jamie after having seen all he cared for. "I'll call the teacher," he said as he anxiously hurried for the door to bring Miss Farland out.

By this time Burton could scarcely as much as keep up the defensive in the struggle. A handful of sand being forced against his lips was the last of the agonies as Miss Farland appeared on the scene. Dwight straightened up on his feet, and for an instant a look of satisfaction flitted over his face at this most recent triumph in a family feud. But Burton did not recover himself so quickly. The bruises had already turned dark, and through the scratches on his face oozed blood. His breathing was painful and difficult, and trying to speak he found the words caught. Miss Farland helped him to the steps.

Turning to Dwight she coolly asked, "Why did you do it?"

He had the words already framed, "My father told me not to take anything off those Truex's."

Miss Farland fairly started. She had not known affairs were quite so serious. She now realized it was not hers alone to solve the difficulty. Her self-possessed, yet troubled manner alarmed Dwight more than would have a full blast of reprimands which he expected.

It was not he but Burton that needed the first attention. The teacher's few bandages and ointment would not relieve him. The best thing to do was to have Mr. Truex come and take the boy home. Miss Farland, herself, hastened to the nearest house to phone, and while gone it was rumored at school that she might call some one else too. Dwight apparently feared that their suspicions were true, for upon the teacher's return he had cleared himself off the school ground. Miss Farland, as well as the children, had just discovered that the pugilist was gone when Lewis Truex drove up for his son.

Burton was helped into his father's car while Miss Farland related the incident. Listening to the account so completely worked up Mr. Truex that he stopped the car, not realizing his son's distress, and gave Miss Farland his opinion of his neighbor.

"That man Stone and his boy are the most unreasonable folks around. Frank Stone has been getting me into all kinds of trouble since I've lived here. He's bringing shame upon both ourselves and families; now this stir isn't likely to make any clearing. I could always get along with everybody else, but he is too mean and contrary to live within twenty miles of any one else. He wouldn't even help build a line fence both of us needed. About all that was left for me to do was build the fence alone. That peeved him and he built one along side it." Truex paused a moment and shook his head. "It's simply useless to try to have any dealings with him; and his boy is just the same way. Whatever you do to him when he comes back to school won't be too much. He always does exactly as he pleases at home," concluded Mr. Truex as he prepared to go.

Miss Farland, upon entering the building found the larger children talking in knots in suppressed tones. School work was soon resumed and followed its usual course the remainder of the day.

It was the close of that school day that ten-year-old Donna Stone trudged sorrowfully through the field alone forgetting about the cookie in the bottom of her pail. The burden of her father's faults rested heavily upon her, and she must unload them upon him as soon as she reached home. In a few minutes she came upon both parents in the house. Before she could speak her mother asked what was wrong, for it was easy to detect trouble by the little girl's tear-stained cheeks.

"Now what did you get into?" lightly jested her father, looking up from his paper.

Through her sobs she began. "They said at school to-day that you are the meanest man around—that when you get mad you'd do most anything, and couldn't get along with anybody."

Mr. Stone unconsciously had folded his paper and was rising to his feet. His heavy eyebrows were pulled tense over his glistening black eyes. If only his turbulent feelings could find release!

Donna had gained sufficient breath to continue:

"Jamie Burke said Dwight's just like you, and went to call the teacher—"

"Well what did Dwight do?" burst in Frank Stone, impatient for the clew to this vexation.

"He had a fight with Burt Truex."

"A fight! And where is he now? Did the teacher keep him after school?"

"No, he ran away. He thought Miss Farland was going to call the superintendent, but she only called Lewis Truex to take Burt home. He was hurt. Then while teacher was outside talking with Burt's father the rest of us were in the schoolhouse, and the children were talking about us all the time, and didn't care if I heard it or not—"

"What, was Truex over there talking to Miss Farland!" interrupted Stone. "Well, it isn't hard to guess what he told her."

"I don't know what they talked about out at the car," continued Donna, "but Enid said we had a devil's lane between our place and Truex's; and that we went to church one Sunday and Truex's the next because we didn't both want to be there at the same time."

All these charges exposed in a few minutes by his own child were too unbearable to pass by. In a determined tone Frank

Stone told his wife who sat staring through her moistened eyes that he was going right over to Truex's. "Truex doesn't need to think we're that slow as not to know what he's telling Miss Farland and every one else in the neighborhood. I'm going over there and not coming home till he takes back the dozen and one things he's been saying about us!"

In a few minutes Frank Stone came strutting around Truex's barn with the loose stones shooting out from beneath his shoes.

"Hey there! You can't get away like that!" he roared out to his neighbor, just going toward the house in such deep thought that he was not aware of any one coming.

"What business did you have talking so long with that school teacher to-day noon, I'd like to know?" Stone demanded with a quick gesture of his hand, still charging toward Truex. Out of his reddened, burning face glowed two fiery eyes that piercingly searched the figure of Lewis Truex. Spitting convulsively after every few sentences he fumed on. "You needn't try to think up any lies now—I know what you were talking about. Why you wouldn't know what to say if you couldn't forever be making me out a crook and a rascal. Then all the children at school take your boy's part just because you can act so nice to other people. But being your neighbor awhile I know what you are! You're as double-faced a hypocrite as ever lived!"

Lewis Truex did not retaliate as he so often had done before—even as he would have several hours previously if Stone then had approached him with one of his outbursts of anger. For the first time in half a dozen years the harsh words of his neighbor really hurt. Sad and troubled he asked his assailant, who found it hard to continue the row alone after several futile attempts, to go along into the house. Stone followed. Perhaps there an occasion would arise that he might be able to release his passion as he hoped to.

The two passed through the dining room just in time to see the doctor leave by way of the front door. In a room beyond could be heard an occasional moan above quiet footsteps. Frank Stone halted stock still. Now anxiously he looked into Truex's face and asked, "Did you have to call the doctor?"

"We thought it would be the best thing. He seemed to be getting worse. Come on in, we'll see how he is since the doctor has been here,'" invited Truex, weighing each word carefully.

There on the sofa lay the boy, his swollen face distorted now and then with sharp pains. His breath came in short gasps. Miss Farland, having hurried over from school, sat near by.

"Did you come to see the boy too, Mr. Stone?" she asked kindly.

"Why-y y-yes," he faltered, greatly embarrassed, and then added, "How is he?"

"The doctor said he had about three degrees fever; and perhaps a cracked rib, which causes the difficult breathing," Miss Farland informed them. "Say, you don't know how I hated to have such a thing happen at school," she went on.

Lewis Truex thought with lightning-like rapidity as to how he might get his neighbor to see things as he now did. Quickly he spoke to Miss Farland, "It wasn't your fault nor the boys'—it was mine. It all happened because Frank and I were quarreling all these years about nothing at all."

A large lump rose in Frank's throat. He had taken the point. Now for the first time he thought of his own boy who was missing since noon. Perhaps he too was in trouble.

It was no wonder that the tears came to the father's eyes as he thoughtfully said, "Yes, we are reaping what we've been sowing!" Trembling with emotion he extended his hand to Truex who grasped it through a moment of forgiving silence. A minute later Frank Stone hurried home to seek his lost boy.

On the morrow, after Dwight had returned home and Burton already seemed brighter, the two parents again met to plan one line fence in place of the two, as a covenant of everlasting friendship.

Goshen, Ind.

THE LIFE OF THE EARLY SWISS BRETHREN AS DESCRIBED BY THEIR OPPONENTS

By John Horsch

The contemporary opponents and antagonists of the Swiss Brethren, including their bitterest enemies and persecutors, were well-nigh unanimous in their testimony that the Brethren took the Christian profession seriously and earnestly strove to live strict, exemplary lives, though some of these writers denounced their piety as hypocrisy.

Zwingli, their first and foremost opponent, said in December, 1524, that their intentions are good, and in his last book against them he wrote: "Their life, at the first contact, seems innocent, pious, unassuming, attractive, supermundane. Even those who are difficult to please will think their lives excellent."

Heinrich Bullinger, Zwingli's successor as the head of the State church of the canton of Zurich, says concerning the inception of the Swiss Brethren Church: "Those who joined them were by their ministers received into their church by rebaptism unto repentance and newness of life. They henceforth led their lives under a semblance of a quite spiritual conduct. They denounced [in Christian professors] covetousness, pride, profanity, the lewd conversation and immorality of the world, drinking and gluttony." "In short," concludes Bullinger, "the hypocrisy was great and manifold."

In his first book against the Brethren, written in 1531, Bullinger says that "the people are running after them as if they were the living saints." The latter expression was evidently used because of the fact that saints were supposed to have departed this life, since only after a man's death could he be canonized, or declared to be a saint.

Johannes Kessler, the contemporary Zwinglian chronicler of St. Gall in Switzerland, wrote: "Their walk and conversation was quite pious, holy, and irreproachable. Costly clothing and food they avoided; they wore inexpensive clothes and broad hats; their walk and appearance was quite humble. They did not carry any weapons for defense. . . . They stressed the need of righteous living." Again Kessler wrote: "Oh, what shall I say about these people! My heart is moved with deep compassion for them. They die gladly and valiantly for the name of Christ, though they are tainted with some error."

Joachim von Watt, called Vadian, the reformer of St. Gall, testified: "None were more inclined toward Anabaptism and more easily entangled with it, than those who were of a pious and upright disposition."

Berthold Haller, the Zwinglian reformer of the city and canton of Bern, wrote on September 12, 1532, to Bullinger, concerning the Brethren: "All their followers strictly guard themselves against sin. They frequently gather in meetings and stringently conform to their rules." In other instances also Haller testifies that "they shun sin and vice, while the membership of the national church, including even some of those in authority, are lukewarm in these matters." To Martin Bucer, the Zwinglian reformer of Strassburg, Haller wrote on August 24, 1534: "We realize . . . that the best and most sincere people are seduced by the Anabaptists."

The preachers of the State church of the canton of Bern, assembled at Zofingen in 1532, admitted in a letter to the Council of Bern that "the Anabaptists have a semblance of outward piety to a far greater degree than we and all the churches which unitedly with us confess Christ, and they avoid offensive sins which are very common among us."

Concerning the early Brethren of Augsburg a contemporary anonymous writer said: "In their brotherhood there was in evidence the purpose to render each other the greatest possible help on the ground of brotherly love."

The State church theologians of the Duchy of Wurttemberg said in 1536, in an "Opinion" concerning the Brethren: "The majority of those who unite with them do not err from maliciousness but from pure simplicity and commendable zeal which they have toward God, since they see the beautiful appearance of the life of the Anabaptists and also, on the other hand, among the great multitude of our people they see a very wild, shameless, infamous life."

Caspar Schwenkfeld who in his teaching had much in common with the Swiss Brethren, was nevertheless an opponent as is evidenced by the fact that the principal work of Pilgram Marbeck is his "Reply to Caspar Schwenkfeld." Schwenkfeld says concerning the Brethren: "Without doubt there are many pious hearts among them who have united with them from no other motive than to do the will of God. I have known and now know many such."

Wolfgang Capito, Martin Bucer's most prominent coworker in the Protestant State church of Strasburg, wrote: "In general the Anabaptists [Swiss Brethren] distinguish themselves through an admirable straightforwardness of faith; they abhor error when they recognize it as such." Again Capito said: "Those who under the severest tyranny maintain the Anabaptist principles together with the confession of Christ, do not err wilfully if they err at all. They do not practice rebaptism as a means of dividing the church, but as a sign by which they testify that they believe the message of the kingdom of God and are willing to give their lives for their Redeemer."

Following is another statement to the point by Capito: "I frankly confess that in most Anabaptists there is in evidence piety and consecration and indeed a zeal which is beyond a suspicion of insincerity. For what earthly advantage could they hope to win by enduring exile, torture and unspeakable punishment of the flesh? I testify before God that I can not say that they are somewhat indifferent toward earthly things on account of a lack of wisdom, but rather from divine motives. I can not notice in them any passion or excitement, and they meet death as confessors of the Christian name not carelessly or wrathfully but with due consideration and stupendous endurance."

When Michael Sattler, one of the most prominent leaders of the Swiss Brethren, was with a number of his brethren and sisters imprisoned at Horb in Wurttemberg, Capito addressed the authorities of Horb in their behalf. Having stated that a government should punish transgression and blasphemy, he said further: "But Michael and his adherents are above any such suspicion; they are certainly no blasphemers, except it be interpreted as blasphemy that these poor people have undertaken to avoid the evil gambling, drunkenness, gluttony, adultery, warring, killing, speaking evil of one's neighbor and living in fleshly lusts and to flee from that which is in conformity with the flesh and the world. . . . These brethren and valiant confessors of the truth may have erred somewhat in regard to certain points but in other respects they are glorious witnesses of the truth and vessels to honor [I Tim. 5] and the points in which they err do not harm them as regards their salvation."

To Michael Sattler, Capito wrote: "We all who serve God in the same spirit through Jesus Christ His Son, are in sadness and suffer with you and endure your imprisonment and persecution with you."

A Roman Catholic theologian, Franz Agricola, in a book entitled, **Against the Terrible Errors of the Anabaptists,** written in 1582, says:

"Among the existing heretical sects there is none which in appearance leads a more modest, better, or more pious life than the Anabaptists. As concerns the outward public life they are irreproachable. No lying, deception, swearing, strife, harsh language, no intemperate eating and drinking, no outward personal display is found, or is discernible among them, but humility, patience, uprightness, meekness, honesty, temperance, straightforwardness in such measure that one would suppose that they have the Holy Spirit of God." (Christoph Andreas Fischer, in his book "Of the Cursed Beginnings of the Anabaptists" has adopted parts of the above quotation.)

In the mandate against the Swiss Brethren published in 1585 by the Council of Bern it is stated that both among the preachers and the membership of the State church offensive sins and vices are common, "and this is the greatest reason that many pious God-fearing people who seek Christ from their heart are offended and forsake our church [to unite with the Brethren]."

Walter Klarer, the chronicler of Appenzell in Switzerland, wrote: "Most of the Anabaptists [Swiss Brethren] were the very people who had been the best with us in the Word of God."

George Thormann, in his polemical work against the Swiss Brethren, says: "I have indeed found that many of them are quiet, unassuming people who strive to maintain an inviolate conscience without regard to all danger which they may incur in this endeavor."

The landvogt (highest civil officer) of the district of Erlach, in the canton Bern, being called upon by the authorities of the canton to report if there were Anabaptists in his district, wrote in 1729: "It is a fact widely known that in this district there are, sad to say, no people who could be suspected of being Anabaptists, but there are, alas, many, who because of disobedience to the government and its laws, would deserve far more [than the Anabaptists] to be banished from the land." In 1667, at Dorrenroth in the Emmenthal, one Kuengel Schuhmacher was accused of having attended a religious meeting held outside the church. He denied that he was an Anabaptist but added that he wished he were one.

Concerning the life of the Brethren in the Netherlands, van Benthem, a Dutch author, wrote in 1698: "While we should be on our guard to shun the errors of these people, we may nevertheless learn from them much that is good, namely, humility, contentment, moderation, and especially mercy toward the needy. For although the people of the Reformed Church of Holland deserve to be commended for their benevolence toward the poor, yet this virtue is particularly characteristic of these people. Also they are very careful to dress unassumingly."

Katharina Zell, the widow of Matthias Zell, one of the Zwinglian reformers of Strasburg, addressed an important letter to the clergy of that city, in which she says concerning the Anabaptists (having reference principally to the Swiss Brethren who had a numerous congregation in and near Strasburg): "You are so passionately enraged against the poor Anabaptists, and pursue them as a hunter sets the dogs on a wild hog or rabbit, and yet, as concerns the principal point on which we differ from the Romanists, the Anabaptists confess Christ the Lord with us, though in other points they are of a different mind. Should we for that reason persecute them, and with them Christ whom they zealously confess and many have confessed despite exile, prison, and death by fire and water? Instead of persecuting them you should realize that the fault is on your side, for in doctrine and life we give them occasion to withdraw from us. The authorities should punish those who do evil, but should not undertake to force their faith upon any one. If our government followed your advice, there would be such tyranny that cities and villages would be depopulated. Matthias Zell has not sided with you in this but, at a time when the theologians urged the government to take severe measures, he, with a sad heart and great earnestness, said publicly from the pulpit and in a conference of the ministers: I call God, heaven and earth to witness in that day that I am innocent of the oppression and banishment of these poor people."

Scottdale, Pa.

LIVE CHRIST

Live Christ!—and though thy way may be
In this world's sight adversity,
He who doth heed thy every need
Shall give thy soul prosperity.

Live Christ!—and though thy way may be
The narrow street of poverty,
He had not where to lay His head
Yet lived in largest liberty.

Live Christ!—and though thy way may be
The straight way of humility,
He who first trod that way of God
Will clothe thee with His dignity.

Live Christ!—and though thy way may be
In much a valedictory,
The heavy cross brings seeming loss
But wins the crown of victory.

Live Christ!—and though thy way may be
A highway of delivery—
A royal road of goodly deed,
Gold-paved with sweetest charity.

Live Christ!—and though thy way may be
A sweet uplifting ministry,
A sowing of the fair white seeds
That fruit through all eternity.

—John Oxenham.

THE BIBLE

A noted orator asked Dickens for the most pathetic story in literature, and he said it was that of the Prodigal Son. Mr. Coleridge was asked for the richest passage in literature, and he said it was the first sixteen verses of the fifth chapter of Matthew. Another asked Daniel Webster for the greatest legal digest, and he replied that it was the Sermon on the Mount. No one has equalled Moses for law, nor David for poetry, nor Isaiah for visions, nor Jesus for ethics, nor Peter for holy zeal, nor Apollos for fiery oratory, nor Paul for logic, nor John's statements of sanctified love. What a ridiculous statement that to study the Bible "marks a step backward in education!" God's Word is the very greatest of all books, and its Author the very greatest of all teachers. We do well to stay close to its pages. It is The Book.—Christian Witness.

EDITORIALS

The Power Issue

Of late years we have heard a great deal about the power trust and the power issue. Great corporations are getting hold of various public utilities and seem to have no scruples in charging a helpless public any rates they please for water, light, power, gas, and other commodities that people must have. In order to conceal their immense profits such companies have ingenious methods of watering their stock and otherwise juggling figures to make things appear different from what they are. Various methods of propaganda are used to make them appear as public benefactors, even to introducing favorable material into the textbooks of public schools. Such are some of the things that have been brought into the limelight in recent times in politics and economics, and we have, as a result, what is called the power issue.

But there is another power issue that we wish to speak about. It has nothing to do with the powerful current that flows along the wires and cables that spread over the land like a network. It has to do with the invisible power that comes from God, the Creator and Preserver of the universe. We realize that all power and energy, even natural forces, come from God in the first place, for it is He that made all things by the word of His power and is upholding them by the same inherent force. But we have more especial reference to spiritual power, of which God is the source and of which many people seem to be ignorant. At least they are indifferent to it and have never experienced it in their lives.

The psalmist touches the heart of this question when he says, "God hath spoken once; twice have I heard this; that power belongeth unto God" (Psa. 62:11). Other Scripture passages might be cited to show the great, glorious, incomprehensible, and everlasting power of God. It is enough for us to know that He is the omnipotent One and that there is no real power that does not somehow have its origin in Him. But he is a tripersonal being. The other two persons of the Trinity, the Son and the Spirit, are also invested with power. Jesus Himself said, "All power is given unto me in heaven and in earth." Of the Holy Ghost He said, as He was about to ascend into heaven, "But ye shall receive power, after that the Holy Ghost is come upon you." From all of this we see that the three persons of the Godhead are invested with great and wonderful power in a degree that we cannot comprehend.

All of this, however, does not present much of an issue. It is merely stating a fact that perhaps all of us recognize already. God desires to give abundant stores of His great power to His servants here on earth. "He giveth power to the faint," was Isaiah's statement. Jesus strongly emphasized that His disciples were to tarry until they were endued with power and indicated that it was His will that they should have it. Now the issue is this: Since we know that God has abundant power, and that He wants His people to have power, why are there so many powerless lives among the ranks of His professed people?

There must be a reason. Just as the electric current needs a channel through which to flow to give power, God has ordained certain channels through which His power is transmitted to His people. If these channels become choked through neglect or because of interferences, the power will not flow. Some of these channels are an absolute trust in God, a constant obedience to His Word and will, the diligent reading of God's Word, faithfulness in prayer, and devoted service in the things that we have to do in His kingdom.

We all need power so much in our daily lives. We need it to overcome sinful habits, to keep our body under subjection in its fleshly claims, to keep down the spirit of hatred and selfishness in our dealings with others, to give us a life of love, and peace, and joy, and to make us fruitful in His service. Unless we have God's power through His Holy Spirit our lives must be lean and fruitless and spiritual failures. Do we feel the need of strength? Let us keep the channels open; then the power will come and with it victory in our Christian lives.

"Lovers of Pleasures"

"Lovers of pleasure more than lovers of God," is one of the ways in which Paul characterizes the people of the last days. One is more and more impressed that people today are increasingly bent upon worldly pleasure. In spite of hard times, when other businesses seem to be driven to the wall because of scarcity of money, the theaters, golf courses, pool rooms, etc., seem to be doing a thriving business. What matter if the groceryman, the coal man, the clothing merchant go unpaid? People will continue to spend what little money that comes their way on some form of pleasure.

In this general craze many of the churches have also been drawn in. Instead of preaching the old-time Gospel of salvation from sin they give themselves over in a large measure to a program of some kind of entertainment. Sunday school classes and young people's organizations in some cases seem to have as their objective the having of a good time rather than the study of the Word of God which makes wise unto salvation. All of which in its tendency as well as in its actual manifestation shows that men to-day worship the goddess of Pleasure rather than the God of the Bible.

We were impressed with a recent performance which was given considerable publicity. A young people's organization of a certain church sponsored a play in a local theater. It was composed largely of local talent and was considered quite a hit. But the newspaper accounts revealed that it was a silly and nonsensical affair, bordering in some cases on the sacrilegious and intended to appeal to the pleasure loving instinct of people. Thus in the name of religion people are helped still farther in their popular delusions instead of being pointed to the mighty cross, the only remedy for their multiplying ills.

There are, however, some pleasures that are legitimate. If our senses are not perverted by worldly influences we will take real pleasure in the better things of life rather than in the wicked, sensual, questionable, and spiritually degrading. We will take pleasure in honest work, in uplifting Christian companionships, in Christian service, in all things that are good, and true, and beautiful. We need not be gloomy and unhappy because worldly pleasures can not be legitimately indulged in by the followers of Christ. We will have an abundance of higher pleasures that will help us on in our spiritual lives instead of dragging us down. And we will have the satisfaction of knowing that we are traveling to a place where "there are pleasures for evermore."

"The Poor Always Ye Have With You"

Time and again we are reminded of this saying of Jesus as we see the need of people all about us at the present time. During the World War we were impressed with the need of those in the war devastated countries of Europe. Later on the suffering hordes in Turkey, Armenia, and Syria aroused our smpathies and stirred us to do something to help. Still later the famine in Russia led us also to send food and clothing and money and men to distribute them, so that the suffering might be relieved. At this time the need is nearer home. Perhaps our next-door neighbor is out of work and in need of the bare necessities of life. Perhaps it is some one in the other end of town, or in another town or state that has felt the blighting touch of unemployment or drought more than we have.

To all of these our hearts and hands should go out to help. Pity and sympathy will do no good unless they move us to do something more substantial. Let us work faithfully, but let us also work intelligently, aiming always to give to the most needy rather than to those who may be taking advantage of a situation in order to live without effort on their part. Let us give to organizations that are conducted in an orderly, systematized manner so that the greatest number of needy ones may be reached in the most efficient manner. The poor are here. We may do them good. It is our duty to do so. Will we act so that some time our Lord and Master may say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?"

The "I Am's" of Jesus

The Young People's Meeting topics for the last three Sundays in March and the first one in April have to do with some of these "I AM's." They bring us face to face with the eternity of Jesus. God told Moses that His name was "I AM THAT I AM." The name indicates His eternity of being. One cannot comprehend a being that had no beginning and will have no end. But there are many things about God that are incomprehensible, and our faith is not shaken because of this. In fact if we could comprehend all about God we would seriously question whether He really is God. In the same way, while the idea of a Being without an end cannot be fully grasped by our mortal minds, it is just as hard for us to conceive of a time when there was no God and then suddenly He should come into existence. Either way we reason we find ourselves in difficulties and our best solution is to accept God's Word concerning Himself and His everlasting existence.

Jesus also claimed eternity of being. He used the term "I AM" and applied it to Himself, thus showing that He was equal with God. We are glad that He is the eternal Son of God who was with Him at the time of the creation of the universe. Because He is the Son of God, in fact is God, we know that He has the power to save sinful man and to carry out in every detail the plan of salvation. The study of the "I AM's" of Jesus is very interesting. There are many others besides the ones which we intend to study in our Young People's Meetings. All of them may be studied to great profit, but we trust that we may receive a special blessing through the study of the ones selected.

Especially as we go through the pre-Easter season may these studies bring to our minds afresh the great work of our Lord in giving His life that we might be saved. He alone could open the way for sinful man to be reconciled to a holy God. But that way was opened only at tremendous cost to Himself. He endured the scoffs of His enemies, bore the intense pain of the cross, and died of a broken heart because of the crushing load of our sins. We can gain much in spiritual appreciation if we meditate more and more upon the person and work of the One who said, "I am the way, and the truth, and the life."

The Unequal Yoke

Our readers will recall the story under this title which ran in the Monitor during all of last year. It is the Autobiography of a Dollar which, though undergoing various transmigrations, tells the story of the experiences of a young man who dedicated his life to the cause of missions. At school he came under the blighting influences of modernism and after quite a struggle gave up his faith in the Bible and the great truths of salvation through the blood of Christ. However, he finally was sent as a missionary, although he had no message of salvation to bring to the ignorant, benighted people of China.

The author is a former missionary who knows whereof he speaks. The story is interestingly written and has a definite message especially to young people who are placed among influences which tend to undermine their faith. The story is now issued in the form of an attractive paper-bound book of 87 pages and sells for twenty-five cents. It is a book that may be read with profit by both old and young. It should find a place in the home and in the Sunday school library and will be a fine booklet to hand to some one whom you know is having a battle with the forces of modernism and unbelief. It may be ordered from the Mennonite Publishing House, Scottdale, Pa.

CHRISTIAN LIFE

THE SIMPLICITY OF THE TRUTH

By Louida Bauman

Charles Wagner in "The Simple Life" says, "The sick man, wasted by fever, consumed with thirst, dreams in his sleep of a fresh stream wherein he bathes or of a clear fountain from which he drinks great draughts. So, amid the confused restlessness of modern life, we long to think of simplicity." Amid all the disturbing doubts and perplexities of this age, we can find a sure rest in the Gospel. The greatest must come back from all their excursions in philosophy and science and rest in the truth that is in Christ.

"We search the world for truth; we cull
The good, the pure, the beautiful,
From the graven stone and written scroll,
From all old flower-fields of the soul;
And weary seekers of the best,
We come back, laden from our quest,
To find that all the sages said
Is in the Book our mothers read."

The Gospel of Christ is woven into the entire texture of the Word of God. It is God's proclamation of a plan of mercy, the divine revelation of grace to fallen humanity, the publication of forgiveness and eternal life through the mediation of Jesus Christ—God reconciling the world to Himself. It is a blessed proclamation, indeed good news and glad tidings for all people.

The plan of redemption reaches as far and wide as the condemnation. It is a personal word to every sinner. "All have sinned and come short of the glory of God." Thus, the Gospel must be so plain that anyone capable of sinning may be capable of understanding and appropriating salvation.

I. We See the Simplicity of Its Preparation.

God revealed great truths in simple forms and employed many methods of teaching men His truth. Gradually He prepared the eye of man for an intenser light, and thus we see the Gospel gradually developed.

The whole Old Testament is a book of Christ and His salvation. Christ Himself said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." God's truth was set forth in types which were a shadow of the reality, and progressively unfolded the plan of salvation. There was the ark, the Passover, and the Levitical sacrifice, setting forth salvation from wrath, deliverance by blood, and the sacrifice of a substitute. Further, as seen from the brazen serpent, we learn that it is all conditioned on the look of faith.

Historically, also, God prepares and points towards Christ. There is a chosen man, family, tribe, a nation out of whom, as the consummate flower of this historic race, comes the Savior of the world.

Thus, every page has some new portrait of the Son of God. Abraham saw His day afar off; Moses wrote of Him; David sang of Him; Isaiah points to Him. All this is plain that as our Lord said, "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead."

We have here a little, there a little, and as silently as the house of the Lord of old was reared to completion, so in the fullness of time, God manifested Himself in His Son.

II. Let Us Consider the Simplicity of Its Manifestation.

1. The truth is manifest in the Incarnate Word. God Himself became incarnate in the person of His Son. The Incarnate Word was God's plan of salvation. "And the Word was made flesh and dwelt among us." "In all things it behoved him to be like unto his brethren."

He did not come with the pomp and splendor of a king, but as a little babe born of a poor peasant mother. He laid aside his divine and kingly glory, and counting not His being equal with God a thing to be grasped at, "He humbled himself, being found in fashion as a man." Born in poverty and bred in obscurity, He owned not so much as a square foot of territory on the earth He had created. He said, "The foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head," yet, to the cold rejecting world He came "to seek and to save that which was lost." "Though he was rich yet for our sakes he became poor, that we through his poverty might become rich."

2. Jesus is the Humble Servant. Having become one of us, the Son of God set about doing the common everyday tasks. He consented to live under the limitation of human experience. From the simple labor of the carpenter's shop, His sphere of service widened out to a greater ministry of teaching, preaching, and healing.

As a teacher He was unique yet simple. He chose the humble and lowly as His helpers. The mountain-side was His pulpit, and His language was that of the common folk. Jesus adapted Himself to the lowliest of His hearers and presented sublime truths with the utmost simplicity. He always awaited the proper occasion and at the opportune moment presented the truth. The illustrations Jesus used were adapted to the varying circumstances of life and were taken from the most interesting scenes and objects. He took those most familiar to us and connected them with His own person. "I am the door," the entrance to the way; "I am the light," to illumine the way; "I am the bread," to sustain the life; "I am the vine," to refresh the way; "I am the Good Shepherd," the One who knows each sheep by name. Men, as they listened, were heard to exclaim, "Never man spake like this man." With simplicity the words are spoken, but with divine authority they speak home to the heart of man. "The words that I speak, they are spirit and and they are life."

There was no pompous show or needless flourish in any of His works. Tenderly He ministered to human want and woe. Every miracle wrought was to relieve human suffering or to show forth in some way the glory of God. "He spake and it was done."

3. The truth is also manifest in the Humiliated Lord. From the beginning Jesus had been looking towards the cross. Announcing Him, John said, "Behold the Lamb of God, which taketh away the sin of the world." That was the express purpose of His coming. "The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." Now at the end of His earthly ministry He steadfastly sets His face to this redeeming work. The cross is the universal and central theme of all divine truth. There God's righteousness was vindicated, substitution was made, the price was paid, man's debt was cancelled.

Down, down to depths into which man

A PRAYER

By Mary C. Frye

O Thou Blest above all others,
How we love to come to Thee!
Savior, in Thy hallowed presence,
Sweet, how sweet, it is to be!

Blessed Jesus, we do love Thee,
Though we sometimes seem so cool;
Yet, within our hearts and beings
We'd obey the Golden Rule.

Shower Thy richest blessings on us,
Help us each to do our part;
Place within each throbbing bosom
A refined and pure-white heart.

Blessed Lord and only Father,
Now we ask in our weak way,
For Thy pardon for wrongdoings—
Take our every sin away.

Guide us all along life's journey
Till our work on earth is done;
Then, oh then, our blessed Father,
Do Thou take us safely home. Amen.

Elida, Ohio.

had never descended, depths which mortal can never fathom, the Son of God went bearing the curse and load of our sin. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed." One solemn hour of dying agony solved the problem of the world's sin. The work was finished. What a sublime sacrifice, yet how simple! "Now in Christ, yet who were sometimes afar off are made nigh by the blood of Christ." "The preaching of the cross is to them that perish foolishness but to us which are saved it is the power of God." That cross of shame is the nucleus of the world's illumination. It rises supreme above the smouldering ruins of mere human effort to lift man out of his sin and degradation to a higher plane of moral goodness.

III. Further, There Is the Simplicity of Its Appropriation.

1. It is a free gift. This greatest gift for the redemption of the world was offered in terms so simple that even little children do actually understand and accept it. The wisdom of the wise may miss it. Intellect alone cannot comprehend the truth as it is in Jesus. God has endowed man with intellectual powers and if these are surrendered to Him, He can use them to His great glory, but there are men with unsurrendered intellects stumbling in darkness while there are less gifted men walking in divine realities. The things of God are spiritually discerned. "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Morality alone cannot merit our title to salvation. "Not of works lest any man should boast." "He that glorieth let him glory in the Lord." Jesus Christ receives sinners just as they are.

"Just as I am without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
Oh, Lamb of God, I come!"

2. It is received by faith. Salvation was wrought at infinite cost, but God devised the simplest means by which man can appropriate this great salvation, faith. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Salvation is appropriated by a single act of faith which is not an effort but an instinctive, natural act, the simplest act that the human mind is capable of performing.

Everything to which we are related calls for faith. Every banking house, every home, and every member in the home makes an appeal for faith. Even in mathematical problems we make an assumption and, working on that assumption, the problem is solved. We must also assume that the free gift is for us and receive the answer of salvation. "To as many as received Him, to them gave He the right to become the sons of God." His great invitation is "Come unto me, all ye that labour and are heavy laden, and I will give you rest." We must have faith in God. His promises are sure. He has promised "He that cometh unto me I will in no wise cast out." "If any man thirst, let him come unto me and drink." The weary, the thirsty may quench his thirst at this life-giving stream, this never-failing source of soul-satisfaction. God says, "Look unto me and be ye saved all ye ends of the earth." Any one can look. A little child can look. A man of wayward intellect or the poorest and most degraded can look. All men can behold "the Lamb of God which taketh away the sin of the world."

"There is life in a look at the Crucified One,
There is life at this moment for thee;
Then look, sinner, look unto Him and be saved,
Unto Him who was nailed to the tree."

IV. Finally We Have the Simplicity of Its Realization.

1. There is a continual growth. Just as we are introduced to Christ through faith, so we grow in the knowledge of Him. "As ye have received Christ Jesus the Lord, so walk ye in Him." We must maintain the humble childlike attitude of trust. God cannot give us more than He has given, but we can take more than we have ever taken. "In him dwelleth the fulness of the Godhead bodily." We have Christ only in a measure; we may have Him in larger measure. The apostle prays "that Christ may dwell in your hearts by faith." We can never exhaust Christ. When we are filled with His gift our capacity is enlarged and increased. "The just shall live by faith." This life is now lived "looking unto Jesus, the author and finisher of our faith." We are simple of heart when the eye of our mind is singly fixed on Him. In all things we aim at Him alone as our strength, our happiness, our exceeding great reward, our all in time and eternity.

2. There is an inward peace. Peace apart from God is a vain delusion; peace with God is a priceless boon. It is a true peace, because divine in its nature and origin. Having entered into peace with God, then, and only then have we the peace of God in our souls.

"Stayed upon Jehovah, hearts are fully blest;
Finding as He promised, perfect peace and rest."

In the midst of every whirlwind there is a little place of rest. So amid the tumult and strife the Christian may rest securely for "the eternal God is our refuge and underneath are the everlasting arms." We are to "be anxious for nothing." This attitude carries peace. The soul is not confused, for it is supported by a great confidence. The promise is, "My God shall supply all your need according to his riches in glory by Christ Jesus." We cast every care upon Him, knowing that He careth for us. And so, as children of a loving heavenly Father, we say with the apostle Paul, "I have learned in whatsoever state I am therewith to be content." This simplicity of attitude is possible in the midst of the struggle, for the shield of His environing protection is all around, and His voice, in its clear, sweet accents whispers, as to the disciples of old, "My peace I give unto you; in the world ye shall have tribulation, but in Me ye shall have peace."

Having this peace, we are living epistles of God's truth. Just as the rose gives out its sweet fragrance, so the believer's life goes out as a sweet smelling savour. Not by force but with silent pervasiveness this influence spreads. The first preachers of the Gospel were a few humble men, but it was said concerning them, "They turn the world upside down." There is a divine power hidden in the Gospel. Men may scorn and scout it for its simplicity but the believer can say, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

Kitchener, Ontario.

BIGGER GUNS OR BETTER HOMES

By Ezra Beachy

The basic principles of civilization are centered around one word, and that is PEACE. The home, the community, society, churches, benevolent institutions, business organizations—none can hope to survive for more than a very brief period unless harmony, forbearance, and mutual understanding are given their proper consideration. As this is true of individuals and organizations, so likewise is it true of nations. When nations give their time, talents, and energies to the promotion of industry and education they are prosperous. On the other hand, when their interests are directed wholly toward the building of a strong military power, the result is invariably an ignominous failure. When nations regard the armaments of one country to be dangerous to their own interests they combine and build and in this way outstrip their competitor in the race for supremacy.

What was the lot of Babylon, of Rome, of France under Bonaparte, of the Imperial German Empire? Can any nation hope to enjoy a more happy fate than these former world powers if she pursues policies such as led to the downfall of those nations? What have they contributed to the world that is of benefit to us to-day? Where is their grandeur and glory? What became of their invincible armies? They have crumbled to the earth and scarcely a monument remains to commemorate their former existence. The greater these powers were and the more carefully their armies were organized, just that much greater was their fall when it came. But let me ask, What might not have been accomplished, had those forces been directed to the promotion of science, industry, art, to those activities which really contribute to the welfare of society? How many names of former military leaders have not sunk into oblivion and are recalled only in reproach! It is only the arts of peace which are enduring. Rome is remembered for the successful organization of her government, Greece for her culture. These arts enjoy an enduring reputation, but the kingdoms which the military leaders of these nations built, have sunk to insignificance.

But to-day we are living in an era of peace. The fearful carnage of a decade ago has taught the present generation the extreme horrors of war. The memories of the son who was forced to leave his father and mother, of the young husband who was ruthlessly wrested from the arms of his wife and baby are still fresh in our minds. The terrible grief of those parents and of that young wife who a few years later planted a sprig on the grave of the "Unknown Soldier" has registered a very distinct impression on our minds. Still more vivid is the evidence yet before us of the blasted lives of the countless multitudes who are suffering a living death from shell-shock, the loss of an arm, a leg, their eyesight, or a thousand and one other equally serious injuries. If the individuals for whose death the war was directly and indirectly responsible were to march, ten abreast, past a given point, nearly three weeks, marching night and day, would be required before the last one would be past. We have not mentioned the billions of capital, the degradation of morals, the downfall of character, nor the crime wave which was brought on by the World War. It is needless to rehearse these unquestionable facts. We readily recall the fearful havoc wrought in many of the homes of our country during that awful conflagration.

These facts have inspired men and women to higher ideals and nobler aspirations than the construction of forces with which to destroy human life. Statesmen have been aroused to the crying need of the day. Consequently, we lead the world in Peace Talk. "The League of Nations," "The World Court," "The Kellogg Peace Pact"—all are of American origin. No other nation has launched so many peace movements as our country. The American Republic has no desire for war, nor for the preparation which must inevitably lead in that direction. We believe that President Hoover is sincerely putting forth every effort in the promotion of peace and international good will. He is deeply concerned with the highest interests of our country, the welfare of the American Home.

But there is also another side to this question. Back of the curtain a different scene greets our eyes. Big navy enthusiasts, manufacturers of war equipment, airplanes, and battleships, are exercising their insidious influence upon statesmen, politicians, and upon the American Public, minimizing the adequacy of our present Army and Navy, and advocating an increased armament program. Lobbyists endeavor to frustrate the attempts made by Congress to procure a reduction of war expenditures. Shipbuilding interests spent one hundred forty thousand dollars to secure the passage of the White-Jones Cruiser Bill. Even in the Geneva Disarmament Conference in 1926 William B. Shearer, who er hand, a weak faith in God's Word leads to weakness, to doubt, self-confidence and dependence upon men.—C. B. Cheever. the present time in our Nation's Capital compulsory military training is in effect. Unless a restraint is put upon this policy it will be merely the forerunner of a situation that will need to be faced by the coming generation in every high school of the land. These things are all done in the name of patriotism and the highest interests of our country. In reality these men are brazenly attempting to make capital of public sentiment, in the form of military honors and increased business for themselves, while you and I, the taxpayers of our country are eking out a bare existence and pouring our hard-earned pennies into the United States Treasury where nearly three-fourths of that money is used for purposes which bring the public no benefit.

For every sixty seconds, for every passing minute of the day the United States Government is making an outlay of one thousand dollars, more than five millions annually for the maintenance of her army and navy. Seventy-two cents out of every dollar that enters the Federal Treasury at Washington goes to defray the expense of past and future wars.[1] There seems to be a growing tendency among statesmen and among private citizens to believe that the only way to safeguard against war is to prepare for it, to be armed to the teeth. Imagine a man walking down the sidewalk, shaking his fist at every one he meets in order to avoid getting into difficulties. You would say he is either ready for the insane asylum or the feebleminded home. Yet, that is precisely what we are doing in the race for supremacy in the building of armaments. Our government spending one thousand dollars a minute and Great Britain spending no less, makes two thousand dollars that are spent every minute by only two of the nations of the world.[2] Some one must sweat and toil for the earning of every penny of this exorbitant amount. Contemplate what this means in the way of human drudgery and suffering. Estimate what could be accomplished in the way of relief for the tax-burdened public, civic and national improvements, research, science, and education, if these stupendous sums were directed into beneficial avenues of service, avenues which would relieve rather than increase the wretchedness and misery of many a poverty-stricken home.

The meekness with which men and women submit to these constantly increasing burdens is certainly amazing. Never in the annals of history was there a time when such exorbitant sums were demanded for armaments. Nor would this be such a serious situation if it were not for the fact that taxes are constantly being shifted. Food, clothing and shelter, everything the poor must buy are the objects on which taxes ultimately center. Consequently, these taxes which make armaments possible are draining the resources, sapping the vitality, and in many cases jeopardizing the very existence of our country's most sacred institution, the American Home.

This is the question before us. Can we carry this message, not only in words but in deeds, to the American people? Friends, until you and I, the citizens of this and of every other community of this country are made to realize the futility of armaments as a national policy, we cannot hope to have permanent and lasting peace. No cause is more dependent for its very existence upon an aroused public opinion, and once aroused it must be sustained by the moral support of every American. Let us not fail to exert our our influence, to render our moral support, and above all to beseech the Giver of all good and perfect gifts in behalf of the great cause of peace. In the name of the highest, the holiest, and the most sacred institution of our country, the American Home, we dare not fail to discharge our duty. I leave the question with you. Which is the more worth-while patriotism, that which is interested in the construction of forces with which to maim and murder human life, or that which is interested in the creation of better homes?

1 Literary Digest, December 28, 1929.
2 New Republic, October 9, 1929, Pages 203-204.

Sherwood, Ohio.

CHRISTIAN LIVING A B C'S

"Abstain from all appearance of evil."
"Be not conformed to this world."
"Casting all your care upon Him."
"Do good unto all men."
"Enter ye in at the strait gate."
"Fear God, and keep His Commandments."
"Go ye . . . and teach all nations."
"Hold fast that which is good."
"In every thing give thanks."
"Judge not, that ye be not judged."
"Keep yourselves in the love of God."
"Love your enemies."
"Mind not high things, but condescend."
"Not slothful in business."
"Overcome evil with good."
"Pray without ceasing."
"Quench not the Spirit."
"Redeeming the time."
"See then that ye walk circumspectly."
"Trust in the Lord."
"Use not vain repetitions."
"Visit the fatherless and widows."
"Watch and pray."
"Worship God."
"'Xamine yourselves."
"Yield yourselves unto God."
"Zealous of good works."
& Read your Bible often.

—John Three Sixteen.

Make sure that however good you may be, you have some faults; that however dull you may be, you may find out what they are; and that, however slight they may be, you had better make some patient effort to get quit of them. Therefore see that no day passes in which you do not make yourself a somewhat better creature; and, in order to do that, find out first what you are now. If you do not dare to do this, find out why you do not dare, and try to get strength of heart enough to look yourself fairly in the face, in mind as well as in body.—John Ruskin.

• MISSIONS •

EXPERIENCES WITH CHRIST IN INDIA

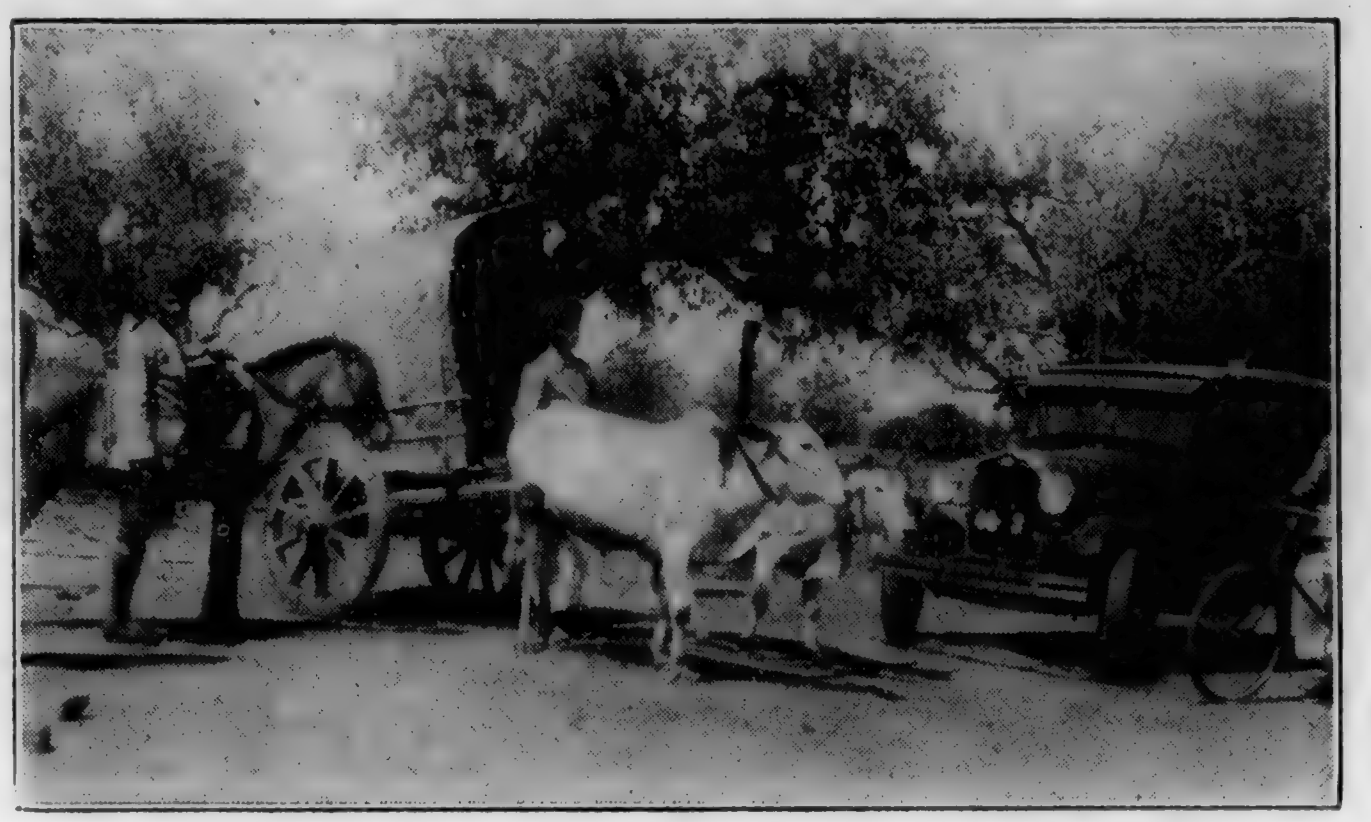
IV. Bits of Interest Here, There, and Everywhere

By R. R. Smucker

Whereas the first three articles of this series were about the answers to prayer, medical, and evangelistic work, this article is a miscellaneous mixture of facts and happenings with no regard to any particular line of work. The next and last one of this series of five articles will deal with the acquiring and establishing of Dondi Station as a mission center. You will note that nothing has been given with regard to experiences dealing with the Institutional work, as well as nothing dealing with the Educational work in the Mission. Personally I have not had enough experience with these two phases of mission work to talk from personal experience with any authority so I thought it best to let some one else deal with that. It is true that I have had charge of institutional work and schools as well, yet only to a very limited degree.

Did you ever notice how many conversations start with the weather? Let's follow the rule. It is equally true, however, that the weather in India is really worth talking about. Every time the hot season comes or the rains break there is something new. The rains this year are again rather peculiar. In fact I have come to the conclusion that there is no such thing as a normal rainy season in India.

When the big rains came they came with a rush and gave us twelve and a half inches here at Dondi from Sunday night at midnight till Wednesday noon, with intervals of clear in between. The days were wet too, you may well know. One hard shower gave us three-fourth's inch of water in exactly seven minutes. Before the rains came so heavily one Saturday evening I said to my wife, "I wish it would rain in the day time. I like to see a heavy rain." Well the Lord surely took my wish literally. The next morning it looked rainy. All the people got to Sunday school and then it literally poured down for two hours steadily. So much so that we could hardly hear each other speak. During the sermon I had them sit close and listen carefully. After the benediction it let up and the people got home dry after all. Such a three-day rain piles sand and mud high on either side of ravines where one must cross on the road.



Methods of Transportation—Eastern and Western

When we went in to Dhamtari some days after that rain the New Ford had to climb a hill of sand, or rather a sand bank out of a ravine. The bank was higher than the car by some feet, with mud at its base to make matters worse. I had six men stationed at the sand bank to push when the motor got to that place. We also had the buffalo team if we needed it. I went down into the ravine easily with the car, and then stopped to look things over. After picking the best place to ascend, we backed the car till the rear wheels were against the sand at our rear. There was a stony path of about twenty feet before the mud and sand began, with perhaps several inches of water over the stones, but the stones were clean. The New Ford surely has wonderful pickup and power. I put the car into low and pushed the throttle nearly down. The car shot forward and through that mud and over the bank so fast that only two of the six men could help push and they just barely got their hands on the car. Next time we go it will be a real test as the sand has filled in three feet higher they say. I have not seen it myself.

After this three days' rain we had nearly two weeks of open weather with occasional showers and light mists. But this gave the mosquitoes a wonderful chance to breed, and they all were the malaria kind, judging from the epidemic of malaria that sprang up on all sides. Several days and nights were almost like a nightmare to me, so frequent were the calls and so sick were the people. One little baby died and others were very sick.

The baby that we couldn't keep alive was a little lad in a Hndu home. Another tiny mite, two months old, had malaria for three days before we got it broken up. Our little boy, Arthur, also took sick with a bad case of tonsilitis. I did not have the right medicine; we sent in to Sankra and they didn't have it either. The man came back the second evening tired and wet through. He had traveled sixty-four miles in the two days on a bicycle through the mud. He had walked eleven miles coming home pushing the bicycle. Yet when I asked him if he could go the next morning to another place where there is a government dispensary, fifteen miles away, he said he was tired but that the children needed the medicine. So he went again the thirty miles, getting back by two o'clock in the afternoon. All of our Christian children recovered nicely. God answered prayer you know.

Yes, the rains are rather trying. Leather suitcases and shoes look like a miniature jungle. They become covered with a green fuzzy mold that is hard on leather if let go. It must be wiped off every several days. Snakes are usually bad during rains for they come into the houses to escape the wet. Here at Dondi, however, we have been remarkably free from snakes. The children like to play in the pools of water everywhere. But it is not clean water and if they have sores or scratches these fester and then we have what we call "rainy season sores" which are hard to heal. Once during a shower Sister Smucker saw a funny sight. The neighbor's little girl, a Mohammedan child about six, ran out into the rain without any clothes on, holding a parasol over her head. She had the parasol probably to keep from getting wet, yet she surely couldn't have wet her clothes.

Here at Dondi we do not have to fear floods as the country is rolling. But in parts of India terrible floods are sweeping over the flat plains. In a place called Sind, thousands of people are homeless and destitute, due to the unusually high water there. Here in the Central Provinces we are short of the average rainfall. To date it is about six inches below. In one place, not in Central Provinces, they have had one hundred forty-five inches which is twenty-eight inches above their average for this date. In one other place, however, they have had two hundred twenty-one inches to date which is less than seventy-five inches of their average. Enough about the weather.

During the recent hot season there were many more weddings than is usual. The passage of the Sarda Act was directly responsible for this. Many parents thought this a good last chance to get their children married off before the date the law went into effect. As a result mere children were married, much younger than otherwise. One account said that a baby less than two months old was married. I met a wedding procession once on the road where the bride and groom had to be held by their mothers as they were too small to sit alone in the shaking cart.

Words are inadequate to paint a true picture of a scene Bro. Harun and I witnessed one day. We had had a meeting in a village, Limatola, with a large crowd as listeners. Just as we finished, the wedding procession came by. We were invited to come and see the ceremony, or as much as was to be observed that day. With some misgivings as to just what we might get into we went to see firsthand. We remembered all the colored garments we had been seeing which looked as though they had had color thrown upon them. Mere words can never picture the scene that followed.

The bride and groom, or rather two couples of them, were children of about seven or eight years of age. Their parents were of the "marar" caste. We were invited into the courtyard and given seats of honor beside the owner of the village. He was dressed in an old ragged dhoti, or cloth. We soon found why the old cloth. After some chanting of songs and beating of drums two large pots of colored water were brought out, one red and one yellow. The village owner and the local barber each had a bamboo squirt gun which held about a pint or so. They squirted this color over the crowd. Since this was already the fourth day the garments were getting pretty well splashed. We asked them not squirt any on us please. They promised not to. The two brides were then brought out. Tiny children, naked except for a loin cloth and pretty scant at that, frightened and yet proud to be the center of so much excitement. A relative held them. First one went through the ceremony and then the other. A pole was set up just outside the opening of the courtyard. The relative holding the girl sat beside this pole while all the women or at least the near relatives, went and plastered some yellow spices and oil over her body. First on the forehead, then on the cheeks, then on the shoulders, arms, chest and legs. I saw the reason for the scant attire of the children. Soon the girl bride was a mass of sticky oil and yellow spices. It stuck to her forehead in masses and would roll down over her body. They must have used several gallons of the stuff. In the meantime singers were chanting songs, while the color squirters were busy with their guns, every minute or so squirting a full gun directly on the bride. She did not seem to enjoy this part of the ceremony very much. After this part was over a woman relative took the child astride her hip and danced seven times around the center pole. This pole was garlanded and hung with bright colored strips of paper and spices. After the dancing around the pole while the chanting was going on, the child was brought before the village owner or Malguzar and she gave him a deep bow or salaam. This seemed to be the signal for the women to come and plaster him. I know no other word for it. They filled his whiskers and face and chest and arms full of this oil and yellow spice and he seemed to enjoy it the way he thanked them.

Then the bridegrooms were brought out. They immediately were told to come and salaam the village owner. The biggest of the lads came timidly and poured nearly a quart of first the red and then the yellow color over the head and body of the village owner. He salaamed them after each deluge. I thought, "My, what a queer way to pay one's respects." He acted as though he enjoyed it. Then the smaller of the two boys came. The biggest one had carried away the lota (cup) and so the poor lad had nothing with which to throw color to show his respect and give honor. So on a suggestion by a man sitting by he scooped up water with his cupped hands and dashed it into the face and on the body of the village owner. He got a mouthful in his mouth while saying salaam which nearly strangled him. This was laughed at by the onlookers. The boys then each in turn were likewise plastered from head to foot with colored water, oil, and the yellow spice called Haldi, they also being taken up by a male relative and danced around the pole seven times. I forgot to say that both the bride and groom had on their heads a queer contraption of bamboo thin strips, woven into a fantastic design. I asked the meaning of this and was told that that particular ornament could not be left out. The wedding would not be pakka (binding, complete) without it. This particular ornament is called a "maura" whatever that means. I have noticed however that it is always worn on the head by the bride and groom, even by those tiny babies.

After this much of the ceremony was performed we thought it time to go home, said our salaams and left. I noticed the young man, Harun, was very careful to keep my body between his person and the color squirt guns. At that they managed to give him a part of a dose hitting the lower part of his dhoti.

Poor children; I had to pity them. So young and yet they had to go through so much of that foolishness. This was a minor part of the entire ceremony, I was informed. The really big part was to be held two days later. If what I saw was a minor part only, then I did have to feel sorry for the poor bride and groom. In the picture shown herewith the groom was a boy of about twelve. He was on his way to claim his bride. We are not sure what foolery he had to go through.

When I thought of what a sacred experience my own wedding was, I indeed was glad that I was not born into a Hindu family. And also I have to thank God that there is a better hope for the Indian as well. What a contrast to the quietness and sacredness of a Christian Indian wedding is the Hindu wedding! Government recognizes all manners and types of wedding ceremonies among the Hindus, but has a separate marriage act for the Christian. The Hindu dare marry as often as he wishes, that is have a number of wives, but not the Christian.

The Indian dearly loves to visit. He loves to go and visit his relatives, often traveling long distances to stay three or four days or a week. While living at Mohadi we had rather an odd experience. We once invited several men to come and "to bring their entire village with them for a visit" on the next Sunday. They came, not the entire village, but about eighty visitors. They stayed for about five hours. We entertained them, visited with them, showed them our table and chairs, books, dishes, pictures, and had a fine service with them. We let them go, or rather told them to go about sundown. Next Sunday about eleven-thirty there came a still larger group from several villages. We likewise entertained them as best we could, however, they had taken us by surprise. It became quite the thing to visit the "sahib log" on Sunday. By the fifth Sunday there was a crowd there of a little over five hundred visitors. They of course stayed only till about sundown. But what a mob! Rich, poor, educated, ignorant, clean, filthy, Malguzars (village owners, two of them) all mixed up together. The group was entirely too large to ask into the house and naturally the veranda would not hold them either. We sat outside and took groups of them through the house. We had our own people organized by this time and divided the crowd into three groups and had separate meetings for the men and women and children at the same time. And they were fine meetings. The entire bunch stayed till nearly sundown. By the next Sunday rice harvest was in full swing or who knows how large the visiting habit might have grown! It was a wonderful experience.

When we would go visiting on tours to distant villages to preach the Gospel we would receive warm invitations to visit homes. They would say, "We were visiting our relatives and on a certain day we came to visit you and you entertained us and now you come and be our guest," and they would welcome us warmly and ask neighbors in to sit and listen. It was a fine chance to preach Christ. It is needless to say, however, that to entertain five hundred men, women, and children for nearly six hours is a task, and we were very tired when evening came. People from twenty-three villages came to visit us on that particular Sunday.

Once we lined up some visitors' vehicles with our New Ford as you will see in the accompanying picture. The Ford is a mud-boat, water-fish, and sand-bank climber, as well as dry-road speedster, which we surely appreciate in our work. The pony is the average size Indian horse used only for riding. The cart is the ordinary ox cart except that the oxen are in better shape than the usual run of them. Note the "village clock" just over the oxen, back in the rear. It is a piece of railway iron. This is struck with a hammer and is used to call people to prayers, to work, to tell them it is dinner time, time to quit, etc. They have no clocks so this takes the place, hence its name, the "village clock."

A queer visitor came one afternoon just in time for services. After services we sat and talked with him a bit and had him play for us on a queer instrument that he had. It was just an ordinary piece of bamboo, highly polished, with holes at intervals like a flute. The noise produced would hardly pass for music. When he played hard it sounded like a motor horn and when softer the music was like the noise of a cut off cow horn. He was a rather interesting character though.

Speaking of visitors we have other visitors who are not so sociable. A panther has been making life miserable for Alma by appearing on dark nights and making the dogs howl. Panthers like children and dogs and calves, etc. While there is not much danger since we sleep on the veranda yet he being so close makes her nervous. I have several bullets waiting for him, but so far he has not showed up so that I could see him. We have heard him many times but never get to see him. A panther during the hot season came and reached through a bough hut where some workmen were sleeping and tried to drag out some pups that were beside the men. They get quite bold. Sister Smucker had an experience with a panther once when I was gone. I had both guns with me (perhaps fortunately). A panther came and started eating a dog's puppies in the stables. Such a racket! It was about three in the morning. The men in the servants' quarters came running. The panther slowly walked past the house. Alma watched him go and wished for a gun. The next forenoon the men were talking about how to fix up a snare for him and catch him by the neck with a heavy cord. They asked Alma if she would shoot him if they caught him. She jokingly asked, "But suppose I shoot the rope in two." The men replied, "Well, we will kill him with an ax then!" Suffice it to say they did not catch the panther. I came home soon after so that scare was over.

Boy
of
13 yrs.
Bride-
Groom

An Indian Wedding Party. Note the Youthful Bridegroom

Last Sunday right after services a man came running and said that a tiger had killed a cow the night before and that all the men in neighboring villages were gathered together and wanted to have a drive for the tiger and they wanted me to come too and shoot him. I told them that if it were any other day but the Sabbath I could gladly come, but that we don't hunt on this day. If it were a question of saving a man's life we might think about it but to go after a tiger on Sunday that was just an animal killer is out of the question. I told them to wait till the next day and we would come. They however had their drive with one native hunter sitting for the tiger. A tigress and two cubs were in the beat. They charged the beaters and got out that way.

I had a tiger snarl at me one day as I was sitting over a kill the tiger had made. He came out just at sunset. I was up in a tree and he came out right beneath the tree within six feet or so of the trunk. I was up in the tree about twenty feet above the ground. He looked all around and then up in the trees. He saw me, as I wasn't hidden any too well. I had no chance to shoot as I couldn't get my gun around without moving my entire body and the noise would have frightened him away. I sat quietly hoping he would not recognize me for a human being and would take another step, thus letting me shoot him. He looked up at me and I looked down at him. The setting sun shown right into his eyes. Say, they were big! We stared at each other for what seemed like minutes. I almost held my breath, hoping against hope that he would step forward about four steps and let me quickly swing my gun on him. Instead he laid back his lips and spit at me like a cat hisses at a dog. Believe me, I was glad I was up a tree. Then with one lightning-like bound he was in the jungle and gone. I wanted that beautiful big tiger badly, but I did shoot my first tiger the next night. The one I shot and this first one were either rivals for the same mate or else fought over the kill, for during the night they were heard to fight and quarrel. The one I shot the next evening had raw wounds several inches long on shoulders and front legs, showing clearly a fight with a fellow tiger. Nothing else would fight a tiger like that. My second tiger was killed within a mile and a half from the bungalow and the first one within about a half mile, just within the jungle.

Just recently we saw a big pack of wild dogs. The Indian people call them the "golden dogs." They are beautiful. Government pays a bounty of fifty rupees per head killed because they are so destructive. All animals will run from them; even the tiger will not fight them. I didn't get any. I had a fine shot at one with the rifle but wanted him too badly to shoot straight I guess. Anyway he ran off. There were twelve or fifteen in the pack. I only saw three at first, and shot at the closest one almost one hundred twenty yards off and then it seemed as though the jungle was alive. They sprang on three sides of me. In a moment they were gone; they are fast runners.

To change the subject I want to tell about a woman who said they worshiped our God for one hour. It was the mother of the child that we lost during those days that malaria was so bad. She told Alma since that when the baby was so sick they called on God for an hour, and now since the baby is gone they do not believe that He hears and answers prayers. But they didn't pray with faith, evidently not anyway, for they refused finally to let me give more medicine and fed their own fakir medicine and in fifteen minutes the child was dead. I wanted them to let me give it a hypodermic. I pleaded with them, saying that was the only chance for the baby. They refused, having more faith in their idol and their own medicine than in "your God" and medicines. He is their God, too, if they could only realize it. They did call God's name. I heard them repeating the name over and over. Poor ignorant people. They thought they tested God and that He failed them, whereas they did not meet the conditions, nor give Him a chance. Pray for such.

Jamgaon, via Drug,
C. P., India.

FUSSING

A dear old lady from the country went for the first time on a railway journey of about fifty miles through an interesting, beautiful region. She had looked forward to this trip with great pleasure.

She was to see so much, but it took her so long to get her baskets and parcels right, to get her skirt adjusted, her seat comfortably arranged, the shades and shutters right, the anxious questions about all the things she had left behind answered, that she was just settling down to enjoy the trip when they called out the name of her station and she had to get up and hustle out.

"Oh, my!" she said, "if I had only known that we would have been there so soon I wouldn't have wasted my time in fussing."

Dear friend, the wheel of time is flying; the last station is at hand; these things are so trifling. Get your mind on the main business of life; live as you would wish to have lived when we hear the call of the last station, and don't waste any more time "fussing."—The Presbyterian.

If you want to serve your race, go for needful work, where no one else will go, and do what no one else will do.—Mary Lyon.

I should say sincerity, a deep, great, genuine sincerity, is the first characteristic of men in any way heroic.—Carlyle.

EDUCATIONAL

HISTORIES OF LOCAL CHURCHES

III. Kolb's Church, Walnut Creek Township, Holmes County, Ohio

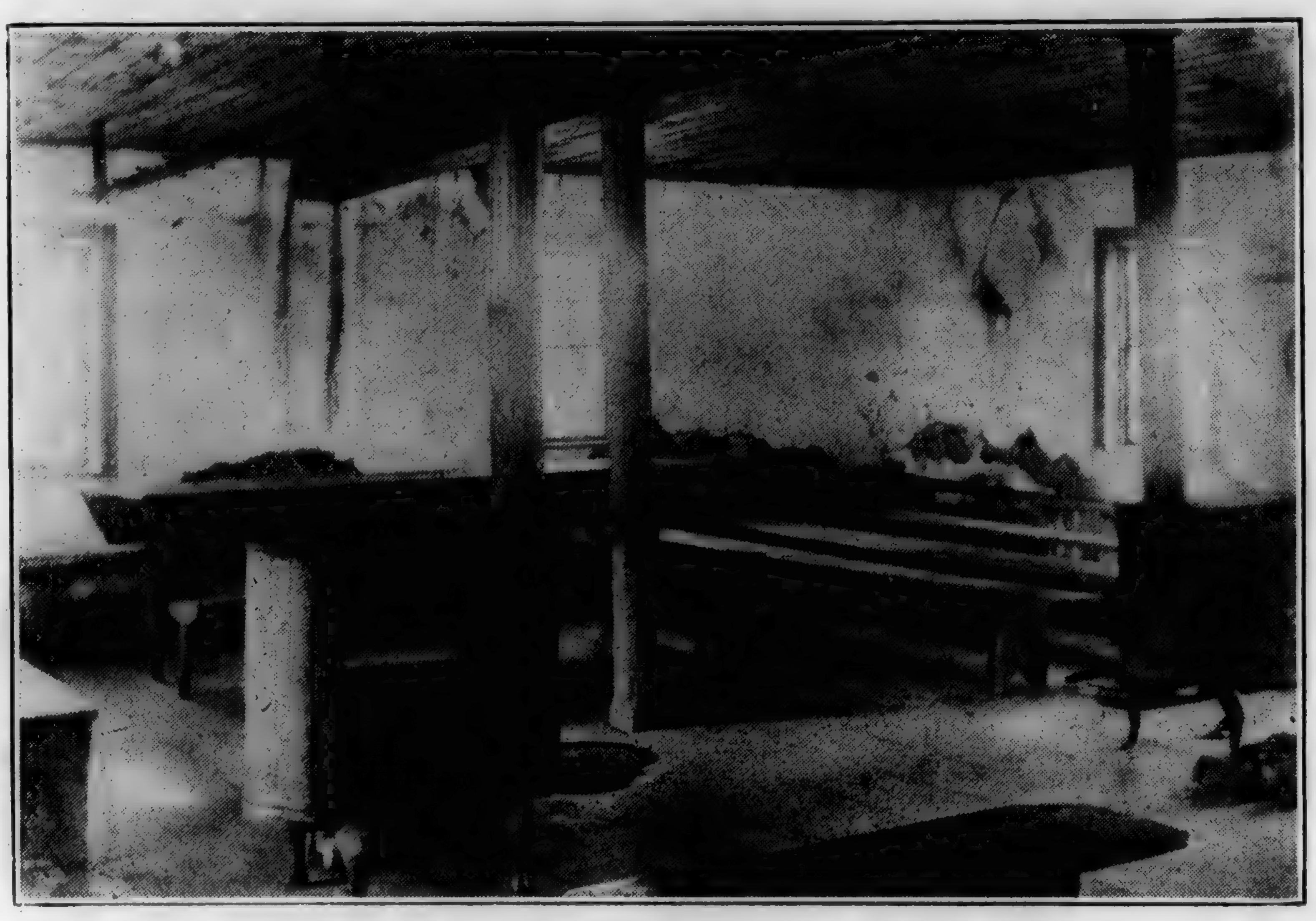
By Carl Hostetler

In 1830 and 1831 there lived in the then sparsely settled part of the northeastern section of Walnut Creek Township, Holmes County, Ohio, a number of Mennonite families, who had emigrated to this place from Bucks County, Pennsylvania, a few years earlier.

During the period of the above-mentioned dates the people were thinking of organizing a church, as was shown by a number of petitions that were written at different times. They were praying and asking that some minister should make application to serve at this place. A number of petitions concerning the organization are in a fair state of preservation, and the amount of money subscribed by those who helped to build the first church is stated on them.

Some of the present members set the date of building the first church at 1830, but this must refer to the organization because records kept by the secretary and treasurer of the building committee prove that the first church was built in 1836. The names of the people serving on the building committee were Henry Showalter, John Thut, and Joseph Landes, the latter acting as secretary and treasurer of the organization. The records of the secretary show that the names of the charter members were, Bachtel, Holderman, Showalter, Landes, Kulp, Kolb, Godshalk, Strome, Thut, and Fretz.

The structure erected in 1836 was made of logs. One dollar and twenty-five cents was paid for hauling logs; fifty cents a day was paid for a day's work without team; twenty-five cents for half a day; and thirty-seven and one-half cents for three-fourths of a day's work, certainly no exorbitant wages.



Interior of the Old Church. Notice the Ten-plate Stoves

The Original Kolb's Church—1836 to 1908

In 1831 a minister, Jacob Kulp, came to this place from Bucks County, Pennsylvania. He was born in that county in 1769, and ordained to the ministry of the Mennonite Church at Doylestown, Pennsylvania, in 1818. Bro. Kulp without a doubt was the prominent figure in the organization and building of the first church at this place.

The first church was built on a small plot of ground owned by the minister's nephew, whose name was also Jacob Kulp. These two men are the grandfathers of the two surviving grandchildren at this place bearing the name Kulp at this time.

The old log church building twenty-eight by thirty-four, was used until 1908. It was then replaced by a new building thirty by forty. There is no definite record who the leaders were during this time. Soon after Jacob Kulp came from Pennsylvania to this place, a minister by the name of Showalter also came to help in the work. It is supposed that this man was Peter Showalter, although there were two men by this name in the early church.

The church was prosperous under the leadership of Bro. Kulp. The following are the names of the ministers, bishops, and deacons who served this church up to the present day: Joseph Bixler, Martin Shoup, John Burkey, Joseph Shoup, Henry Gilmore, William Shoup, Josiah Kaser, Van Buren Shoup, and I. J. Buckwalter.

Before 1916 the pulpit was supplied by the following ministers from Wayne County, Ohio: Adam Brenneman, David Hostetler, Aaron Eberly, J. A. Liechty, P. R. Lantz, and Enos Hartzler. Since the year 1916 D. M. Friedt has been serving as pastor of this congregation. He moved to this place from Crown Hill Congregation in Wayne County, Ohio, after having been ordained to the ministry a short time previously.

Services consisting of Sunday school and preaching were held here every two weeks, alternately with the Longenecker Congregation, until services were discontinued at the latter place on account of lack of membership and interest. In the past few years Sunday school and church services are held every two weeks at Kolb's Church only.

There are about thirty members at present. These are widely scattered and only come occasionally. Mennonites from other congregations coming quite regularly keep the average attendance of the Sunday school above thirty. The present superintendent is Milton B. Hostetler of Barrs Mills. Kolb's Church to-day is situated about one and one-half miles south of Winesburg and about one and one-half miles east of Trail, Ohio.

The name Kolb is variously spelled. By some it is spelled Kolb, by others Culp, but the majority spell it Kulp. A visit to the cemetery discloses that all three of these names were used on monuments and tombstones.

Barrs Mills, Ohio.

Kolb's Church as It Now Is. Built 1908

TRUE NOBILITY

At a slave market in one of the southern states, many years ago, a smart, active colored boy was put up for sale. A kind master who pitied his condition, not wishing him to have a cruel owner, went up to him and said:

"If I buy you, will you be honest?"

The boy, with a look that baffled description, replied:

"I will be honest whether you buy me or not."

In that boy's heart was implanted the principle of sterling integrity and true nobility. Beloved young reader, have you the same principle?—Selected.

THE CHRISTIAN HOME

Housing a Home

By Erma Miller Erb

"You'll find wherever you roam
That marble floors and gilded walls
Can never make a home.
But every house where love abides,
And friendship is a guest,
Is surely home, and home, sweet home,
For there the heart can rest."
—Van Dyke.

On a day in the heat of summer find a group of trees and a grassy head-rest beside the water. Lock your hands behind your head and watch a drama in the sky. A magnificent hawk darts about, soars and dives, pursued by a number of smaller birds,—tormentors and yet afraid of actual contact. Finally as a last gesture the hawk soars aloft until if you forget and look away it is with difficulty that you again locate him. Later you see not one but three of his own kind circling about with him, slowly, gracefully, and majestically while the smaller birds, the envious ones, are out of sight somewhere in the coolness of the glade seeking shelter from the blistering sun. An old Alpine picture shows a scene somewhat like this, but it illustrates failure. In the attack a tiny humming bird has gained a perch on the head of an eagle, and pecks away until the brain is injured and death follows.

What a picture this is of heartless criticism! The constant pecking and tormenting of the noble and great by the ignoble and envious! If criticism cause a flight into higher, clearer, and purer atmosphere, well and good,—but, if a critic by constantly carping succeeds in gaining a foothold, the result is a tragedy. It is very easy to criticize anybody or anything, but to criticize in a constructive way with an honest desire to help or improve is the only way worth while.

As a people we profess to believe in the beauty of simplicity and any suggestions made as to simplicity and convenience are not meant to be discouraging or destructive —although destruction of the superflous would not come amiss as far as the house is concerned. The individual tastes of the homemakers deserve respect, and simplicity is not a synonym of sameness.

The style of the building which houses a home is of minor importance, apart from pretentiousness. It may have three rooms or a dozen, be built of wood or stone, but if it meets the requirements of every member of the family it is serving its purpose. The way it is furnished and the manner in which it is kept up is, however, an expression of the character of those who live there. A little old house, vacant for a number of years can be transformed into an inviting and cozy little home merely by perfect cleaning and a bit of paint.

The beauty of the home lies in order and simplicity. Its usefulness lies in convenience and comfort. Order and comfort may be easily accomplished, but many who are consistent along other lines yield to inconsistencies in the home through luxury, extravagance, and show. Display of wealth is as vulgar here as elsewhere.

"Order is a lovely nympth, the child of beauty and wisdom: her attendants are comfort, neatness, and activity; her abode is the valley of happiness. She is always to be found when sought after and never so lovely as when contrasted with her opponent, disorder." Where there are small children it is quite difficult to maintain order at times, but easier as time goes on. Children will take an early interest in order if they have places for their belongings. In the closet a row of hooks, placed low, saves the mother a great deal of picking up. Small chests, dry goods boxes, drawers under window seats or under the lower stair make fine receptacles for toys. Instead of insisting on constant order let them play as they will but with the understanding that playthings will be put away at the end of day. Where the house is roomy it is well to do as one mother did—turn a spare room into a play room. The room was upstairs and heated. All the playthings were kept there and only on weekly cleaning days did she require complete order. As they grew older she had a small library table made with a bench on each side and by adding a bookcase it became a reading room rather than a play room. The house is so spacious that now each one has a room and the play room is outgrown. Another mother who lives in a small house had a cupboard of shelves built into an open space under the chimney turn. While the children are small this is the place to store their toys. Later it will be utilized for other things.

A child's interest in the home is an incentive to orderliness. In the living room of a home where the mother is naturally artistic hangs a 1931 calendar, incongruously out of place—but not after the explanation. It is a winter scene and very winterish indeed. Billows of cotton hide most of the outlines. A little girl who has seen very little snow, if any, made it for a Christmas gift for her father and he would not hurt her feelings for anything. How pleased children are when something they have made in school is pinned on the wall and they can say, "I made that." Having children help to clean out drawers and cupboard shelves is another way to interest them in orderliness.

Simplicity is the real beauty of the home. It is more of a problem to get rid of the superfluous than to buy more things for the home. "No ornament is beautiful which has not a use," says Ruskin. And a crowded, fumbled conglomeration of trinkets and pretty things has not even the excuse of esthetic use. A dozen brilliant artificial bouquets do not equal the beauty of a simple unobstrusive vase with lunaria and bittersweet or cat-tails gathered from the marshes. If pictures on the wall crowd and clash, the significance of a good one is lost. Many a wall space forced to hold half a dozen framed pictures should have only a print or perhaps none at all. A feeling of restfulness and spaciousness is achieved when the distracting things are eliminated from a room. Replacing a brilliantly flowered rug with one of a more modest color or of some neat all over design has accomplished this more than once.

Sometimes calendars are placed on the walls that would be discarded were it not for the good lettering. Where people are given from twelve to fifteen calendars, both for advertizing purposes and as an expression of good will, it is impossible to use all. A little patience and time may remedy many calendars. If one splint of the new wooden art panels is carefully removed the advertizing matter can be transferred to the back by turning each succeeding one, and then carefully inserting the first splint again. Nude and immodest pictures can be consigned to the flames, but if the calendar part is worth saving, good pictures from old calendars can be pasted over the objectionable ones. Sometimes a little water color or paint will remove objectionable features. Scripture text calendars are usually good. A simple wall card in two tones of gray is the background for the picture of our local store, and also for a small memorandum pad and a calendar,—this makes our best local calendar for the year.

As to furniture. Most of us must decide whether to buy good substantial furniture or replace later as we can afford to do so. But at no time is there any reason for ornate, showy, or useless furnishings. One reason why the furniture of our forefathers has such a strong appeal to many of us is because of its lasting qualities. Old bureaus, beds, and chests made of hard woods, no veneer, no falseness in the interior but put together by good workmanship and with good materials, are charming. By refinishing these pieces they will again serve on and on and outlast the frailer pieces of to-day.

Loud colors, and clashing colors do not belong to simplicity—with but one exception, the gifts of friends. The pot of gold found in friendship far exceeds the rainbow hues that enter into color preferences. How much more pleasure is derived from using an article that makes you think of the giver rather than being satisfied with design and color! But color is surely to be enjoyed else the Master Painter would have made His creation all of one color. Even His bow of Promise appears to us in most beautiful hues. It is not as interesting to study an individual's reaction to color as how that individual expresses self in color. A certain type of people prefer pale blue—daintiness and exquisiteness. Think of lavender, and white-haired grandmothers and lovely, modest maidens come to mind. A certain young man who is a "verray, parfit, gentil knyght" asked his mother for touches of orchid in his room and himself procured a scarf for his study table in that shade. Rose suggests warmth and cheerfulness. Green in its various shades runs the gamut from desirable to undesirable. Yellow may be sunniness or lack of reserve, and the grays and browns and duller shades spell out sturdiness and practicability in contrast to the splashes of bright color. Whatever our natural preferences may be they should not be satisfied by overstepping the bounds of simplicity.

We may gather many ideas from the various homes of our acquaintances as to arrangements for the convenience of the family. A library with a comfortable chair or two, good lights, and a good selection of books is an inducement to quiet hours spent in study, and they will result in thumb-worn books and a well-stored mind. For the wee member of the family a large play box on wheels is a great convenience and timesaver. Linoleum rugs to-day are replacing the more impractical ones, even in homes where there are no children. In a minister's home, where there is much company continually, not only the kitchen floor but the bedroom floors are covered with linoleum. Years ago carpets were tacked onto the floor over a padding of straw, and shutters were closed to keep the carpets bright and new. To-day we use not only more sanitary floor coverings but are discarding porch roofs, opening windows and bringing all of the sunshine and fresh air into our homes that we possibly can. In these ways we are living simpler lives, but if our homes are unduly decorated and expensively furnished we after all fail in the pursuit of simplicity.

Wellman, Ia.

HYMNOLOGY AND SACRED SONG

History of Song

By A. C. Kolb

The short time allotted to me makes it impossible to cover this subject comprehensively. As a matter of fact, the subject is so broad that several hours might be very profitably employed in its study.

The word "hymn" was used by the ancient Greeks to signify a song or poem composed in honor of gods, heroes, or famous men, to be recited on some joyful, mournful, or solemn occasion. Such were used in the time of Homer. Romans did not adopt the word "hymn," nor have we many Latin poems of the classical age to which it can be properly applied. For the origin and idea of Christian hymnody we must look not to Gentile but to Hebrew sources. St. Augustine's definition of a hymn, generally accepted by Christian antiquity, may be summed up in the words, "praise to God with a song."

Just where song originated, and what it was like, is a difficult question to answer. Probably the earliest period of which we have any record regarding its use may be that about which we read in Job 38, when God asked Job to tell him whereupon the foundations of the earth are fastened, "when the morning stars sang together, and all the sons of God shouted for joy." Evidently that was a long time ago, and the inference we may draw is that the purpose of song was to express joy.

This particular characteristic seems not to have been lost even to this day, although it would appear that the sanctity of song has been grossly abused, particularly so during the latter part of the nineteenth century, and the present century thus far. Inasmuch as song is regarded as one of the attractions of heaven, and the devil never loses an opportunity to counterfeit anything good which God offers mankind, it has become quite apparent that, judging from many of the songs which are being sung nowadays, the devil is using this agency more diligently, to attract people to his kingdom, than are the saints in making song a vehicle by which the souls of men and women, and boys and girls, are wafted into the realms of heavenly anticipations.

When this subject was assigned to me I inferred that the purpose was to give us a glimpse into the realm of **sacred** song, rather than secular, and so I shall try to confine myself chiefly to that division of the subject, although it might be broadened out sufficiently to include the term "music" also, since this agency is also referred to quite frequently in Scripture in connection with worship, praise, or devotion.

As we dip into ancient church history, we find that the Psalms were used chiefly in connection with song. The poetical setting of these beautiful writings very often gave them proper rhythm, and variety was introduced as you will see by reading I Chron. 25, where the singers were divided into "courses" for service in the house of the Lord (v. 6). Besides, they "were instructed in the songs of the Lord, even all that were cunning," and there were "two hundred fourscore and eight," that is, two hundred and eighty-eight.

The use of the Psalms seems to have been quite general in the early days of history, and even to-day we find many hymns which are in reality paraphrases of certain Psalms. Some people are under the impression that David was the author of all the Psalms, for we often notice these writings are referred to as the "Psalms of David," but it has been established quite clearly that writings of others, besides David, have been included in this wonderful and inspiring book which forms so prominent a part of the Bible. There are Psalms of Asaph, and of Moses, and others whose authorship cannot be definitely determined. All of these Psalms, or songs as they are frequently called, are permeated with a spirit of adoration, reverence, praise, prayer, or thanksgiving, and these are noticeable characteristics which stand out prominently in the productions of hymn writers who lived later. It is not doing violence to the generally accepted spiritual temperature of the present day, that the simple faith of the authors of the great favorite hymns written years ago, hardly finds expression in the modern theology of which we hear so much now.

I have often wondered just what hymn Jesus and His disciples sang after the institution of the Lord's Supper; or what Paul and Silas sang when they were in prison, with their feet fastened in the stocks. And I would be glad to know what melody Moses and his sister, Miriam, used when they sang the song of deliverance from Egyptian bondage, and likewise the melody into which Mary put her song after the annunciation. I doubt very much if the deepest thoughts of the most brilliant so-called modernist preachers could even approach the matchless outbursts of praise and reverence which marked the occasions just mentioned. Many people do not seem to think of God and Jesus Christ, and the Holy Spirit, as did our forefathers. What a rich heritage they have left us! How fortunate we are that we have free access to the rich treasures of faith and trust and love they have left us! How fortunate we are that we have free access to the rich treasures of faith and trust and love they have left us in the form of hymns!

If song be the language of heaven, what must the Lord think of many of the utterances which flow from the lips of men and women who appear to be more interested in shutting out all thought of heaven from their lives, than in acquainting themselves with the language which saints and angels use?

From the best records procurable, we find that the medieval period was not deficient in writers of spiritual songs. Perhaps one of the oldest hymns written then, which is still in use in many churches, and particularly the Church of England is "Veni Creator Spiritus" (Come, Holy Ghost, Our Souls Inspire). The earliest recorded occasion of its use is that of a translation in 898 of the relics of St. Marcellus, mentioned in the Annals of the Benedictine Order. Later on, "sequences" were introduced, that is, a kind of chant which was sung prior to or following the reading or exposition of the Gospel. This is still done in many churches. In some instances, where hymns were not used, it became the practice to sing "laud" or "Alleluia" between the epistle and the gospel, to fill up what would otherwise have been a long pause. An early example of this was what was called the "Golden Sequence," entitled "Veni, sanctes Spiritus" (Holy Spirit, Lord of Light) which marked a transition of sequence from a simply rythmical to a metrical form.

Probably the two most widely celebrated of all this class of compositions,—works which have exercised the talents of the greatest musical composers, and of innumerable translators in almost all languages are the "Dies Irae" (That Day of Wrath, that Dreadful Day), by Thomas de Celano, the companion and biographer of St. Francis of Assisi (who died in 1226), and the "Stabat Mater Dolorosa" (By the Cross Sad Vigil Keeping) of Jacopone or Jacobus de Benedictus, a Franciscan reformer who was persecuted by Pope Boniface VIII for his satires on the prelacy of the time, and died very old in 1306. Other hymns much used even in this day, are "Jesus The Very Thought of Thee" (Jesus dulcis memoria), "Jesus Thou Joy of Loving Hearts" (Jesu Rex admirabilis), which are founded on St. Bernard's poem divided into three parts, under the headings just given, the whole poem being nearly 200 lines long.

THE GOOD OLD HYMNS

There's lots of music in 'em—the hymns of long ago,
And when some gray-haired brother sings the ones I used to know
I sorter want to take a hand, I think of days gone by,
"On Jordan's stormy banks I stand and cast a wistful eye!"

There's lots of music in 'em—those dear, sweet hymns of old,
With visions bright of lands of light, and shining streets of gold;
And I hear 'em ringing—singing, where mem'ry, dreaming, stands,
"From Greenland's icy mountains to India's coral strands."

They seem to sing forever of holier, sweeter days,
When the lilies of the love of God bloomed white in all the ways;
And I want to hear their music from the old-time meetin's rise
Till "I can read my title clear to mansions in the skies."

We never needed singin' books in them old days—we knew
The words, the tunes of every one—the dear old hymn-book through!
We didn't have no trumpets then, no organs built for show,
We only sang to praise the Lord, "from whom all blessings flow."

An' so I love the good old hymns, and when my time shall come—
Before the light has left me, and my singing lips are dumb—
If I can hear 'em sing them then, I'll pass without a sigh
To "Canaan's fair and happy land where my possessions lie."

Martin Luther was a great lover of music, and was very proficient in its use. He very beautifully expresses a conception of the value and purpose of music in the preface to his hymn book of 1545, where he says, "that this beautiful ornament might in a right manner serve the great Creator and His Christian people." Probably his outstanding composition is the familiar hymn found in many of our best hymn books, entitled, "Ein feste Burg is unser Gott" (A Mighty Fortress is our God). This was written as a paraphrase of the 46th Psalm, which begins with the words "God is our refuge and strength, a very present help in trouble." The occasion for this inspirational hymn was because at that time Luther was engaged in a conflict with a world of foes, and therefore sought strength in the consciousness that he was defending a divine cause which could never perish. Carlyle compares this hymn to a "sound of Alpine avalanches," or the first murmur of earthquakes, while another writer named Heine, called it "the Marseillaise of the Reformation."

Time will not permit reciting occasions which gave birth to other world-wide hymns, nor give a sketch of the writers, but it should be brought to our minds that from about 1550 on, great progress was made in hymnology. One very interesting feature is that ruling sovereigns, particularly of England, interested themselves very greatly in advancing this work, and gave valuable assistance. Perhaps we should not wonder that, in spite of the many grievous blunders which kings and queens of England made, after all within their hearts there lived a deep desire to give to God the honor and praise that is due Him, incorporating into the laws of the land the basic principles of Scripture, so that God has honored that nation and given it a longer continuous history of development and advancement, and greater extent of empire, than has ever been allotted to any other in all the history of the world. "Blessed is the nation whose God is the Lord" (Psa. 33:12). Kingdoms have risen and waned, but, like a prominent American business man who travels very extensively in all parts of the world, told me that whatever the cause may be, he finds that wherever the British flag flies, there is respect and security which is found under none other, not even excepting that of his own nation.

Time does not permit dilating upon many hymns or hymn writers. It might be interesting to enumerate others, but I shall mention just a few, such as Charles Wesley, of whose writings some of the most outstanding are "O for a Thousand Tongues to Sing." "Blow ye the Trumpet, Blow;" "Rejoice, the Lord is King;" "Jesus Lover of My Soul." Nor dare we overlook Augustus Montague Toplady and his famous hymn, "Rock of Ages," which is by some esteemed to be the finest in the English language. Then also there is Cowper, who wrote "There is a Fountain Filled with Blood," and "Oh For a Closer Walk With God." And then there are other immortals such as

(Continued on page 89)

THE YOUNG PEOPLE'S MEETING

HOW THE YOUNG PEOPLE OF THE CHURCH CAN CONTRIBUTE TO THE UPHOLDING OF YOUNG PEOPLE'S MEETING STANDARDS

By Sylvia Hostetler

If there had been a Young People's organization in long ago Bible times, I believe some of the following men and women would have been wonderful builders and workers in it, and would have exerted all their foursquare natures in upholding its standards. Let us look back across the years to these characters and see what they would have done and **what** and **how** we can contribute to the upholding of these standards.

1. **To labor for the conversion of all the unsaved within the reach of our influence.**

"One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. He first found his own brother Simon, and brought him to Jesus. Andrew began **at once** and **at home,** with those within the closest reach of his influence. The more souls saved through Christ for His work, the stronger and mightier the power of the Young People's Meeting. Guard your influence and character. There must have been no inconsistency in Andrew's life, else blunt, rugged, straightforward Peter would not have been led so quickly to the Savior of men. Let us be soul-winners like Andrew.

2. **To lead our young people into a deeper Christian experience and help them to render loving service to Christ and the Church.**

Peter, rough and ready, careless and profane, as we first see him on the shores of Galilee, was not a man who would stir the highest and noblest in young men whom he touched, but as his life became hid with Christ in God, he tasted a deeper and deeper experience of Christian love and living. I know that the magnetism of his changed spiritual life drew men and women and awoke in them a desire and need for Jesus and His love and a longing to serve Him.

We, the young people **must** be positive Christians, must be heart and soul for Him, must show our ideals, must grow in grace and the knowledge of the wonderful love of Christ; must serve with the very best in us; must stand with the Church. No one is ever helped by weak, flabby Christians, swaying about like leaves in a wind. "A man without a conviction is as weak as a door hanging by its lower hinge." There is no appeal to the soul of a hungry young man or woman to belong to a group that hide their light under a bushel; who labor with long faces, as if belonging to God meant a weary and dreary life. Let us be aglow with the light and life of God, so that others may "catch a gleam of glory bright" and so draw near to God too, and strengthen the ranks of His workers and believers. Let us show to those near us, those who stand afar off, the wayfarer, the friend, that being the child of the King is the **best** and **happiest** life.

3. **To lead our young people to love the Bible and to recognize it as final authority on all matters of which it treats.**

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." Timothy's mental outlook on life must have been colored deeply by his spiritual vision. Born to an atmosphere of real love and reverence for the Word, he was perhaps like a type of young men and women found in every group—quiet and unassuming, not talking so much, but with a character loved and admired by all; ready to state his ideals and convictions when there is need; not quoting from man to settle questions, but going to a divine source, and eternal authority—the Bible. He not only **reads** but **studies** it, and its Truth shines out in his consistent life.

In Young People's Meeting, doctrines and moral issues and divine commands are discussed in a practical way, looked at and explained for our modern life, so that a clearer vision is secured of the Holy Word. It works both ways. If we study more, it will give us deeper enjoyment of the programs because we are able to listen more intelligently. We cannot hope to keep our standards high unless we study the sacred Source that gives us our spiritual measurements.

4. **To advocate and maintain Scriptural social standards.**

Paul, the peerless missionary, gave ideal social characteristics for the old and young. He said that the young women should be sober, discreet, chaste, good, obedient and lovable. The young men should be soberminded, uncorrupt, sincere, pure, and godly. We cannot picture Vashti, that pure-hearted woman, walking about the palace, gossiping about the spicy scandals of the court, or laughing loudly so that people turned to look, or being bold in any way. Nor was Joseph a boy who knew stories that soiled the soul; or one who talked in that light, frothy way so many seem to affect. I believe he was thoughtful, and courteous, and gentle, a real man in all his social intercourse. We are made the better by the story of the fine morals of these two young people. All our influence is blasted if a shadow rests on our moral character. Though we possess the finest social qualities our purity must be without question if we would be a light to others. Of course social standards include much beside purity, but there seems to lie the most potent power for right or wrong. "Blessed are the pure in heart: for they shall see God." Let us through Christ fortify ourselves against every social evil. In Young People's Meeting we have an opportunity to inspire others with the beauty of noble ideals and the value of pure social Bible standards. But our life must harmonize with our words.

5. **To provide instruction in every line of Christian doctrine.**

One noon the sun shone warmly down on the Master as He entered the village of Bethany at the foot of the Mount of Olives. "And a certain woman named Martha received him into her house. And she had a sister named Mary who also sat at the feet of Jesus and heard his word." And Jesus said of her: "Mary has chosen the good part which shall not be taken away from her." "O how love I thy law." For this is the love of God that we keep His commandments." "If ye love me, keep my commandments." Let the love of God, love of His wishes and laws, be **alive** in us that we may walk circumspectly.

6. **To coöperate with the Church, Sunday school, and home, in working for the spiritual welfare of our young people.**

"That ye stand fast in **one** spirit with one mind, striving together for the faith of the gospel."

A wanderer of the desert would not find much relief from the sun though five hundred leaves lay scattered about him on the sand. But if those same leaves were joined to the branches and twigs of a tree, he would obtain comfort and rest beneath its shade. There may be forty or fifty young people attending Church and Sunday School, and Young People's Meeting, but we must be more than passive listeners, more than so many bodies sitting in a row. Let us sing, and mean it. Let us kneel in prayer, and pray. Be glad to share the work, if it be leader, speaker, chorister, one of a committee or listener. Talk our soul troubles over with the minister; try to fit into the niche made for us; work with and for those who have authority over us, "for they watch for our souls as they that must give an account."

"Give of your best to the Master—
Give of the strength of your youth."

Listen to what a certain writer says: "If I were twenty-one again I would give the flower of my youth to Jesus Christ. I would surrender my life to Him. I would take Him for my Hero, my Ideal, my peerless One, my soul's Partner, my heart's Joy. And I would have in my room, in a frame of gold, the wonderful face of Jesus. I would gaze on the hands that were pierced, and caress them. I would look on the feet that were torn, and bless them. I would fix my soul's vision on that brow that was once garlanded with thorny hate, and for that blessed head I would weave a garland of light."

"Farewell ye dreams of night,
Jesus is mine;
Lost in this dawning bright,
Jesus is mine;
All that my soul has tried
Left but a dismal void;
Jesus has satisfied—
Jesus is mine."

For those who live right youth is OPPORTUNITY, manhood is ACHIEVEMENT, and old age a HOLY MEMORY.

Elkhart, Indiana.

YOUNG PEOPLE'S BIBLE MEETING TOPICS

Notes and Suggestions

By the Y. P. M. Editor

There is beauty in the spirit of a loyal life. The destructive forces that mar every good work among men are characterized by a lack of loyalty. No life can be a success in any line that has no loyalty in it. We must coöperate with everything that is in harmony with the task assigned us if we would make a success. "No man can serve two masters." "Ye cannot serve God and mammon." "What fellowship hath righteousness with unrighteousness?" These are only other ways of impressing the truth contained in the necessity of **Loyalty.** The Bible is full of such standards from beginning to end. Have we learned its first principles and are we impressing upon the rising generation the same by words and deeds?

* * * *

"I AM."—When Moses was sent to Israel, he felt that he needed to know a name by which he should call the God of their fathers who had sent him to them. Then God said, "I AM THAT I AM." He was to say, "I AM hath sent me unto you." No mere words can impart who God is. No particular name can reveal to the human mind all that He means. But Jesus came that he might reveal Him to humanity. We find many times He uses the words "I AM" in connection with some phase of His blessed service toward men in the salvation of their souls and in the accompanying blessings. In the studies of this month we begin a series of studies in some of the "I AM'S" of Jesus:

"I am the Way."
"I am the Light of the World."
"I am the Bread of Life."
"I am the Resurrection and the Life."

It might be instructive to the meeting if some one would look up all the expressions in which Jesus uses the words, "I AM," and in what connection. May this series of studies about Jesus bear rich fruit to all who set their hearts to understand all they can about them.

BIBLE STANDARDS OF LIFE—LOYALTY (Jr.).—Psa. 103:13-18; Eccl. 12:1

Topic for March 8

MOTTO

"Be thou faithful unto death."

MEDITATIONS ON THE TOPIC

I. **Loyalties in Life.**—Every place that we fill has a right way to be conducted. Every relation that we have has a law in which that relation may be kept according to the way of righteousness. Every person who acts loyal is true to the law of his place and relationship of life.

To be a loyal child is to be true to the law of God for children toward their parents. To be a loyal brother or sister is to be true to the law of God concerning brothers and sisters. And so the law of the Christian toward the Church, toward the nation, toward leaders and officers and teachers, if obeyed faithfully makes one a loyal person according to the Bible standard.

It is very profitable for us to read the Bible and find what it teaches about a loyal father, a loyal mother, a loyal husband, a loyal wife, a loyal preacher, a loyal congregation, a loyal son or daughter, a loyal member of the body of Christ, a loyal neighbor, a loyal friend, a loyal brother or sister, a loyal servant or master.

We shall find in Jesus the great pattern of loyalty. When in glory He had a place of equality with God and could be loyal in that place. When He came to earth and humbled Himself to take our place to save us from sin, He was loyal to the lowly life that He took up. He is called "faithful and true." And if we study His life we will learn to think that is a very appropriate thing to be said about Him.

We want to order our lives in such a way that it may be said of us at all times that we also are faithful and true, in other words, that we are LOYAL.

II. **The Text.—Psa. 103:13-18.**—God's loyalty to man is unfailing. Man's loyalty to God is sure of a reward unto children's children.

Eccl. 12:1.—Youth is the right time to begin our loyalty and it will bring continual blessing to the end.

OUTLINE STUDY

I. **Loyalty Means Being True To Do Our Duty.**
   1. Like Joseph.—Gen. 39:2-6.
   2. Like David.—I Sam. 22:14.
   3. Like Abraham.—Neh. 9:7, 8.
   4. Like Daniel.—Dan. 6:1-5, 10, 16.
   5. Like Paul.—Acts 20:20, 27.
   6. Like Timothy.—Phil. 19-22.

II. **Ways of Expressing Loyalty.**
   1. When we are true to God.—Matt. 24:45-51; Acts 5:29.
   2. When we are true to parents.—Eph. 6:1-3.
   3. When we are true to friends.—Prov. 27:5, 6; II Tim. 1:16-18.
   4. When we are true to the Church.—I Pet. 5:1-5.
   5. When we are true to our country.—I Pet. 2:13-17.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Faithful.**
2. Memorize a Verse Containing the Word, **"Faithful."**
3. Tell the story of a loyal Man or Woman of the Bible.
4. How May I Show Loyalty?

For Others.

1. Loyalty to God and the Church.
2. Loyalty to Our Duty among Men.

PERSONAL THOUGHT

I will be true on my part to all my friends, parents, teachers and superiors, and above all to God and His commandments.

SEED THOUGHTS

Your Place

Just where you stand in the conflict,
There is your place;
Just where you think you are useless,
Hide not your face;
God placed you there for a purpose,
Whate'er it be,
Think He has chosen you for it,
Work loyally.

Gird on your armor! Be faithful
At toil or rest,
Whichever it be, never doubting,
God's way is best.
Out in the field, or on picket,
Stand firm and true!
This is the work which your Master
Gives you to do.—Selected.

True hearted, whole-hearted, faithful and loyal,
King of our lives, by Thy grace we will be!
—Havergal.

BIBLE STANDARDS OF LIFE—LOYALTY

By Essie Mellinger

We must first be devoted to something: an organization, a person, or a cause, before loyalty can be expressed. Our degree of devotion and strength of character will determine the degree of loyalty. Our value to any organization or person will largely be determined by our faithfulness, whether it be family, friends, country, church, or God. The loyalty of an individual is necessarily taken into consideration by the employer or by one choosing an intimate friend.

Loyalty may be assumed, but such loyalty is sheer hypocrisy. Disloyalty is a direct deviation from purpose, and it inevitably results in unhappiness. We experience real joy and contentment in remaining true to duty and purpose. Constancy of devotion will bring increased strength and devotion.

But the deepest peace comes to us when we have accepted Christ, and then remain faithful and loyal to Him. It is a sure way to a life of contentment, which is a direct gift from God.

At times God tests our loyalty. Perhaps He allows us to be tortured by pain or tested by the searching winds of doubt. He may let one disappointment after another daunt and baffle us. Or He may allow the sunshine of success and prosperity to shine on us to try the thoroughness of our allegiance.

To maintain loyalty we need to fear mechanical performance of duty, fear hypocrisy and unreality, kneel often with our faces toward the Jerusalem above, and keep clear the skylights of our souls.

David tried to impress upon the mind of his son that strength of character and manliness, with faithful obedience to the Lord's precepts, would assure him success and prosperity in whatever he would undertake. Besides bringing to us success here in life, our fealty to Him throughout life will, as a reward, bring to us inestimable happiness when we will be privileged to see "the King in His beauty" "as He is."

North Lima, Ohio.

"I AM THE WAY."—Jno. 14:6; Heb. 10:18-22

Topic for March 15

MOTTO

"One mediator between God and men."

MEDITATIONS ON THE TOPIC

I. **The Way to the Father.**—The road to communion and fellowship had been blocked and its gates shut up and locked. Sin had blocked the road, and justice had shut the gates that opened to the Father's presence. This road is in the path of every human being born into the world. Many human beings have gone on in a by-path that leads farther and farther from the presence and favor of God and have brought themselves into trouble and sorrow and eternal banishment and anguish.

But the Father looked forth after His wandering creation. He saw the situation and the impossibility of their return as long as sin blocked the road and justice closed the door. He planned a roadclearing and a key to open the gates by which all who are willing may come to Him. So He and the Son agreed together upon the great work of redemption. By the sacrifice on Calvary sin was put away. Jesus bore it all away into a "land not inhabited" and thus cleared the road. He also has the key to the Father's presence. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." When Thomas became anxious for fear Jesus would escape and go where he could not find Him, he earnestly asked, "How can we know the way?" Then Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father but **by me.**" It was not all so plain to the disciples. Jesus needed to explain more about the relation of the Son to the Father. He needed to make the sacrifice and prepare the atonement and show the reality of what it means to ask in the name of Jesus. Jno. 14:13, 14. Later they all understood the preciousness of having such a precious "WAY" by which "whosoever believeth" may "overcome the world" and enter glory.

II. **The Text.—Jno. 14:6.**—The thought of this text has been illustrated in the "Meditation." Jesus is represented in Scripture as a "highway" (Isa. 35:8-10) and a "ladder" (Jno. 1:51; Gen. 28:12) making it possible to have communication with heaven, or the "city of God" (Rev. 22:14). He is likewise a "door" into the sheepfold (John 10:1-9). There is no other Way that leads to life. Acts 4:12; Matt. 7:14.

Heb. 10:18-22.—Here the **way into the holiest place** is opened by the rending of the veil that shut out the worshiper from the presence of God. This **"veil"** is the body of Jesus, which was made an offering for sin, and thus He removed by His blood the condemnation that rested upon humanity, so that they may receive forgiveness and access to God. Jesus being in the presence of God, as a risen Redeemer stands as an eternal assurance that His sacrifice is an everlasting acceptance before God.

OUTLINE STUDY

I. **The Only Redeemer of Men.**

1. Sacrificed for us.—I Cor. 5:7, 8.
2. Redeems us from all iniquity.—Tit. 2:14.
3. To bring us to God.—I Pet. 3:18.
4. To give us an inheritance.—Eph. 1:10-12.
5. To give us fellowship with God.—I Jno. 1:3-9.
6. The only salvation.—Acts 4:12.

II. **The Only Perfect Example of Life.**

1. An example of suffering.—I Pet. 2:21.
2. Of purity.—I Jno. 3:3.
3. Of love.—Jno. 13:34.
4. Of humility.—Phil. 2:5-8.
5. Of service.—Matt. 20:28; Jno. 13:14, 15.
6. Of Forgiveness.—Col. 3:13.
7. Of obedience.—Jno. 15:10.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Way.**
2. Memorize a Passage from the Outline.
3. The Way to Heaven.

For Young People.

1. How Jesus is Like Jacob's Ladder.
2. How Jesus is Like a Bridge.
3. Jesus as a Road or Path.

For Older People.

1. Jesus as the Only Way.
2. The Perfect Way.

PERSONAL THOUGHT

Have we accepted the only WAY? Then let us show this Way to others.

SEED THOUGHTS

A man may go to heaven without health, without riches, without honors, without learning, without friends; but he can never go there without Christ.—John Dyer.

Thou art the Way, the Truth, the Life:
Grant us Thy way to know,
That truth to keep, that life to win,
Whose joys eternal flow.
—Geo. W. Doane.

This is all my hope and peace—
Nothing but the blood of Jesus.
This is all my righteousness—
Nothing but the blood of Jesus.
—R. Lowry.

SUGGESTIONS FOR JUNIOR MEETINGS

For the next four Sundays we are to study some of the "I Am's" of Jesus. Since there is a main underlying idea running through them all we shall give only one list of suggestions.

Moses was herding his father-in-law's sheep in a lonely place near Mt. Sinai. Suddenly he saw a burning bush that was not consumed. It was the Lord's method of appearing to the man whom he wanted to lead the Israelites out of Egypt. Moses hesitated to take up the work which the Lord appointed him to do. Finally he asked what name he should use in telling that the Lord had sent him. God answered, "I AM THAT I AM." And then added, "Thou shalt say unto the children of Israel, I AM hath sent me unto you" (Ex. 3:14). Read the whole story from this chapter. Later after Jesus came upon the earth, He frequently used the words, "I Am," and people understood, at least sometimes, that in doing so He was applying the name of God to Himself and thus making Himself equal with God. See the latter part of John 8, especially verse 58.

The four "I Am's" which we are studying this month are "The Way," "The Light of the World," "The Bread of Life, and "The Resurrection and the Life." These will adapt themselves so well to object lessons that we shall give a few suggestions along this line. "The Way" will at once suggest a study of the two ways, the one leading to destruction, the other to heaven. A blackboard lesson will be very effective here. Show how we must come to Jesus, accept His atonement on the Cross, and follow Him in our life as Christians. In this manner only is He really "the Way" to us.

"The Light" will at once suggest an object lesson with candles showing how Jesus with His Gospel brought light to all the people who are living in the darkness of sin. But we too must be little lights to carry "The Light" to all the world. Matt. 5:14.

"The Bread" can be illustrated either with an actual loaf of bread or a drawing or picture, showing that just the same as the natural bread makes us strong and healthy and active, Jesus makes us strong spiritually so that we can work for Him in His service. His Word, the Bible, His Holy Spirit, Fiath, Obedience, and Prayer, are some of the things which He uses to make us strong, but we must also do our part, as we do in eating, if "The Bread" is to do us any good.

"The Resurrection and the Life," is taken from the chapter which tells of raising Lazarus from the dead. It is intended for an Easter lesson. The whole Easter Story will fit in here, and perhaps the one from John 20 will be most appropriate. Show how Jesus overcame death by His own power, something which no one else ever could do, and the only way that we can ever hope to have the same victory over death and live again through eternity is to accept Jesus as our Savior and Guide, for He has said, to His believers, "Because I live, ye shall live also" (Jno. 14:19).

"I AM THE WAY"

By Lois Detweiler

Every person in this world is destined to spend eternity somewhere. We are either following Satan on the downward way or Jesus Christ on the heavenward way. There is only one way to get to heaven. All who stop to seriously consider their goal in life will want to hear God say: "Well done, thou good and faithful servant, enter thou into

But we ask, "What shall we do in order to some day hear those welcome words? How may we get to God?" Jesus told Thomas, "I am the way, the truth, and the life: no man cometh unto the Father but by me." We cannot get to God unless we are willing to follow the example Jesus set for us and obey the commandments He taught. This way may seem far harder to us than the downward way. However, if we let Jesus have full sway in our lives it is easier to follow Him than to follow Satan.

To follow Jesus means to deny self. By following Jesus we will walk the narrow way and enter the strait gate, which leads to life. Step by step He leads us onward and upward. He never makes us travel too fast. He stays continually by the side of those who travel with Him. He gives a guiding, helping arm to all who walk with Him. He leads us past obstacles; He bridges the streams of temptation. His way is quite different from the downward way where human souls are constantly being wrecked. We may not always understatnd where Jesus is leading us, yet if we put our trust in Him and follow we will safely reach our home in heaven. No matter how dark the night, His very presence lights the way for us.

The Cross of Jesus is our signpost. Its beams point us to God. Jesus bore His sufferings patiently, neither complaining nor arguing when falsely accused. His life was pure, for not once did He yield to the temptations of the evil one. His love and service for mankind are greater than we can comprehend. Even on the cross He asked God to forgive His enemies. He never wavered from obeying His Father. Are we willing to be led by Him and go His way, and in the end receive a crown of life?

Columbiana, Ohio.

"I AM THE LIGHT OF THE WORLD"

Jno. 8:12; Eph. 5:1-16

Topic for March 22

MOTTO

"Arise, shine; for thy light is come."

MEDITATIONS ON THE TOPIC

I. **The Light of the World.**—Light reveals what was hidden by darkness. Darkness cannot remain in the light. The only way one can remain in darkness in the midst of light is to close his eyes and turn away from it. Or one who is blind could be flooded with light and not see it at all. Such are always in darkness unless their eyes are made to see.

The sun is the natural light of this earth. The stars and the moon also serve as lights when the light of the sun is hidden from view. As the natural earth needs light for the welfare of the life that is upon it, so the world of men and women needs a spiritual light that they may understand the way of life. Jesus is "the Sun of righteousness." The world was wrapped in the darkness of sin and ignorance, groping for the truth and the right without any certain knowledge. Jesus came to lighten the darkness and make the moral and spiritual world plain. All who were willing to receive the light which He brought were enlightened and found the light of life, but many would not receive Him and continued to abide in darkness. Such as are unwilling to receive His truth become morally blind so that the light of Christ does not shine into their hearts and make the things of God plain to them. II Cor. 4:3-6.

Jesus calls His disciples the light of the world. Matt. 5:14-16. They are such as have received in their hearts the truth of Christ. As light-bearers they resemble the moon and the stars. The moon and many of the stars shine with a light borrowed from the sun. Believers shine with the light of Christ in their hearts. Jesus is the true light of the world though He may use many candlesticks through which He shines into the darkness. Phil. 2:15, 16. It ought to be our concern that we are always in a condition that His light may shine in us and through us to the blessing of mankind.

II. **The Text.—Jno. 8:12.**—Jesus here declares that He is the light of the world and explains that light to be the **"light of life"** to those who follow Him.

Eph. 5:1-16.—Here the evil walk of the ungodly is represented as darkness, while goodness and righteousness and truth are represented as light.

OUTLINE STUDY

I. What the Light of the World Does.

1. Reveals the truth.—Eph. 5:13, 14; Jno. 3:19-21.
2. Opens the understanding.—Acts 26: 18; Eph. 4:17-24.
3. Reveals God to men.—Jno. 1:18.
4. Guides men in the way of truth.—Jno. 16:7-15.
5. Opens the wisdom of God to men.—Col. 2:1-3.
6. Shines through believers to the glory of God.—Matt. 5:14-16.

II. How to Receive the Benefits of the Light.

1. We receive it from Christ by awaking. —Eph. 5:14.
2. Walk in the light.—I Jno. 1:6, 7; Eph. 5:8.
3. Believe in the light.—Jno. 12:35, 36.
4. Seek it more and more.—Jno. 3:19-21.
5. Follow the path of the just.—Prov. 4: 18; Jno. 8:12.
6. By turning to Christ.—II Cor. 3:16-18; 4:6.
7. Through the gift of the Spirit.—I Cor. 2:12.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Light.**
2. Jesus is my Light.

For Young People.

1. The Nature of Light.
2. How the Work of Jesus Resembles Light.

For Older People.

1. The Light of Jesus Shining Through Believers.

PERSONAL THOUGHT

Does honesty so pervade our motives in life that God can shine in us and make us true lights for Him in the world?

SEED THOUGHTS

Jesus Christ hath brought life and immortality to light through the Gospel.—Selected.

What do we know about the world unseen? What reasonings, what curiosity, what misgivings there have been concerning that impenetrable mystery! Out of this mystery and vagueness and vastness comes the human form of the Divine Redeemer. He assures us that there is an unmixed and endless life, and that all we have to do to secure it is to trust ourselves to Him who came to declare and to confer it.—W. Adams.

Sun of my soul, Thou Savior dear,
It is not night if Thou be near;
Oh, may no earth-born cloud arise,
To hide Thee from Thy servant's eyes.

Abide with me from morn till eve,
For without Thee I cannot live;
Abide with me when night is nigh,
For without Thee I dare not die.
—J. Keble.

Suggestions for Junior Meetings will be found under topic for March 15.

"I AM THE LIGHT OF THE WORLD"

By Herbert E. Blosser

The very first thing that makes light a reality to any being is life. Christ is the source of all light and without Him creation would fail. "In Him was life, and the life was the light of men." Light set in motion by life is the source of life, beauty, joy, and health. It destroys all darkness; it unites in itself purity and clearness. Without it the world would be but a mass of coldness and death.

Now, what light does for the natural world Jesus does for the world of men: for mind, soul, and spirit. Sin is both death and darkness. As life destroys death, so light destroys darkness; moral darkness arising from absence of moral life, and the darkness of ignorance in those things we most need to know. In Eph. 5:14 Christ calls to the man in darkness: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Here He commands us to follow Him by His light. If we are not sure we must wait till we are; but knowing, we must follow at all costs. Oh, to keep just behind Him, not running on in front, nor lagging behind!

We cannot follow Jesus except we leave all—our own judgment and wisdom, our schemes and preferences. Was Paul a loser, who suffered the loss of all things that he might win Christ?

Follow Jesus! Keep Him ever before you in the path of duty; in every sphere of service. Tread no track where His footsteps do not appear. But when you find them, plant in them thy feet and withstand all that would separate thee from Him. In Jno. 1:7 we read that John came to bear witness of the Light, that all men through Him might believe. John was not the source of light but only a reflector of the light. John was not a false light but Christ was the "genuine perfect Light, the original Source of Light," and His messenger only carried rays of light from Him. Though truly a messenger sent from God to enlighten the minds of the people John received His light from the Source of light.

There is no need for us, then, to spend our lives in this world, desolate and forlorn, lacking the blessedness and power which others so evidently possess. We must keep Him ever before us, and walk in His Light, so that we can reflect His brilliant rays to those who are in darkness.

North Lima, Ohio.

"I AM THE BREAD OF LIFE."—Jno. 6:25-58

Topic for March 29

MOTTO

"Labor . . . for that meat which endureth unto everlasting life."

MEDITATIONS ON THE TOPIC

I. **The Bread of Life.**—Natural bread is the means of sustaining the natural body. It stands as a representative of necessary food without which the body will weaken and finally perish. Spiritual life must also have a life-giving bread if it is to be saved from eternal death.

Jesus represents Himself as the **"bread of God"** which came "down from heaven and giveth life unto the world." By giving our minds to the spiritual comparison we can get the truth that He teaches. Humanity is without power to receive everlasting life unless the **Bread of life** is provided that they may eat and live forever. Jesus in His life, death, resurrection, ascension, and intercessory function gives life and sustenance to the soul. The Spirit abides in those who have eaten, spiritually by faith, of the "bread of life." Jesus says, "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you." The life-giving power in the eating of the bread is the Spirit of God who dwells in all that receive the plan of God in Christ. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (Jno. 6: 63). Foolishly did the Jews turn away because they could not profit in the natural man from His words. Foolishly have religionists tried to literalize His sayings by thinking that prayer would make natural bread into His body. Why not do as He says, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst." Here we have the feast of the soul in an act of faith taking Jesus at His word and receiving the salvation He gives.

II. **The Text.—Jno. 6:25-58.**—A brief explanation of this passage is given in the preceding paragraph.

OUTLINE STUDY

I. The Purpose of Bread.

1. To preserve life.—Gen. 41:54-57; 42: 1, 2.
2. To give strength.—Psa. 104:14, 15.

II. Spiritual Bread for Spiritual Life.

1. The Bread of God—
   a. The Redeemer.—Jno. 6:33.

- b. His life-giving power.—Jno. 6:39, 40.
- c. Eaten by believing.—Jno. 6:45-47.
- d. Gives power over death.—Jno. 6:50-58.
- e. The constituents of the bread.—Jno. 6:53, 54.
- f. Imparted by words.—Jno. 6:45, 63.
- g. Made effective by the Holy Spirit.—Jno. 6:44, 45, 63-65.
- h. Overcomers enjoy it.—Rev. 2:17; Col. 3:1-4; Heb. 9:4, 7, 24; 10:19-22.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **Bread.**
2. How Jesus is Bread to us.

For Young People.
1. The Food which Endureth.
2. How Eat the Bread of Heaven?
3. Results of Eating Christ.

For Older People.
1. How We are Made Partakers of the "Bread of Life."

PERSONAL THOUGHT

Have I remained with Jesus until the Words of eternal life have so taken hold of my heart that I have really eaten of them and received eternal life?

SEED THOUGHTS

"Jesus! How does the very word overflow with sweetness, and light and love, and life; filling the air with odors, like precious ointment poured forth; irradiating the mind with a glory of truths on which no fear can live, soothing the wounds of the heart with a balm that turns the sharpest anguish into delicious peace, shedding through the soul a cordial of immortal strength. Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy for all weakness, the supply of all our wants, the fullness of all our desires. Jesus! at the mention of whose name every knee shall bow and every tongue confess. Jesus! our power; Jesus! our righteousness, our sanctification, our redemption; Jesus! our elder brother, our blessed Lord and Redeemer. Thy name is the most transporting theme of the Church, as they sing going up from the valley of tears to their home on the mount of God. Thy name shall ever be the richest chord in the harmony of heaven, while the angels and the redeemed unite their exulting, adoring songs around the throne of God."—G. W. Bethune.

Bread of heaven, on Thee we feed,
For Thy flesh is meat indeed;
Ever may our souls be fed
With this true and living Bread;
Day by day with strength supplied,
Thro' the life of Him who died.
—Josiah Conder.

Suggestions for Junior Meetings will be found under topic for March 15.

"I AM THE BREAD OF LIFE"

By Irvin Bauman

"And Jesus said unto them, I am the Bread of Life: he that cometh to me, shall never hunger: and he that believeth on me, shall never thirst" (Jno. 6:35).

Jesus gives the discourse on the Bread of Life in John 6. As we study this chapter we notice first that a great multitude followed Jesus because of His wonderful miracles of healing. After the feeding of the five thousand, when Jesus perceived that they were about to make Him king by force, He went into a mountain. The disciples were crossing the Sea of Galilee, when it became stormy, and Jesus walked to them on the water. The disciples were afraid, but when they knew who it was they took Him into the boat and they came to Capernaum. The multitude could not understand how Jesus had gotten across the sea. When they found Him they asked: "Rabbi, when camest thou hither?" The discourse on the Bread of Life begins here.

Jesus said to the people seeking Him, "Ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled." Jesus also told them, "Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life." We notice that Jesus used the definite article; "the bread," "that meat." This is exclusive, just as "Jesus is the way."

The Jews referred to the manna which Moses gave them to eat in the wilderness. But Jesus said that Moses did not give them that bread, but the heavenly Father who giveth the true bread from heaven. The bread of God is "He which cometh down from heaven and giveth life unto the world." Here Jesus referred to Himself as being the bread from heaven. When the people asked to be given this bread Jesus told them that He is the Bread of Life.

The purpose of natural bread is to give life and strength, so likewise the spiritual bread gives spiritual life and power. But the people could not understand. It was hard for the Jews to acknowledge Jesus as the Son of God. It seems they took Jesus too literally, and their minds were too materialistic to perceive the spiritual truths which Jesus tried to give to them. Hence many followers went back, and went no more with Him.

Let us notice how we may receive this Bread of God into our own lives. We must believe in Him. Jno. 6:45-47. We must be born again, born of the Spirit so we can receive the things of God, for the carnal mind cannot know God. We must be guided by the Holy Spirit.

The Bread of God gives Life. "Except we eat of this bread of God we have no life in us" (Jno. 6:53). It also gives power over death. Jno. 6:50-58.

In this reference we see the redemptive power of the Bread of God and the salvation it brings. "The gift of God is eternal lfie, through our Lord Jesus Christ." "He that eateth of this bread shall live forever." When there is no natural bread for our physical bodies we have a famine, we starve. But are we equally alarmed when we starve spiritually? To die spiritually means to lose eternal life.

We may have the Bread of God if we meet the conditions God demands of us. Believe in God and Jesus Christ, and His Word, be born again, follow the guidance of the Holy Spirit, and feed on the Word of God. Then we will be able to overcome the enemy of our souls and receive a crown of life. Rev. 2:17.

Columbiana, Ohio.

"I AM THE RESURRECTION AND THE LIFE."—Jno. 11:20-44

Topic for April 5

MOTTO

"The Son quickeneth whom he will."

MEDITATIONS ON THE TOPIC

I. **The Resurrection in the Person of Jesus.**—Martha was putting the good day of the resurrection far away in the future. She professed to believe in the Scriptures that there shall be a resurrection of the just and the unjust in the last day. But she did not think of the power that might be exercised in the personal presence of Jesus in His earthly body by which the resurrection of the dead might be effected even now.

A conception of what the Son of God truly is was not perfect in the minds of even the people who believed in Jesus. Jesus was leading them to understand more and more about the fact of His divine power. He had exercised power over sickness and infirmity. He had raised the widow's son at Nain. Could a man who was dead already long enough to stink be raised from the dead? If Jesus is the Son of God, can there be any difference in raising a decayed body and the body in dust at the last day? "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man."

Sinners are dead already as far as the sentence of death is concerned but they may be delivered from their death sentence, if they hear the voice of Jesus and fulfill God's plan for their salvation. But the bodies of the dead which have paid the penalty of sin shall also hear the voice of the Son of man and shall come forth. One class comes forth to receive a sentence of the second death while the other comes forth to receive the joys of eternal glory. It is in Jesus that both these resurrections are made possible because He is the Son of man and can judge in behalf of men.

II. **The Text.—Jno. 11:20-44.**—Here the words and works of Jesus demonstrating the power of His words are set forth. That He is the resurrection and the life is proved by the resurrection of Lazarus from the grave after he had been dead four days.

OUTLINE STUDY

I. Jesus Is the Only Basis of Any Resurrection.
1. As a Redeemer He gives us the hope.—Rom. 8:10, 11; I Cor. 15:22, 57.
2. As a Son He has the power.—Jno. 5:21, 25, 28, 29; Jno. 14:19; Phil. 3:21.
3. As the executor of the Father's will.—Jno. 6:38, 39, 40, 44, 54.

II. How We Receive the Blessings of the Resurrection in Christ.
1. Being among the good.—Jno. 5:28, 29.
2. Setting our faith in Christ Jesus.—Jno. 11:25; Jno. 6:40.
3. Enduring.—Heb. 11:35; Rev. 20:4.
4. Meeting conditions to receive the Spirit.—Eph. 1:11-14.
5. Have hope in our death (sleep).—I Thes. 4:13-18.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **Resurrection.**
2. Jesus Can Give Life to the Dead.

For Young People.
1. Death Comes by Sin.
2. Resurrection Comes by Redemption in Christ.

For Older People.
1. The Resurrection of Life.
2. The Resurrection of Damnation.

PERSONAL THOUGHT

I have a Savior with power to raise the dead. Do I limit His power in behalf of any of my needs?

SEED THOUGHTS

It is true that others have raised the dead, but under what different conditions? They worked by delegated power (Acts 9:34); but Christ by His own power. Jno. 10:17, 18. Note the agony of Elisha and others, as compared with the calmness of Christ. None of these claimed to raise the dead by his own power, nor to have any such power in the resurrection of all men. Christ did make such claim.—Evans.

Oh, to have no Christ, no Savior!
No hand to clasp thine own!
Through the dark, dark vale of shadows,
Thou must press thy way alone.

Oh, to have no hope in Jesus!
No friend, no Light in Jesus!

Oh, to have no hope in Jesus!
How dark this world must be!
—W. O. Crushing.

We have an anchor that keeps the soul
Steadfast and sure while the billows roll
Fastened to the Rock which cannot move,
Grounded firm and deep in the Savior's love.
—Priscilla J. Owens.

Suggestions for Junior Meetings will be found under topic for March 15.

"I AM THE RESURRECTION AND THE LIFE"

By Nola Leinbach

Christ came to earth to save us from sin. He died for us, but on the third day He arose. The best proof that Christ actually did rise from the dead is the effect the event had on His followers. Only faith in a living leader can explain the zeal of the early Christians, their simplicity, and the conquering power of their message.

In Christ we find the only foundation for any resurrection, whether it be to raise the dead to life or to resurrect the soul, which was dead in sin, to a living Christian life.

The miracle of raising Lazarus from the dead may be compared to the spiritual life. Lazarus was dead just as the sinner is dead in sin. Christ was called to revive the body by the concerned friends and relatives of Lazarus. If a soul is dead in sin the Christian friends are bound to be praying for the lost soul. They are asking, as did Martha and Mary, that Christ might resurrect this soul to spiritual life. Christ will then come to the rescue as He did to Lazarus, and if the sinner is ready to admit Christ, He will enter in.

The next stage would be the time when the revived soul is studying his new position in life. He must become acquainted with his changed environment. He will be feasting on God's Word and fitting himself into his new place.

We know that the joy that filled Lazarus' heart overflowed and he could not help but tell all he met. So we come to the last stage where the resurrected one has become so filled with the Holy Spirit that he must testify of the wonderful works of Christ. His actions may be the biggest testimony, but he will likely go out and preach and teach to the people of the wonderful blessings and joys which come to one who has been in the darkness of sin but now is revived to a bright, happy life.

Jesus said to Martha: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live . . . ."

This first resurrection leads to a happy and joyous second resurrection when the saved shall be raised to eternal life, but the wicked will come forth to eternal damnation.

If our soul has been taken from the pit of darkness (sin) then our aim should be to lead others to this eternal happiness by praying to Christ to find His way to the soul of the sinner and call, "Lazarus."

North Lima, O.

HISTORY OF SONG

(Continued from page 83)

Handel, Haydn, Bach, Beethoven, Mozart, from whose masterpieces we find many parts used in all the good hymn books of the day. And there are others, such as Kelly, Sullivan, Gounod, Whitfield, Huntingdon, Heber, Grant, Newton, Conder, Lyte, Sears, Palmer, Bonar, Elliott, Isaac Watts, Newman, Fawcett, Lowell Mason and many others, some of whom wrote only the words, while others arranged only compositions, and others still both words and music.

If we appreciate good sacred music to-day, it must be because of the heritage which saintly men and women have left us, Sacred song has always played a very prominent part in the life of nations. From time immemorial we learn how this agency has been used in rendering praise to God. Shall future generations (if the Lord delay His coming), derive as great a benefit from what we leave them as we are enjoying? Far be it from us that we should allow ourselves to be caught in the maelstrom of the popular, giddy, suggestive and seductive tendency of the day to familiarize ourselves with the mischievous, soul-destroying, God-dishonoring jazz, which is neither elevating, inspirational, comforting, soothing, nor satisfying, and is not even musical. Could the great composers whose writings will live on and on because they were inspired by the great God of heaven, return to-day, and be compelled to listen to some of the stuff which is now being paraded as music, they would hang their heads in shame to be found in the company of some of our present-day composers of jazz. I am sure they could not endure such companionship. It is a wonder to me to find musical taste so distorted that on all sides we hear the humming or strumming of this nonsensical, cheap trash, by people who should be busy doing something better, if one is to judge them by their professions.

We shall never make real progress toward heaven if we poison our finer senses of melody and harmony by "trying to be in the swim" of such polluting influences as some of the modern so-called popular music offers. The devil's recipe for finding joy has long since been found to be absolutely unreliable, and why so many should continue insisting upon using it, is something hard to explain. Undoubtedly the singing of a good song is one of the best panaceas for ill temper or unholy thoughts. A young Christian girl once came to the late Bro. John F. Funk, bemoaning the fact that she was troubled so much with evil thoughts, and asked him how best to get rid of them. His reply was, "When such thoughts come, start singing a hymn, because the devil can't stand that, and he will leave you." She found this advice very helpful, for it could be used anywhere. It served to refine her thoughts, brighten her life, and filled her heart with joy which could otherwise not have come to her.

Song has a distinct mission. It can reach where no other agency can. It can lift us into the realm where our spirits mingle with the hosts of heaven. It helps us to forget ourselves, our problems, and our anxieties, and gives us a foretaste of the joys we long to share when our pilgrimage on earth is over. Song and praise are among the few activities in which we may engage while in this world, in which we may continue when we reach the New Jerusalem in the world to come.

Kitchener, Ont.

UNWISE ECONOMY IN HARD TIMES

By Robert E. Speer

There is an economy that is never wise or right. It is economy in making the Bible available for men.

When the days are dark, men need its light.

When the times are hard, men need its comfort.

When the outlook is discouraging, men need its confidence.

When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these to-day.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and good will. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the suffering of the world: and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deeds by which He saved the world and would save it now if we would obey Him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.

The last place to economize is in our gifts to spread over America and the whole world the Gospel and the Book which contains it. —American Bible Society.

HOUSE AND HOME

House is not home, I say,
Though wealth therein abound,
Though good books beckon one,
Though flowers sweet surround;
House is not home, ah no,
If strife therein be found.

House is not home, I say,
Though music soothe the ear,
Though beauty-loving eyes
See only what is fair;
House is not home, ah no,
If love be wanting there.

House is not home, I say,
A house is but a shell
Wherein the spirit may
Forever homeless dwell;
House is not home till love
Weave there its magic spell.
—Baptist Courier.

THE SUNDAY SCHOOL

STUDIES IN LUKE

Chapters 9:51 to 19:27

By Ezra Bender

9:51-62. After the transfiguration we notice a change in the ministry of our Lord. His hour was approaching. Peter had confessed Him as "The Christ of God." The Lord told His disciples how the Son of Man must suffer many things and be rejected of the elders and chief priests and scribes and be slain and raised the third day. He had come to His own as the perfect Man. First He was revealed as a Babe, as a Child, and now as a loving compassionate Man, in perfect obedience to the Father, He journeys towards Jerusalem, for the time was come that He should be offered up. Coming from Galilee He went through Samaria to Jerusalem. His messengers entered into a village of Samaria, but the Samaritans did not receive Him because He was on His way to Jerusalem, the city they hated. James and John, even though they never saw their Master do anything but deeds of love and kindness, asked Him to take vengeance on the village. He rebuked them. After Pentecost John went again into Samaria manifesting a different spirit.

As they journeyed a certain man came and volunteered to be a follower. Jesus declared that He could offer no earthly gains to those who would follow Him. Again He met others. He taught that "The King's business requireth haste" and also the forsaking of all for His service.

10:1-24. The Lord appointed seventy others to be His heralds. They were to visit every city and place which He would visit. He warned them of dangers. The time of His rejection was at hand, but the message must be brought to every city and village. How extended His labors must have been! The Compassionate One now pronounced woes upon the cities which had rejected Him. The Seventy returned rejoicing because of the power they were able to exercise over the demons, and the things they could do in His name. He told them of the complete overthrow of Satan and uttered a great declaration concerning Himself which reveals His oneness with the Father. What a blessing these "babes" were enjoying! They were experiencing what many prophets and kings were longing to see and hear.

25-37. The parable of the good Samaritan is peculiar to Luke and very fitting to the purpose of this Gospel. The parable answers the question, "Who is my neighbour?" It also brings to us a blessed Gospel message. Jerusalem is the city of God. Jericho is a type of the world. The road from Jerusalem to Jericho is a downward road and infested with thieves. The unfortunate man is any one on the way from God to the world. The priest and the Levite, both passing by on the other side, illustrate the ordinances and the law unable to lift man out of his lost condition. The good Samaritan is Christ coming to the lost. He alone could save the unfortunate one from his sins. The oil typifies the Holy Spirit and the wine the precious blood of Christ. The inn is the Church where the Lord through the Holy Spirit cares for His own. The two pence remind us of the present reward received by those who care for souls. The promised return with a reward is our Blessed Hope.

38-42. The story of the Lord's visit in the home of Martha and Mary is reported exclusively by Luke. Mary and Martha were both loving and loyal believers. Their attitude toward Jesus reminds us of two types of Christians. Martha was fussing and fretting and overworked, while Mary was enjoying sweet communion and fellowship with her Lord. Serving is needful, but unless we spend much time at the feet of Jesus it becomes burdensome to us and we do not enjoy the blessing in service. Remember that the Lord rebukes Martha while He commends Mary.

11:1-13. We have noticed how the perfect Man, the Son of God, often resorted to prayer and now His disciples ask to be taught how to pray. The form of prayer that He gives them is commonly known as, the Lord's prayer. We choose to call it the "Disciples' Prayer." The Lord had no need to pray for forgiveness of sins, for He knew no sin. The parables that follow teach perseverance in prayer with a childlike faith, for God is a kind and loving Father. The promise given in the thirteenth verse was fulfilled on the day of Pentecost.

Verses 9 and 10 are of special interest, for they are very suggestive as to the true meaning of prayer which is **Ask.** In these verses we have two acrostics involving the word ask. Notice:

"**A**sk and it shall be given you;
Seek and ye shall find;
Knock and it shall be opened unto you.
For every one that **A**sketh receiveth;
And he that **S**eeketh findeth;
And to him that **K**nocketh it shall be opened."

11:14-28. We have been following the Son of Man thus far in Luke's account and surely we can not help but exclaim that this truly is the Son of God. This forcibly shows to us the hardness of "some of them," when they attribute the power of His deeds of love and mercy to the Evil One. However, their false reasoning reflected upon themselves. The Lord exposes the foolishness of their reasoning. The unanswerable proof that the works He did were the works of God, was before them. Following this He shows to them the worthlessness of self-reformation. There is no neutral ground. Self-reformation can not save. It requires true conversion and the reception of the Holy Spirit. Otherwise Satan will be back with seven other spirits.

11:29-36. In spite of the mighty works that the Lord has been doing before them continually, that evil generation was still seeking for a sign. He pointed them to Jonah, who in many respects is a type of Christ, as the only sign necessary. The Ninevites repented at the preaching of Jonah. A greater than Jonah was preaching to them. The queen of Sheba came a very great distance to hear the wisdom of Solomon and now a greater than Solomon was in their midst. The proofs of His deity were clear and certain but their "eye" was evil, their "body" full of darkness.

11:37-54. The Lord went to dine with a Pharisee upon the latter's invitation and when He sat down to eat dinner without first washing His hands the Pharisees expressed great surprise. The Lord rebuked the Pharisees for laying great stress upon trifles, and neglecting the weighty matters of the law. Ceremonially they went to the extreme, but their "inward part" was full of "ravening and wickedness." They gave a tenth even of the smallest of garden herbs but were careless about "justice and the love of God." This same spirit is often manifest among God's people to-day. If we are not careful we become lopsided. It seems to be a natural tendency to be exceedingly careful about some of the commandments that God gives us in His Word and at the same time be utterly neglectful about others. It is possible to be scrupulous about things of lesser importance and indifferent about things of greater importance. Let us occasionally measure ourselves, concerning these things by God's Word (not by the "tradition of the elders"). The Lord also rebuked the Pharisees for their pride and vanity and hypocrisy. The words that the Lord spoke to the Pharisees were just as suitable for the lawyers. They made a study of the Law and were conversant with it. They also had the distinguished privilege of teaching the people the Law, but they were no better than the scribes and Pharisees. They laid restraints upon the people to which they themselves refused to comply. They venerated the prophets whom their fathers killed, whereas they were hating those of their own day. They were guilty of hiding knowledge when they should have been proclaiming the truth. The scribes and Pharisees could not bear these cutting reproofs, so they tried to provoke Him, hoping that He would unguardedly say something whereby they could accuse Him.

12:1-31. Most of the material of chapter twelve is not found in the other Gospels. Please notice the immensity of the crowd that had gathered around the Son of Man. He speaks to His disciples first and warns them of the leaven of the Pharisees. He declares a coming day, when the hidden things shall be revealed. Then He gives encouragement to His friends, "Be not afraid." Trust in God. In Matthew He speaks of two sparrows being sold for a farthing, and here He reminds them that five sparrows are sold for two farthings, showing that a sparrow was of such little value that if a person came to market with two farthings for sparrows the vendor would throw an extra one in. God remembers every one of them. "The very hairs of your head are numbered." "Ye are of more value than many sparrows." Confess Him before men and He will confess us before the angels of God. But if we deny Him before men, He will deny us before the angels of God. A word spoken against the Son of Man shall be forgiven, but blasphemy against the Holy Spirit shall not be forgiven.

While Jesus is speaking one of His hearer's requests Him to interpose between him and his brother concerning the dividing of their family estate. The Lord refuses the request. He did not come into the world to be an arbitrator in civil affairs. He came to represent the claims and interests of God. The Lord took occasion from this man's request to utter a warning against covetousness. Neither the duration, comfort, happiness nor well-being of a man's life consists in the abundance of earthly possessions. Covetousness brings no enjoyment. It is at the source of many evils. The rich fool was a man engaged in an honorable business. It is not probable that he was a bad character. Apparently he was economical and industrious. But he made the mistake that millions have since his time. He measured success by broad fields and full barns. He failed to reckon on the uncertainty of life. How foolish are they who accumulate only for the earthly life, ignoring the eternity beyond the grave! Put first things first. "Seek ye the kingdom of God; and all these things will be added unto you." But, oh! how many well-meaning people do even as Lot of old, look only on the well-watered plains and pitch their tents towards Sodom with no happier end than his!

12:32-48. The Lord speaks of His coming again. The little flock is assured of the kingdom. He admonishes His disciples not to be tied fast to this world, nor to their possessions in it. The treasure draws the heart. Where the treasure is there will the heart be also, therefore put your treasure in heaven so that your heart will be there. He begins to admonish His disciples to watch for His second coming. He is not talking about death. The coming back to earth of the Lord Jesus is a certainty, a scriptural fact. Let us not muddle up Scripture by reading death into such a passage as this. However, the time of His coming again is uncertain. He may come in the second or in the third watch of the night. The Romans divided the night into four watches. The Lord in this teaching made no mention of the first nor the fourth watch. Probably He did not mention the first watch so that His disciples would not look for His return at once, and thereby become impatient. Again if He would have mentioned the fourth watch it would put His return so far away as to cause carelessness. He gives the thought that His return will be in the very middle of the night when the temptation to fall asleep is great. "At an hour when ye think not" is the time when He will come. The emphasis is placed upon watching, waiting, and being prepared for His coming. It is quite probable that the coming of the Lord spoken of here is not His coming for the Church but His return to the earth after the Church has been called up to meet Him in the air. You will notice that the coming of the Lord spoken of here will take place after the wedding (v. 36). The Church must be called up before the wedding can take place.

Jesus continues His teaching by giving a parable of the steward and his servants. He shows the faithful steward and his reward on the one side, and the unfaithful steward and his punishment on the other side. You will notice that the unfaithful steward is so because he reasons that the Lord's return will not be for a long time yet. But the Lord, "will come in a day when he looketh not for Him, and at an hour when he is not aware." Please notice also that responsibility always attaches to a trust committed; and proportionate to the reward of faithfulness is the punishment of unfaithfulness. Unfaithfulness will be punished according to the extent of knowledge received.

12:49-59. In these verses the Lord announces Himself as the divider even of the closest family ties. These words are being fulfilled every day. The baptism spoken of in the fiftieth verse is the cause of this division.

He also speaks concerning signs. How readily they understood the signs of nature, but seemingly they could not understand the evident spiritual signs. They were self-righteous. They were hypocrites. "Yea, and why even of yourselves judge ye not what is right?"

Martinsburg, Pa.

LEGITIMATE METHODS OF INCREASING AND HOLDING ATTENDANCE IN OUR SUNDAY SCHOOLS

This subject is so old it is moss-covered, yet it seems to find its way into almost every Sunday school convention in one form or another.

If it is a live question, it ought to be settled, if not, it ought to be buried forever, or listed with the antiques and sold for much and the money given to the poor. There seems to be great difficulty in increasing and holding our Sunday school attendance or this topic wouldn't always find its way into our Sunday school conferences, or we just give the topic to some one to take up the time. If the former is the case we should find out the difficulty, before doing anything else. You say, our difficulty is, folks in our community are so indifferent toward the Sunday school work. Some one else says, well we find that folks are thinking too much about making money, getting a new automobile, going to the lakes and theaters, and so forth. This is no doubt your difficulty, but do not misplace it. I fear the Church is putting the blame on the sinner, when she should be examining herself. The sinner is getting his example from the church member and he says, "If that church member can get by with that stuff I can too." I am sure that much of the difficulty lies within the Church. There is no doubt but what our Sunday school would increase greatly if the Church had a fresh anointing of the Holy Spirit. May the Lord help us to see our need.

If the Church gets to the place where God would have her be, then, I believe, she can use some legitimate methods and derive great benefit from them.

I am sure that our most important method in increasing and holding our Sunday school attendance is to teach the Word of God, as it should be taught. There are certain things necessary in order to teach the Word as it should be taught. First, the Sunday school should have a superintendent who is spiritual and has an interest in the Lord's work. Second, that the Sunday school has teachers who really know the Lord, have a vision for lost souls, and are capable of teaching a Sunday school class. The teacher should have a real interest in the class. If he knows of some one that should be in Sunday school it is his duty to try and get him there. If some member of the class is sick the teacher should try to visit him, and show the scholar that he is really interested in him. We certainly must have leaders that are spiritual and capable for their work if we expect to have a spiritual and progressive Sunday school. I fear we are getting very careless along these lines, and consequently our Sunday schools are suffering. I say again that anything aside from teaching the Word in the Sunday school is missing the mark. For to this end was the Sunday school organized that children whose parents were not Christians might be taught the way of salvation. Some folks get the idea that we must feed the stomachs of the people, put on a show or something of that kind to get people into Sunday school, but usually after those things are over, your crowd is gone, and you haven't given them a thing for their spiritual life. I would say, "Give them the Word of God." If you can't get thousands

(Continued on page 96)

COMMENTS ON WORLD NEWS

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE BLACK BLOTCH ON AMERICAN CIVILIZATION

Love ye therefore the stranger: for ye were strangers in the land of Egypt.—Deut. 10:19.

And hath made of one blood all nations of men for to dwell on the face of the earth.—Acts 17:26.

American civilization to-day stands condemned at the bar of universal judgment in the way it treats the colored race which was dragged by white people as slaves to this continent. Other foreign races are often also mistreated. The episodes of mob rule make reading that chills the blood because of the fierceness, and brutal manner in which life is taken. The powers that be are ordained of God to deal with the guilty, and they bear not the sword in vain, but when communities rise up, and in a ghastly way take human life, it is time for the conscience of men to arise, and speak in no mistaken terms. Among these voices we are glad to raise the voice of the Mennonite Church in protest against mob rule, and the mistreatment of any foreigner in America. The Mennonite Church was the first church to draw up resolutions officially by a Conference against the ownership of slaves ,and she has never regretted her first attitude.

"A sorry tale has come from Detroit, where a student convention, called by the Council of Christian Associations, was meeting to seek a Christian solution for the problems of daily living. The conference met at the Book-Cadillac Hotel, whose management had signed an agreement that there would be no racial discrimination in restaurants, rooms, or lobbies. The Negro would receive equal treatment. They were induced to come to Detroit on that understanding. Soon after arrival the Negroes found themselves shut out from certain of the hotel's restaurants and were ordered to confine themselves to particular quarters. A protest lodged by both whites and Negroes failed to remedy the situation, most of the Negroes and some of the white delegates withdrew, and the conference was practically wrecked."

"The other story comes from Missouri and is about as horrible a lynching tale as any we have read. A young Negro, who had confessed to the assault and murder of a nineteen-year-old school-teacher, was held by police and was to be tried in court on a certain morning. A mob collected, and without masks or any disguise seized the Negro and dragged him to the little school, the scene of the crime. They coolly chained him to the ridge-pole of the building, drenched roof and floors with gasolene, and set it alight before a crowd of two thousand citizens. There was a battery of field artillery in a near-by armory, mobilized to assist the sheriff, but they were "powerless to move unless ordered to do so by the sheriff." We do not know all the facts, perhaps, but no further facts could in any way excuse such an exhibition of brutality."

This clash of color is all out of harmony with morality, righteousness, decency, and Christianity. We certainly need to bring our Christian professions and Christian practice in harmony with each other. We are glad to hear that the women of the Christian churches of the South are rising in vigorous protest against the rule of the mob, as a protection of womanhood. By this ruse brutal men have usually covered up their nefarious crime. Now that the women have spoken, saying, "We don't want it" it is high time that the "powers that be" take a strong hand in the matter to prohibit it, as well as to punish the perpetrators. The women condemn it as a fearful crime, and an infamy on the American people. They likewise say, "Such crimes should be left to justice." This is the one safe path, to observe law, and all defaultors are traitors.

"According to the records compiled in the Department of Records and Research of the Tuskegee Institute, there were 21 persons lynched in 1930. This is 11 more than the number 10 for 1929, 10 more than the number 11 for 1928, 5 more than the number 16 for 1927 and A less than the number 30 for 1926. 14 of the persons lynched were in the hands of the law, 3 were killed in jails. 2 of these were shot to death, and 1 was burned to death when the mob burned the jail; 5 of the 11 other persons in the hands of thelaw were taken from jails and 6 from officers of the law outside of jails. Of the 7 victims who did not come into the hands of the law, 1 was burned to death, and 1 was put to death and his body burned.

"There were 40 instances in which officers of the law prevented lynchings. 5 of these were in Northern and Western States, and 35 in Southern states. In 33 of the cases the prisoners were removed or the guards augmented or other precautions taken. In the 7 other instances, armed force was used to repel the would-be lynchers. A total of 60 persons, 6 white men, 52 Negro men, and 2 Negro women were thus saved from death at the hands of mobs.

"Of the 21 persons lynched, 1 was white and 20 were Negroes. The offences were: rape, 8; murder, 3; attempted rape, 2; killing officers of the law, 2; robbery, 3; being a witness, 1; bombing houses, 1; charge not reported, 1.

"The states in which lynchings occurred and the number in each state are as follows: Alabama, 1; Florida, 1; Georgia, 6; Indiana, 2; Mississippi, 4; North Carolina, 1; Oklahoma, 1; South Carolina, 2; Texas, 3."

Moses named his oldest son, Gershom (foreigner) for he said, "We have been a foreigner in a strange land." It would certainly be helpful to have the Canadian and American people ponder over the above Scriptures, remembering their history, that they too were foreigners but a few decades ago. More than this, they drove the American Indian into the backwoods, finally to their reservations, etc.

The Law of God always protected the foreigner, giving him equal justice, and thus it should be to-day. Exodus 12:48, 49; 20:10; 22:21; Deut. 14:28, 29.

If the Christian Church would do her full duty to the foreigner, we would have more cases like that in the book of Ruth, in which the foreigner Ruth, the Moabitess, became a believer in the true God. She said, "Thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." How much better such patriotic sentiments from a newly inducted foreigner, than to let them smell a feast of blood, by lynching, cremation, Jim Crow cars, and shutting them out of hotels, or out of the country. May God give us the true spirit of humanity, through Christ Jesus, who loved and died for the world.

DISCOVERIES IN UR VERIFY THE BOOK OF DANIEL

Thy Word is true from the beginning.—Psalm 119:160.

It is stimulating to the man of faith to find that constantly the Bible proves its reliability, authenticity, and inspiration. Not that the Bible needs verification by the spade of the archaeologist, but the unbelieving heart of man does. Repeatedly, and in the strangest ways old ruins tell the same story as the Bible after having been covered up by the dust of the ages. Especially has the book of Daniel been under criticism, from many angles. All has, however, been cleared up to the satisfaction of the thinking and devout student of the Word. The new findings lately add more evidence to evidence. The account follows:

"In spite of all the time and energy expended to-day upon perplexing national and world problems, in the midst of the building of palaces and towers, and in the throes of the making of twentieth century history, scholars and scientists of two great nations are finding time to dig among the ruins of buried cities that date back nigh three thousand years. Mr. C. Leonard Wooley, director of a joint expedition of the British Museum and the University of Pennsylvania, reports some remarkable discoveries from Mesopotamia, where his party is excavating the ancient glories of "Ur of the Chaldees." According to Sir Charles Marston, archaeologist, "Mr. Wooley has discovered the palace of Princess Bel Shafti Nanna, believed to have been the sister of King Belshazzar of Babylon, whose great feast was so dramatically interrupted by the handwriting on the wall." Cuneiform writings of the sixth century B. C., inscribed on clay tablets nearly 2,500 years ago, have already been deciphered, giving clear-cut evidence of the reality of Belshazzar, and remarkable confirmation of the subject matter of the fifth chapter of the Book of Daniel. Hope is entertained that future discoveries may shed some fresh light on Daniel's life in Babylon in the years folowing Belshazzar's dramatic death. All history is really a collection of bits of evidence reaching down through time and making continuous the connection of the past with the present. The scholars are digging continually over yonder in Bible lands, and those who love the Old Book are constantly receiving fresh proofs of its credibility."

THE DAY OF BIG THINGS

Men shall run to and fro, and knowledge shall be increased.—The Prophet Daniel.

Every newspaper coming to our door brings statements of something big that has been invented, or something great that has been accomplished. One rather gets tired of all the big things flouted before our faces. Doubly so since we read that man in the last days, will be "heady and high-minded." All these big things seem to continue the head-swelling process, with its attendant contradiction of the heart.

In New Mexico they have discovered a limestone cavern, gigantic enough to hold the Capitol at Washington, and then have a Zeppelin fly over it without touching the roof. Then we learn of a steel merger, aggregating wealth amounting to $2,000.000,000. We further read that Russia has agricultural machinery that travels from 50 to 100 miles in a straight line across wheat fields, and that the same country is spending $45,000,000 on a powerful broadcasting plan that will broadcast its theories over the entire world. Campbell travels 245 miles an hour, at the speed of a whole hour's walk in a minute. An endless list of such things could be written, but we confess we fear the outcome of it all.

To do big things is worth while, if they are done for the good of humanity, and done in a spirit worthy of a creature. It is true that Longfellow could write a poem on a cheap piece of paper, and make it worth $65,000. It is true that a mechanic with his skill can take material worth $5 and make it into watch springs worth $10,000. It is true that an artist near Kitchener, Ont., can take a piece of canvas worth fifty cents, and paint a picture on it that is worth $1000, and we say that is art. All this is true, and possible. But the world in its mad rush to get "somewhere," forgets its Creator. This world seems brainy enough, but we fear that with the Son of God rejected by the masses, that even many of these big things will not bring us forward. With Jesus Christ in control, we would not fear big things.

THE SUMMER BIBLE SCHOOL CONFERENCE OF NORTH AMERICA

That from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.—Paul to Timothy.

The newspapers of the world are not so apt to give wide publicity to an event like the Summer Bible School Conference of North America, held in January at Chester, Penna., in the large First Presbyterian Church, of which the widely known Dr. A. L. Lathem is pastor, nationally known speakers spoke daily. This Conference represents a world-wide movement which is interested in getting the youth of the nations to study and know the Word of God. This movement is eighteen years old, and is growing with leaps and bounds. The movement is different from the Vacation Bible School, which too greatly emphasizes play, and does not teach enough of the Word of God. Personally, we think with the widespread ignorance of the Bible, that such movements need our prayers. We are indebted to the Moody Monthly for the striking comparison of the answers given by a modern American boy, and a native African to some Bible questions. The black boy was employed as a cook to a missionary and had only been converted from heathenism six years; the other was a high school boy who had attended Sunday school for ten years in the United States. We do not mean by this write-up to discourage Sunday school work, but merely to say that the Sunday school does not always seem to put across the message, and that its time is too limited. It must be supplemented by some real, systematic courses. 1 represents the answers of the American boy; 2 those of the African boy. Here are the questions and answers:

When was the Bible written?
1. "After the birth of Christ."
2. "Part before and part after Christ. God told Moses to write the laws and put them in the ark."

By whom was the Bible written?
1. "Paul." "The twelve apostles."
2. "Good men of long ago chosen by the Holy Spirit."

Who delivered Israel from Egyptian bondage?
1. "David."
2. "Moses and Aaron."

How long did Israel wander in the wilderness?
1. "Ten years." "Two years."
2. "Forty."

Name one Old Testament Prophet.
1. "Leviticus." "John the Baptist."
2. "Isaiah."

Who was the greatest missionary of all time?
1. "David Livingstone."
2. "Paul."

How are we saved?
1. "By joining the church." "By becoming a member of some house of God."
2. "By faith and acceptance of the blood of Christ shed for us."

What is meant by the Christian's hope?
1. "Everyone can be saved." "The hope of being saved." "To live a clean life."
2. "Christ's coming."

When is the tribulation period?
1. "The time we are trying to decide." "Forty days before Easter." "Christmas."
2. "After Christ comes for the Church."

When may we expect to have ushered in the millennium?
1. "When we die." "When we lead a clean life."
2. "When we walk with Christ on this earth after the tribulation."

What is Satan's final destiny?
1. "To die."
2. "Put in the lake of fire."

"Comment on the above is unnecessary, but there is force in the statement of the woman missionary who submitted the answers of the black boy, that the time may yet come when Africa will have to send Sunday school teachers to teach the youth of America. At the same time, the test has clearly shown the soundness of the teaching given the natives and the thorough Bible training they receive."

THE LONG AWAITED WICKERSHAM REPORT

Despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. They . . . count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you; . . . cursed children.—II Pet. 2:10, 13, 14.

The Wickersham Committee has finally reported to the President at whose instigation they were appointed to look into the present lawlessness of the nation, also to give any suggestions which their laborious investigations might lead them to recommend. This Committee is to be thanked by the nation in that they placed at the nation's service their time for a thankless job. Already the head of the Committee is being caricatured by many, and editorially thumped by others. His Committee has been called "The Wicker-SHAM Committee," the "Wicker-SLAM Committee,'" etc. All this tells its own tale of lawlessness in the nation. That the report leans to the dry side cannot be questioned, since a dripping wet wrote that he could not see how such dry recommendations could be made by a personally wet Committee. The President sent a note from the "Hill" to Congress with the 90,000 word report. Let us hope that the $500,000 spent by this Committee will bear fruit in better legislation, but above all "better enforcement" of already existing laws.

A summarized statement of where the Commission stands is found in the Literary Digest, and is worthy of perusal, regardless of our attitude to the prohibition law, which is sound in principle, adding to our prosperity, happiness, law and order. This is more than can be said of intoxicants and the liquor interests, which never observed the law—**and never will.**

The Commission is opposed to repeal of the Eighteenth Amendment.

The Commission is opposed to the restoration of the saloon.

The Commission is opposed to the Federal or State Governments, as such, going into the liquor business.

The Commission is opposed to the proposal of modification to permit manufacture and sale of light wines or beer.

The Commission holds that the cooperation of the States and the support of public opinion are essential for law enforcement.

The Commission believes that, while there has been improvement since the enactment of new enforcement laws in 1927, "there is yet no adequate observance or enforcement," the present organization is inadequate, and that enforcement could be improved by certain changes in the laws, additions to the personnel, and removal of certain irritants, the latter including the limitations on medical prescriptions of alcohol and the omission of a maximum alcoholic content for home-made fruit-juices.

"Some of the Commission are not convinced that Prohibition under the Eighteenth Amendment is unenforceable, and believe that a further trial should be made with the help of the recommended improvements, and that if after such trial effective enforcement is not secured there should be **a revision of the Amendment.** Others of the Commission are convinced that it has been demonstrated that Prohibition under the Eighteenth Amendment is unenforceable, and that the amendment should be immediately revised, but, recognizing that the process of amendment will require some time, they unite in the recommendations for the improvement of the enforcement agencies."

"All the Commission agree that if the Amendment is revised, it should be made to read substantially as follows:

" 'Section 1. The Congress shall have power to regulate or to prohibit the manufacture, traffic in or transportation of intoxicating liquors within, the importation thereof into, and the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes.' "

The Hoover Administration expects to put all its resources, and all the money Congress will appropriate to make Prohibition Enforcement in the nation a reality. The Commission claimed this was never done, is not being done, and perhaps cannot be done. All this sounds like the quoted prophetical utterance of the Apostle Peter as he looked down the vista of time, under the inspiration of the Holy Spirit, and wrote a statement about the endtime with its lawlessness.

"THE AMERICAN HIGH PRIEST OF ATHEISM"

The fool hath said in his heart, There is no God.—David.

For when they knew God, they glorified him not as God.—Paul.

The American High Priest of Atheism, Mr. E. Haldeman-Julius of Girard, Kansas, the advertiser and seller of the largest amount of atheistic literature, lately showed his brazen attitude not only to God, but to the Canadian authorities in the city of Toronto. In that city the police, under the direction of Captain Drayton, the Chief of Police, have forbidden the Communists of the city the privilege of assembling in large groups on account of their lawlessness. There has been quite a stir about this attitude here and elsewhere. This reverberated till it reached this atheistic journalist, who in turn sent large telegrams that he is willing to come and fight this "Mussolini of Canada." His messages were written in the most insulting and abusive terms. The lawless ring of this man's telegrams is in harmony with the movement now on in the world—the overthrow not only of government, but all morality and religion. The Chief held his ground and Haldeman-Julius has not as yet turned up.

The Bible calls such men fools, that is, those who deny the existence of God. But it states some more terrible facts, when it graphically warns that God gives up such men to uncleanness. One needs only to look at some of the titles of his books to see the trail of the serpent. The following are some sample titles: "Dictionary of U. S. Slang," "Self-contradictions in the Bible," "Lives of Chorus Girls," "Twenty Sex Books," "Scandals of Paris," "Jokes about Kissing," "Why I am An Agnostic," "How to Avoid Catching Venereal Disease," "Did Jesus Ever Live," "Is Birth Control a Sin," and dozens of other books, many worse than those named. It is pathetic that a nation born with a past such as the United States of America, must be cursed with such literature scattered to the eternal hurt of men, and the ruination of the nation. If America is what she is with true religion and morality, what would she be with such veneered paganism from such a man and men.

WAR, PESTILENCE, FAMINE, AND DEPRESSION, THE SCOURGES OF GOD ON A SINFUL AND IMMORAL WORLRD

When I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. They were as fed horses in the morning: every one neighed after his neighbor's wife. Shall I not visit for these things? saith the Lord.—Jeremiah 5:7-9.

The present universal economic depression

(Continued on page 95)

BIBLE STUDY

BIBLE STUDY COURSE

The Epistles of John

One of the short epistles of the Bible, Jude had a special mission in the message he sent to the Christian Church and to the Christian world. His is a unique message, in that he fails to discuss any of the Christian doctrines, or set forth any particular standards of life, as do others of the New Testament writers; but he confines his message to warnings concerning the gross errors and unChristian practices of some who called themselves teachers of the Church. His message is, then, concerned with the characteristics of ungodly teachers and admonitions as to the proper edification of the Church through the Holy Spirit.

The Author

Many suggestions have been advanced as to the author of this epistle. It is certain that the name is a derivative of the name Judah. It is considered one of the most common of the Jewish names, and exists under the forms of Jude, Judas, Judah, etc. There were two disciples known by the same name Judas; one, Iscariot, and the other "not Iscariot," (Jno. 14). He is supposed to have been known also as the disciple who bore the name of Lebbaeus or Thaddeus. Some writers are insistent that this was the man who wrote this epistle. However, the fact that the author calls himself the brother of James would perhaps discount this position. He also refuses to call himself an apostle, and instead calls himself a "servant of Jesus Christ."

As a brother of James, and a servant of Jesus Christ, he styles himself with the James of the Epistle. James 1:1. James, the bishop of Jerusalem, was undoubtedly the Lord's brother, as is noted in Paul's epistle to the Galatians. Gal. 1:19. The Jude who was an apostle could not have been a brother of the Lord, since none of the Lord's brethren believed on Him at that time. If it was the purpose of Jude to identify himself as the author of this epistle he could not have done better than to ally himself with the widely known name of the bishop of Jerusalem, and to style himself as did that bishop, as the "servant of Jesus Christ." There was no need at that time to call attention to the relationship of these two men to the Lord. Wherever there were Jewish Christians and wherever the Gospel was preached by men who were acquainted with the Church at Jerusalem it would be known that the Lord's brother had also believed on Him and was faithful in testimony of His Lordship and His atoning power with God.

To Whom Written

Whether a general epistle or a special one to a certain individual or church is not indicated. The tone of the epistle is general. It is addressed to a group of believers, yet it is applicable to the Church in general since it bears the same tone and a similar character of message as that of Peter's second epistle. II Pet. 2:1-22. It cannot be said that the letter was written more for Gentiles than for Jews, since there is no indication that the classes affected were either one or the other, or that the false teachers were either class in particular. It is true that the illustrations used by the author are taken from Jewish literature, but that would be the most natural source of illustration since other literature scarcely treats of God's judgments upon transgressors of His will. In his endeavor to keep the believers in the faith of the apostles Jude cites both the teachings of the apostles and the testimony of the Holy Ghost (vv. 17-20) These are the sources of authority for the Church and for every class of persons in the Church and for all believers in all ages. It attests to the fact that if Jude had written to a congregation of believers his message is most adequately adapted to the Church in general.

The Purpose of the Epistle

Jude seems much concerned for the success of the Church and her testimony to the world as a power unto the salvation of souls. The "Preservation" power of Jesus Christ is that in which he trusted.—v. 1. It is that which he desired to perpetuate in its effective power. Others of the apostles had written of the common faith, and the common hope, but Jude writes concerning the "common salvation." The word salvation implies a condition of safety. The assurance of salvation or safety is the element of Christian faith that makes its appeals to men. It is this contrast which Jude so clearly sets forth. The believers who had accepted the Gospel as delivered to them were safe. Those who had rejected it and had gone astray from God were the ones who were lost or condemned. The examples of lost souls and lost angels and lost prophets and priests are in bold contrast with the common salvation which the believers accept and in which they have been able to trust through the grace of God. The twenty-fourth verse, the last of his admonition, presents the thought of the finished power of salvation as the saints are kept from falling and then presented faultless before the throne of glory. This is the common salvation for which Jude admonishes there shall be an earnest contending of faith.

The Outline of the Epistle

I. The introduction.—vv. 1, 2.
  1. The author—Jude.
    a. The servant of Jesus Christ.
    b. Brother of James.

It is noteworthy that James places no importance on the fact, that, if he were a brother of James the brother of Jesus, and hence a brother of Jesus Christ it would be of no spiritual advantage to him. Jesus Christ saved none of His own brethren by the fact of fleshly relationship; He can save man only by the pouring out of His soul unto death. His children are those who are born by the power of His resurrection.—Isa. 53:8-11; Rom. 5:10.

  2. To whom addressed.—v. 1.
    a. Them that are sanctified by God the Fathe.r That is, set apart from others, to be kept and presented in glory.—v. 24. Cf. v. 20.
    b. Those who are preserved in Jesus Christ. Preserved in Christ is to be preserved by the virtues of His atonement and by His continued grace and mercy.—Cf. v. 21.
    c. Called. God's call to all men to receive salvation through His Son. The calling and foreordination of God applies to the means of grace and not to the individual.—Eph. 1:5. The adoption is "By Jesus Christ" who was chosen before the foundation of the world. Those who come to God by Him are the called ones.
  3. The salutation.—Mercy unto you, and peace and love. These three graces are possessed only through and in Jesus Christ.

II. The purpose of the Epistle.—v. 3.
  1. A message concerning the common salvation.—vv. 3, 4.
    a. For the sake of the beloved.
    b. A matter of his own concern and diligence.
    c. The need of exhortation.
      (1) An exhortation to contend for the faith once delivered unto the saints.

      Note.—Jude gives no new philosophy or argument. His authority of faith and doctrine lies in the faith, the only faith, delivered unto the saints by the Lord Jesus Christ and His apostles. —Cf. v. 17.

      (2) The subtlety of certain men and their false doctrine.—v. 4.
        (a) Such condemned of old.
        (b) Ungodly men.
        (c) Turn the grace of God into lasciviousness.—Rom. 6:1.
        (d) They deny the only Lord God and our Lord Jesus Christ.

        Note.—The rejection of Jesus Christ is the denial of God. Jude does not say in what manner Jesus Christ is denied, but by the nature of their life and teaching they seem to deny the authority of His Word and holiness while they profess His honor in the Church.

III. Examples of the Judgment of False Teachers and Ungodly Men.—vv. 5-7.
  1. Examples from the Scriptures.—v. 5.
  2. Those delivered from Egypt afterwards destroyed for unbelief.—v. 5.
  3. Angels which kept not their first estate, reserved unto the judgment of the great day. Note.—This does not refer to sons of God who took unto them-

selves wives of the daughters of men (Gen. 6:2), for spiritual beings have no such affiliations with flesh.
4. Sodom and Gomorrah for fleshly lust to suffer the vengeance of eternal fire.—v. 7.

IV. The Character of False Leaders.—vv. 8-13.
1. They are filthy dreamers.—v. 8.
a. They defile the flesh.
b. They despise dominion.
c. They speak evil of dignities.
(1) Michael the archangel an example of spiritual dignity.—v. 9.
2. They speak evil of things which they know not.—v. 10.
3. They corrupt themselves in what they know naturally as brute beasts.—v. 10.
4. Woe awaits them.—v. 11.
a. They have gone in the way of Cain.—v. 11.
b. They ran greedily after the error of Balaam for reward.—v. 11.
c. They perished in the presumptions of Core the priest.—v. 11.
5. They are spots in the believers' feasts of charity.—v. 12.
a. They partake without fear.
b. They are empty clouds.
c. They are withered trees and withered fruits.
d. They are raging, foaming waves that come to naught.—v. 13.
e. They are wandering stars that pass out into darkness forever.—v. 13.

V. The Prophecy concerning False Teachers.—vv. 14, 15.
1. The prophecy of Enoch.—v. 14.
2. The judgment of the Lord with ten thousand of His saints.—v. 14.
3. Judgment executed upon all.—v. 15.
4. All ungodly convinced of ungodly deeds.—v. 15.
5. The hard speeches spoken against God by ungodly sinners judged.—v. 15.

VI. The Deeds of these False Teachers.—vv. 16-19.
1. Murmurers and complainers.—v. 16.
2. They walk after their own lusts.—v. 16.
3. They speak great swelling words.—v. 16.
4. They honor men for advantage.—v. 16.
5. Their character and conduct in the last time foretold by the apostles of our Lord Jesus Christ.—vv. 17, 18.
Note.—In this passage there is indicated Jude's knowledge of what others had spoken or written concerning these false teachers. He also indicates that he is not one of the apostles but is subject to their authority in the Gospel.
6. The character of these false teachers a fulfillment of the apostles' warning.—v. 19.
7. These false teachers have not the Spirit.—v. 19.

VII. Jude's Admonition to the Believers.—vv. 20-23.
1. To build up themselves in their most holy faith.—v. 20; that is, to build on the holy faith as a foundation of their life.
2. They shall pray in the Holy Ghost.—v. 20. The believers possess the Holy Ghost. Every prayer is in the Holy Ghost and by the Holy Ghost. There is a degree of inconsistency in the Holy Ghost praying for Himself to come into the heart of the believer, hence all believers should pray and live by the power of the Holy Ghost who abides within instead of constantly praying for more of the Holy Ghost, who is not a power, an influence, a blessing, but a person of life and power and fulness of blessing in Himself.
3. Keep themselves in the love of God.—v. 21.
4. Look for the mercy of the Lord Jesus Christ unto eternal life.—v. 21.
Note.—Keeping in the love of God and the hope of eternal life depends upon the keeping of the faith and praying in the Holy Ghost.—v. 20.
5. Their attitude towards others.—vv. 22, 23.
a. Have compassion on some, making a difference, that is, not all unfaithful ones are reprobate in faith.
b. Some to be saved with fear as from a fire, but their sins are to be avoided.—v. 23.

VIII. Conclusion.—vv. 24, 25.
1. Eternal honor and glory to the only wise God our Savior.—vv. 24, 25.
a. He is able to keep from falling.—v. 24.
b. He is able to present believers faultless before the presence of His glory with exceeding joy. For this keeping and saving power, for this "common salvation" the Savior is honored now and will be honored forever. Amen.

COMMENTS ON WORLD NEWS

(Continued from page 95)

seems an act of God destined to bring men to repentance, and to feel their dependence on the guidance of God. There may be some mistake about systems of government, methods of business and distribution, but close observation of the times, and consideration of the present chaotic condition, with examination of the above and other Biblical passages brings one to the conclusion that some superior power is withholding something which keeps up the depression, in spite of plenty.

The immorality of the nation is evident everywhere, as well as in other nations. But a short time ago the Lord allowed the dogs of war to be turned loose, and millions of men found premature graves. This did not bring the nations to their knees. With this holocaust of bloodshed, also came the influenza pestilence. At present we have depression. Must we have famine, and then something else? All these powers are at the disposal of God, as well as under His control. In the past all of them have been used by the Lord to punish the nations, including Israel.

To give weight to what we have written we trust that the statements of one writer and another speaker may help.

"To-day, alas, not secretly or under cover, but openly, with all sense of shame put aside now by word, again by writing, by the theatrical productions of every kind, by romantic fiction, by amorous, frivolous novels, by cinemategraphics portraying in vivid scenes, in addresses broadcast by radio-telephoning, in short, by all inventions of modern science the sanctity of marriage is trampled upon and derided."

"In Russia marriage is a matter of convenience, and it is easier to obtain a divorce than it is to procure a pair of shoes. It forbids all mention of religion to children under eighteen years of age, and it teaches that all self-gratification is natural, and therefore lawful."

"Nor is Russia alone in its defiance of God. Less open, but equally rebellious, are the other nations. Even our own colleges and universities are honeycombed with atheism and agnosticism. The code of morals which God prescribed, which Christ confirmed and which religion has preserved, taught and applied for ages, is openly flouted."

"Marriage is no longer a sacred relation which no human power may touch—it is a mere agreement which either party can terminate at pleasure. The end of marriage is no longer procreation, but gratification—children are regarded as an inconvenience and a misfortune.

"Human life is no longer sacred, and the commandment 'Thou shalt not kill' gets no more respect than a traffic regulation—from abortion to murder by hired gunmen a bloody stream rises and falls in the thermometer of daily life." Dishonesty stalks with unblushing face through the markets, mills and banks—even the courts have felt its presence and the halls of legislation its polluting breath, while public officials have been found wanting in this essential of good government. Irreverence is a prevailing sin—irreverence against God and man, in the home and outside of it. "And when we come to our amusements, we have to wonder at the progress which indecency has made on the stage and the screen—even twenty years have made possible a degradation so great that we wonder what historians meant when they wrote of 'pagan orgies and indecent spectacles.'" And hand in hand with this debacle has gone "a corruption in literature—even in the press."

May we learn the lesson before our chastisement will be more severe.

BRIEF NOTES ON IMPORTANT NEWS

The Rock-slide of the American Falls formed a second Horse-shoe Falls, making the American Falls look somewhat like the Canadian Falls. Thousands of tons of rock crashed in the night of Jan. 17, leaving a wedge shaped gash, 159 feet wide, and 200 feet deep. Only one man, a resident of Toronto, Ontario, saw it go. It is said to be the greatest change that the Niagara Cataract has undergone within the history of man.

* * * *

Edward P., the Prince of Wales, and his brother are off for a tour to South America, supposedly a business tour, as salesmen for the British Empire. The Prince will undoubtedly dig up much business, especially since some South American nations do not feel too kindly toward Uncle Sam. However, there is enough business to go round.

* * * *

India has been offered "Dominion-Status" by Great Britain under the MacDonald Regime, the Labor Government in power at present. Ghandi, the religious mystic of India, has been released as a gesture of good will. Thus far he has not shown any excess of that commodity. It looks as though India wants all or none. Lord Willingdon, Governor General of Canada, has been appointed Viceroy. He is of a congenial nature. His parting word to Canada interprets the man, "The flag of Great Britain will not be flouted in India, neither will it be furled."

* * * *

The field of Armageddon—mentioned in the book of Revelation and believed by many to be the scene of the last great world battle—has been purchased for purposes of exploration. Located at Megiddo, on the edge of the Plain of Esdraelon, near Mount Carmel, this ancient site is linked with world happenings from the days when the voice of mourning of Hadadrimmon was heard over Josiah, down through the days of marching and counter-marching of Egyptian, Greek, Roman and French armies, to the moment when General Allenby completed his delivery of the Holy Land by his cavalry that swept out of Esdraelon through the pass near Megiddo. Mrs. Lawrence Oliphant, daughter of Robert Owen, was the last holder of the property. She is now living in the south of England and has sold the field of Armageddon, together with thirteen acres on the side of Mount Carmel, to the Oriental Institute of the University of Chicago. The price was $3,500.—Selected.

* * * *

When a New York bank with sixty-two branches was forced to suspend, four hundred thousand depositors found themselves with eighty million dollars tied up and facing bleak months of deprivation. Business was seriously deranged, payroll funds were involved, and much suffering was in prospect. Immediately the New York Clearing House came forward with an offer to lend the depositors up to fifty cents on the dollar until the bank's affairs were cleared up. Despite the enormous labor involved in verifying these balances, the funds were available within a few days. This was good business, of course, but also pretty good Samaritanism.—Sel.

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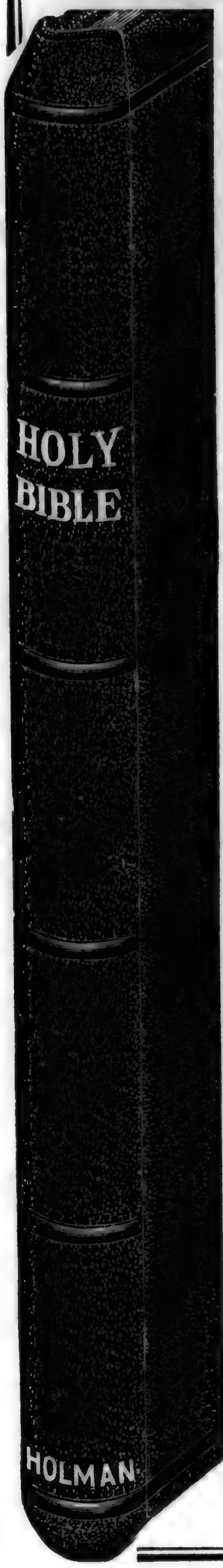

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Nebuchadnezzar relateth his dream.

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2 [2] I thought it good to shew the signs and wonders [b] that the high God hath wrought toward me.

B. C. 570.
a ch. 3. 4; 6. 25.
2 Chald. *It was seemly before me.*
b ch. 3. 26.

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LEGITIMATE METHODS OF INCREASING AND HOLDING ATTENDANCE IN OUR SUNDAY SCHOOLS

(Continued from page 91)

to preach or teach the Word of God to, be faithful to the tens, fifties, hundreds, or whatever number you have. God is not going to hold us responsible for those who reject, in spite of all that we can do, but He will hold us responsible for those who give a listening ear to the Word of God.

Another very good method is—to have each member in the Sunday school a worker. Why do false religions spread so rapidly? It is because each member is a worker. We Christians should be ashamed of ourselves when we see how little we are doing for the cause of Christ.

We should also be sure that our work is being done for the honor and glory of God. I fear many folks will be disappointed when they come to the judgment bar of God, and find that all the works they had done will be burned up because they were done with a selfish motive. Let me ask another question. Why did the Gospel spread so rapidly after Pentecost? It was because they were filled with the Holy Spirit, and were workers together with Him. Don't you believe our Sunday schools could be increased in attendance, and more folks helped into the kingdom of God if we were workers such as the hundred and twenty were?

It would also be a good plan if each member would go out and invite folks to Sunday school and use his automobile to bring them in. We have plenty of gas to burn for other things, why can't we burn a little for Jesus' sake? Now I don't mean that you should go out and kidnap folks and take them away from other Sunday schools. Not at all. There are plenty of folks that should be in Sunday school that are not in Sunday school, without stealing them from some place else. In Luke 14:23 we read, "And the Lord said unto the servant, go out into the highways and hedges and compel them to come in, that my house may be filled."

A good method to get the children and to hold their attendance is to give them an object lesson quite frequently. I have found in my short experience that object lessons are very effective. It is something they can get through the eye as well as the ear and it will stick by them.

No doubt there are other good methods to increase and hold our Sunday school attendance, but I believe these are some of the most important, and as we stated in the beginning, above all, the Church must be fully surrendered in the hands of God as clay in the hands of the potter. May God help us in carrying out this great work that He has intrusted us with.—Gospel Banner.

The foot-path leading to the hills of eternal peace begins at the Cross of Jesus. But before we can enter the path through the cross we must climb up the steps of confession, of repentance and of faith.—T. H. Atkinson.

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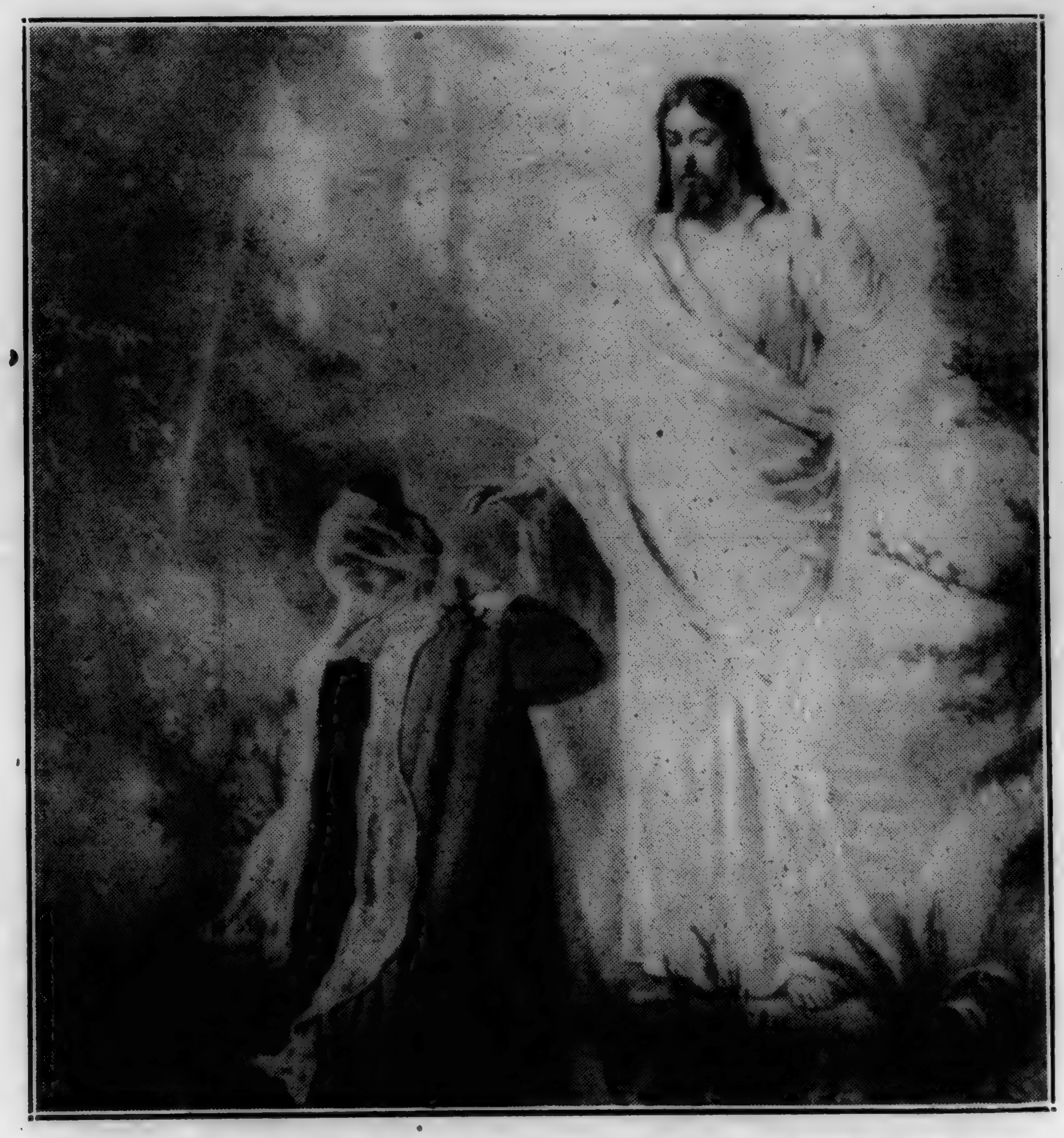
Easter Number, April, 1931

"CHRIST THE LORD IS RISEN TO-DAY, SONS OF MEN AND ANGELS SAY"



The First Easter—Mary Magdalene Meets the Risen Lord

IN THIS ISSUE: In the Likeness of His Resurrection—The Abyssinians' Easter Eve in the Holy City—The Hope of the Resurrection—The Cross, Love's Supreme Sacrifice—The Resurrection and Commission—Easter Eggs—The Light That Came—The Resurrected Christ—Maple Sugar Making—Mennonite Church at Scottdale, Pa.—The Minor Chords of Life—Studies in Luke—Bible Study Course—Revelation—Witness of Church Historians Concerning the Life of the Swiss Brethren.

EASTER EGGS

By Mary Miller

IT WAS an ideal spring day. The air was electrified with the glory of new life, and its warm freshness and clean strength seemed to thaw the cares and worries out of the world. In an easy passive sort of way, even Ann felt good—not glad to be alive, of course—but not particularly distressed because she was. Ever since she could remember she had been trying to reason out the justice of life. She hadn't asked to live. She didn't want to. She didn't know what to do with life. Why was she responsible for anything at all when she wasn't in the least responsible for being? People said there was a plan for each life. What was it? How was she to find out? How was she ever to get to the place where the plan would take her if she did know? The whole thing was an unsolvable problem, and Ann was thoroughly and chronically unhappy.

She had just finished scrubbing the porch when Bob and Joe came hurrying in from the granary. They looked at her with rounded eyes shining with the importance of the secret they were giving away. "Where's Mom?" they asked.

"In the dining room. Why?"

Then, lowering their voices to the proper pitch for secret telling, they said, "Come on; we want to show you something."

She followed them, well pleased that these tously little brothers of hers were going to confide in her. She wished however, they were the kind of boys she read about in stories—boys who could sing so that crowds would go wild with applause, who would say "Excuse me" before leaving the table, and never fail to say "Please" and "Thank you." Instead they sat on a bench behind the table and as soon as they had gulped down all the food they wanted, they slid off the bench, under the table, squeezed out between the chairs in front, and bounded out the door.

"You won't tell Mom?"

"No, I'll not tell unless its something bad."

"Mom said we shouldn't, but it's nothing bad," Bob assured her.

As they led her through the barn and up into the haymow Ann suspected new kittens. Then she remembered that next Sunday was Easter. "Shall I guess?" she asked just in time.

There they were in the farthermost corner—a whole nestful of eggs. "We've put six there every night for over a week. Mom never missed them—and she ought to be glad, 'cause then she won't have to take any out of her store eggs. Boy! won't she be surprised?"

The boys were gleefully excited over their secret and tried to get Ann to promise that in spite of Pop's fear that "bought colors were poison" she would use her influence to persuade Mom not to just use "old red onion pelin's again."

Ann spent nearly the entire afternoon with the boys. And by and by Jean and Don, the younger children, joined the group. Together they explored the premises, the strawstack down by the cow barn, the catalpa grove near the pig pen. They looked at the calves and pigs, the hens that were penned up because Mom didn't want them to set, and old Dace, the loco that the men couldn't work anymore. By and by they stopped in Jeannie's playhouse.

Ann was happy—happier than she had been for days. The sky was a vast infinity of clean deep blue, and below it, reaching out to meet the sky-line, were endless stretches of waving green wheatfields. She was lost in the vastness and beauty of the prairie world when her mind came back to the life about her. Even her brothers and sisters were entirely lovable this afternoon. She remembered that once in answer to Don's plea for a story she picked up the Bible and read the entire book of Jonah to this little four-year-old brother of hers, and when she finished and was closing the Book he clung to it and begged for more. One other time there was company and he and Jeannie slept up in the attic with her. In the morning she told them to stay in bed until it was warm downstairs. Both children were desperately afraid, but finally Don screwed up courage and with his arm around Jean soothed her with a quaking voice, "God'll take care of us, Jeanie; God'll take care of us"—and then before Ann was downstairs she heard them jump out of bed and come galloping down behind her. Another time a thunderstorm came up, and again Don was almost wild with fear. With face hid in his mother's apron he sobbed, "Mamma, why doesn't God make it quit?" and when mamma suggested that he ask God to, little Don went into the room, fell on his knees beside the sofa, and between sobs cried, "Please—plee-e-ase; God, make it quit—," and when by and by the wind did stop and the clouds fell away Don felt exultant over the answer to his prayer.

Ann felt Bob nudging her and asking her a question she knew he had asked before. "Why do we have eggs on Easter Day?" he asked in a perplexed sort of way.

"Why"—Ann knew she didn't know but she said, "Somebody started it, I guess—just like a big Christmas dinner—and then people just do it."

That evening however, such idyllic happiness again ended for Ann. The younger children were fretful and cried, the boys quarreled about the chores, the mother was nervous and impatient, and Ann herself found fault with all of them, until Joe retorted angrily, "I wish Ann'd go away—cranky, mean old thing!"

The old feeling came back over Ann. She said never a word all the rest of the evening, and that night up in her room she wondered, "Why—why—why must people live?" Her brothers and sister, must they suffer what she did? But no, they wouldn't, they had no feelings, they didn't appreciate her—her what? What had she ever done for them but find fault? Joe's cutting judgment came back to her—and then by and by her thoughts came up out of the darkness and lighted on Bob's afternoon question about Easter eggs. Teachers, preachers, papa, mamma, no one had ever said anything that would help settle the question. Are the shells the empty grave, and the life that comes out, does it represent Jesus?

Sleep was coming, but Ann's mind kept on going. Easter eggs—the empty shell left—a new life out of the dead shell—a pretty, useful life—"Whosoever will save his life must lose it"—like a grain of wheat—to get life we must die—die to self—leave the empty shell—lose our lives in love and service.

The next morning while dressing she said aloud, "Why I've been living in the old shell, all shut up in myself."

Hesston, Kans.

EASTER MORNING

By Stella Kauffman

Oh, sun, arising from thy rosy bed
To flood a shadowed world with golden light
Shine brighter, pierce each darkened corner's depth,
Shine even brighter than on yesterday.
Send forth thy rays to wake the drowsy earth.
To-day is Easter Day! that day of days
When Christ threw off the garments of the grave
And proved to men He died their souls to save.

Oh, birds, asleep in lofty nests o'erhead
Stretch from beneath your wings your sleepy heads!
The dawn is here, swell out your throats to sing;
Sing even sweeter than on yesterday!
This is the day that Christ rose from His tomb.
This day is Easter, sing aloud your songs
That men on earth may hear them and rejoice
And join in hymns of praise with joyful voice.

West Liberty, Ohio.

ORIGIN OF EASTER

Easter corresponds with the Passover of the Jews and in the early church "pascha" designated the festival of Christ's crucifixion. Later it meant both the festival of the crucifixion and the resurrection and after the fourth century was limited to the latter. The term Easter was first used when Christianity was introduced among the Saxons, and Bede traces it to Eostre, a Saxon goddess, whose festival was celebrated annually in the spring. Great controversies arose as to what day should be celebrated and it finally was settled by the decree of the Council of Nicea in 325 A. D. and the day was fixed on Sunday immediately following the 14th day of the Paschal moon, which happens at or on the first Sunday after the vernal equinox. The key to the observance of Easter is stated in the joyous assurance of the statements and practices of the gospels and epistles.—D. Carl Yoder, in International Religious News Service.

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Vol. XXIII SCOTTDALE, PA., APRIL, 1931 No. 4

MAPLE SUGAR MAKING

By Florence Bittinger

In the northeastern states of our country and in eastern Canada the making of maple sugar is quite an important local industry. Maple sugar is made principally from the sap of the Sugar Maple tree, which is also known as Rock or Hard Maple. Locally, the sap of the Red or Soft Maple is also used for this purpose, but to a smaller extent, as it is less sweet than that of the Sugar Maple and the sugar or syrup it yields is thought to be inferior to that of the Sugar Maple.

The maple sugar industry is of particular importance in the New England States, especially in Vermont, which ranks first of all the states in maple products. Large quantities are also produced in New York, Pennsylvania, Ohio, Indiana, and Michigan.

Morning Among The Maples.

It is known that the Indians knew how to make maple sugar before the coming of the white man, and it is probable that the white man first learned of the possibilities of the maple sap, and the methods of boiling it down to sugar and syrup, from the red men, as no maple sugar was made in the old countries.

The maple sugar season is confined to the early spring, just at the time when the bleakness and severity of the winter is giving way to the milder days of coming spring. This varies somewhat in different parts of the country, and in varied years. In Pennsylvania the sugar season, as it is called, usually lasts from late February through March, while in the New England States and Canada it rarely begins before late March and lasts through April. When the Robins and Bluebirds arrive from the south, the maple sugar season is at hand.

A good or poor sugar season depends almost entirely upon the weather. Cold nights, with sharp frosts, and mild days, but not too warm, are necessary for a good flow of sap. Sometimes, also, there will be a heavy run of sap during a snowstorm.

A brief description of some of the methods employed in making maple sugar may be of interest to those not familiar with the process. The writer's knowledge of this subject is confined to the methods used in Somerset County, Pennsylvania, and the remarks will apply more particularly to this region. The building in which the sap is boiled down is known as the "sugar camp" and the same term is applied also to the grove of maple trees. Every sugar camp has a large flat evaporator, placed over a furnace, in which the sap is boiled down. This is known as the "sugar pan." The sap buckets which are hung to the trees are locally called "keelers." Formerly all keelers were made of wood, usually of white pine, but as these decay and wear out, many farmers have replaced them with galvanized iron keelers. The first step in the process of maple sugar making, is that of scalding the keelers. The pan in the sugar camp is filled with water, a fire is built in the furnace, and as the water boils, the keelers are placed in the pan and well steamed and scalded. Afterward they are thoroughly scrubbed out. They are then placed upon a wagon or sled and hauled out into the maple grove, and distributed among the trees.

Some mild day, when the sap runs freely the trees are "tapped." This is done by chipping off some of the rough bark, and boring a small hole into the tree. A sap-spout, a little thicker than a lead pencil is then driven into the hole, and to this the sap bucket, or keeler, is hung. Most farmers are particular to tap their trees on the south side, where the sun strikes, as the sap usually runs better there. The number of holes bored depends upon the size of the tree. Only one hole is given to a small tree, while larger trees are given two, there, and four holes.

Some people, who have never seen maple trees tapped, imagine the sap runs out in a stream, but this is a mistake. It merely drops. During a good run it may drop from a good tree about as fast as one can count, but it never runs in a stream. Even at this rate, however, a good tree may fill a three or four gallon keeler to overflowing in less than twenty-four hours. There is a great difference in trees in the amount of sap they yield. Some trees will yield abundantly, year after year, while others, apparently equally thrifty and standing only a few feet away, are very stingy in their yield.

The sap is gathered in a hauling tub or tank, and placed upon a wagon or sled. It is hauled to the sugar camp and run into a large storage tank. A heavy run of sap, with many of the keelers running over, and the storage tank nearly full, means strenuous work for the sugar-maker. The fire is fed constantly, the furnace roars and crackles, flames roll from the top of the chimney, and frothy sap in the pan jumps and boils, and the delicious fragrance of the boiling maple sap fills the air. The sap in the pan must not be allowed to get too low, or it will burn, neither too high, or it will boil over. Most evaporators are equipped with a regulator which automatically controls the flow of sap into the pan. During favorable weather, with a good run of sap every day, boiling at the sugar camp must be kept up day and night, sometimes for a week or more.

The sap is boiled down until it reaches a certain consistency, when it is drawn out of the pan and placed into containers and allowed to cool and settle for a few days. Nowadays most of the maple sap is marketed in the form of syrup, but formerly much of it was made into sugar, either fine or "crumb" sugar, or in the form of bricks or cakes. When it is to be made into syrup, after settling for a few days, the sap is again boiled down, usually in a smaller pan or kettle. Old experienced sugar-makers know quite well when it has reached the proper consistency to be put up for market. Others use a hydrometer to test it with. When it has reached the proper stage, the syrup is put into containers, usually gallon cans, and is ready to market.

When the sap is to be made into sugar, it is boiled somewhat longer than when intended for syrup. With a spoon or ladle the sugar-maker dips into the boiling syrup, and lets it run into a vessel of cold water. If it has reached the proper stage the syrup congeals into a soft waxy lump, which is a most delicious confection. Boiling is continued until the wax becomes hard and brittle when dropped into water. The syrup is then quickly dipped or poured into a wooden trough. It must now be thoroughly stirred and beaten, whence comes the term "stirring off." As it cools it hardens into flakes of sugar. Stirring and working the sugar is continued until all the hard lumps are crushed and the whole mass has become cool and dry. The result is pure maple sugar.

The finest syrup or sugar is always made from the first runs of sap of the season. Later, as the weather becomes warmer, and the buds of the maple trees begin to swell, the sap acquires a rather strong, rank flavor, and finally becomes worthless.

Pure maple syrup or sugar is indeed a delicious and healthful product, the pure sweetness from the heart of the great maple trees. Unfortunately, much of the syrup sold as maple syrup is merely cane syrup, with a maple flavoring. People who have tasted only this imitation, have little idea of the deliciousness of the pure, unadulterated maple syrup.

The Sugar Maple is truly a noble tree, one of God's finest gifts to man. It is a matter of regret to all lovers of maple sweets, and of beautiful trees, that so many fine groves have been, and are being sold to lumbermen, to fall victims to the ax and saw.

Springs, Pa.

THE LIGHT THAT CAME

By Arline Yoder

"Miss Hilda Althea Fullmer?" queried the Western Union messenger boy, as he stood on the threshold of Apartment Sixty-four. His bright blue, questioning eyes peered into those of the somewhat astonished landlady.

After a little hesitancy, quite unnatural for her, she replied, "Might you have made a mistake in the address? No one ever lived here that carried that name, in the fifteen years that I've been here, as far as I can remember. It is true that many come and go, but I've got a right good memory and I'm sure there ain't been none here what had that name. No sir, no Fullmer ever stepped into this here house, while I was at home. And what's more, none ever will if I have my say to't. My uncle's wife on my mother's side was a Fullmer, and she—"

"Then you're sure that I've made a mistake?" he interrupted. "It is really very urgent, I think. But, if you're sure, then, good-day."

She stood in the doorway and gaped after him, as he bounded down the long flight of stairs without giving her a chance to answer his question. Her large, bulky frame filled the passage, and her red hair, pulled tightly over her head in order to make a small twisted knot, was not at all in contrast to her personality.

"Well did you ever! Such impudence and manners to interrupt an elderly lady like me! What will this younger generation come to anyhow? Times has sartinly changed since I was a girl. Now just take me for instance, why, my mother would have—"

"Oh, Mrs. Brown! call the boy back, quickly, or he'll be gone! I wish to see him!" This came from the adjoining room, where Alyette Allison, who had been comfortably reclining in her favorite chair, had raised herself suddenly, on hearing the boy's question, and grasped the arms of the chair tightly. There she sat almost breathless for some seconds after she heard the boy's "Good-day." Her heart beat hard and irregularly. "Miss Hilda Althea Fullmer!" Those words struck her forcibly. How strange, yet how terribly familiar, they sounded to her. Was she dreaming? Was it possible that any one could—yet how could they? She had not found voice before to say anything, the shock was too great—too sudden, and now she was afraid the boy would be gone.

Luckily the boy had gone no farther than the floor directly below, and Mrs. Brown managed to bring him back again, where he found himself face to face with Alyette.

"D—did you say you had a message for Miss Fullmer—Miss Hilda Althea Fullmer?" she managed to ask, although her voice trembled somewhat, and the words were quite indistinct.

"Yes," the lad replied, "are you the one?"

"Oh yes,—well—er—no, maybe—she is—well, she is an acquaintance of mine—maybe she is coming to see me—but let me see it, I'll deliver it. Is it urgent?"

Mrs. Brown's eyes sparkled with wonder, as she leaned over the banister of the open stairway and watched Alyette clutch the yellow envelope with her trembling fingers. She wondered why a girl like Alyette should choose a Fullmer for a friend. Yet, if Alyette could endure it, she decided that she could too. She could like anything that Alyette liked. How wonderful Alyette was, she would do anything for her. She liked Allie, as she always called her, because she was different from the other city girls. Mrs. Brown couldn't understand why all city girls couldn't be like Allie. But she was aware that a change was taking place in Allie's life—she was becoming more and more like city girls. Her wardrobe was becoming more elaborate; those rosy cheeks of three months ago were falsely burnished; those hitherto sparkling eyes were full and unnaturally black; and sometimes she even thought, unless her imagination was too keen, that an odor of smoldering nicotine came trailing to her nostrils. She was not slow in continually complimenting Allie about the beautiful complexion which she possessed when she first saw her. But Allie would merely laugh and, with a winning toss of her black curls, say, "Are you country-bred?" and hastily change the subject.

Alyette stood like one dazed, one just recovering from a sudden shock, with her eyes glued to that envelope, the contents of which remained a mystery. She could not find sufficient courage and self-control to open the message. Suddenly she heaved a quick, heavy sigh. Then her eyes wandered slowly around toward the place where Mrs. Brown had been eavesdropping, as if they were aware of being caught in a cowardly act. But Mrs. Brown had heeded the warning of the sigh and fled.

Somewhat relieved that Mrs. Brown had not remained, as was her custom, to help solve the problem, she hurried to her own cozy room. The late afternoon sun was flooding it with a warm, glowing light, and although not elaborate, the room was cheery. But how Mrs. Brown ever refrained from staying to see why she wanted the messenger boy, was beyond her.

After placing the telegram beneath the rug, (Mrs. Brown would not think of looking there) she settled herself in a chair by the window to think—and to think hard. She tried to think of everything possible those letters in that message might spell, if she looked. She tried to think how that message ever found it's way to Apartment Sixty-four. She was just about to reach under the rug for the message when the sound of Mrs. Brown's swift, unsummoned, and extremely unwelcome footsteps announced her entrance, for she never knocked—that would be only a waste of time for her.

The landlady, appearing not to notice Allie's embarrassment in not being forewarned, asked, "Well, Allie, when is your friend, Miss Fullmer, coming? Shall I prepare lunch for two?"

Alyette was dumbfounded; she almost thought the floor was sinking beneath her weight. Had she overheard—had she seen? But she managed to say "No, Mrs. Brown, I'm sure you needn't bother. Miss Fullmer isn't my friend—only an acquaintance, and one not worth having. As to friends, I haven't any," and Alyette's voice trembled and a sob shook her slight figure.

Mrs. Brown's inquisitive expression changed to one of pity and wonder. Allie without a friend? Can it be? she thought, as she reveled in the beauty of those lustrous black curls and those black eyes, now sparkling with teardrops. That face had been more full and rosy, and the figure more plump when she first saw her three months ago.

"Allie, you have had friends, haven't you?" she questioned soothingly.

"Yes, before I came here. I've given up my friends for—" and convulsive sobs shook her frame.

"For what Allie? Tell me everything," she coaxed.

"Not to-night," she managed to say between sobs. Then bracing herself, she said, "Please, Mrs. Brown, let me alone to think. To-morrow I'll tell you—maybe."

Mrs. Brown wheeled and left the room almost as hastily as she had entered.

Alyette remembered something, something, in fact, that she almost wished she hadn't remembered. For three months she had had no time to reflect—no time to think how fast the time was really passing. She had only time to think of radio. She had a wonderful soprano voice; she knew it, and wasn't she a successful radio artist? Her progress knew no bounds—she was really on the way to fame. F-A-M-E—those letters were stamped on her heart—that was her goal. Hadn't she received hundreds of glowing letters, praising her accomplishments and encouraging her to continue her work? She had been enthusiastic about the city. How fascinating and active it had been in comparison to the dull, slow grind of the country life around the little town of Sharonville. But now she took time to compare them. The noise and din seemed to press in upon every sense, and the haze of smoke enveloping the great city of New York, irritated her, as she reflected.

Her mind wandered to the little Mennonite farm home, and the broad landscape, with its clover, grain, and pasture fields. She pictured the sunset as she used to see it when it disappeared behind Lowell's Hill. All in all, how sweetly serene and free and quiet it seemed compared to the hubbub, noise, dirt, and crowded conditions of New York. But other people can endure it, and she must. She can not turn back now. What would radio fans say if she should give up? She was making money; some day she would go to Europe. After all, she must live her own life.

Then her eyes wandered to the spot where the message, so mysterious, lay beneath the rug. She stooped over, picked up the envelope and, glancing quickly at the door, nervously tore it open. She gazed at the letters, blazing before her like letters of fire. Surprise, dread, and fear mingled on her tear-stained face. The message burned deeply into her soul; it pierced her heart. Yet, what did it mean?

"HE THAT FINDETH HIS LIFE SHALL LOSE IT. HAPPY EASTER.
"Signed, MOTHER."

What a traitor she was! What a vagabond! She could not shake off the fear which overtook her. Maybe, if she would read her Bible more, her conscience wouldn't bother her quite so much. She at least decided to try it. But did she have a Bible? She hadn't thought about it when she packed her bag so hurriedly and cautiously the night she ran away from home. Oh yes, she remembered that she happened to see a New Testament, when she collected some of her small articles, and just threw it in for "anyhow," as she expressed it. She found the Testament in the traveling bag and opened it at random. The book dropped to the floor. There were the same words which her telegram contained. What did they mean? She must find out. She couldn't stand the awful suspense much longer. She knelt by the window and petitioned God to give her light; she was ready for anything.

Just then a flood of musis burst forth from Mrs. Brown's room:

"Christ who left His home in glory,
And upon the Cross was slain,
Now is risen! Oh tell the story
That the Savior lives again."

"How beautiful," she thought, "just like an angelic choir!"

What a contrast were those hopeful words to the light, meaningless songs she sang.

As the song was ended, there floated in the strains of a hymn which she onced loved to sing. She followed the music and her soul sang the words:

"Lead, kindly Light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home;
Lead Thou me on.
I loved the garish day, and spite of fears,
Pride ruled my will: remember not past years."

Then the true meaning of Easter dawned on her soul. Christ had left His heavenly home, and died upon the cross for her. Ah! now she understood—"He that loseth his life for my sake shall find it." What would she gain in the end with her present career? "Mother is right, I'm finding my life only to lose it in the end," she decided. "I'm going back to the little farm with its simplicity and beauty. I'll serve God there until He sends me elsewhere. I'll be a true Hilda Althea Fullmer—worthy of the old family name. I'll serve others and not be served by them." A perfect calmness and contentment came over her. But how her mother knew where she was, puzzled her. Suddenly the thought struck her, "She has heard me sing; she knew my voice; she has had some one investigate. They found me, but she wanted to be the first to break the news to me. Isn't that just like her?"

Late afternoon had faded into night. The room was dark yet there was light in Althea's soul. Looking out of the window, as she rose from her knees, she saw the beautiful starlit sky. Then she murmured, "Just as Christ arose early on Easter morning, so shall I rise to a fuller, richer life."

West Liberty, Ohio.

A TRIBUTE

By Ruth Heatwole

I was asked to write an Easter poem, but since the passing of the beautiful life of Bro. (Dean) Noah Oyer, I can find no poetry in my saddened heart. In my meditations, however, the thought has continually come to me that the life and death of this worthy Christian man is indeed a symbol of the most sublime Easter poetry. "Blessed are the dead that die in the Lord." "Precious in the sight of the Lord is the death of his saints."

We find comfort in these because we have the assurance that some day our friend shall be resurrected to a newness of life. One of the most conclusvie proofs of the truth of the resurrection is the passing of men like Bro. Oyer. No reasonable person can believe that death is the end for one who has lived and served as he did.

I often heard Bro. Oyer say: "No man liveth unto himself, and no man dieth unto himself." In retrospection I keenly feel that he lived not unto himself. His life was one of unselfish, devoted, consecrated service to others. He was never too busy to take time to listen to the troubles of the most insignificant individual, and to share in his tiniest woes. And because of his unwavering sympathetic service to others, he could not die unto himself.

His death leaves a throbbing void in the hearts of all who knew and loved him, and it cannot be filled. Yet there is something poignantly beautiful about the passing from earth of such a Christian. Even though he has gone away, yet because of his numberless deeds of kindness, he lives on and on. The life and influence of Noah Oyer could not cease when his tired body was tenderly laid away for its long rest.

I never knew any one else who exerted such strength in such a quiet manner. He seemed to be the incarnation of the words: "In quietness and in confidence shall be your strength." There was never any display or show in any of his dealings. But in his own calm, quiet, Christian way, his words, prayers, and influence went deep. And to those of us who knew him best, and sense so keenly the power of his life we feel:

"I cannot say, and I will not say
That he is dead; he is just away,
With a tender smile and a wave of the hand,
He has gone away to a better land."

So we bow our hearts in humble submission to the God that willed it so, and find consolation in the blessed hope of that first Easter—he shall live again!

La Junta, Colo.

VICTORY

By Barbara Hershberger

The night was dark, the zephyrs whispering through
The palms o'erhead were all that could be heard
Save intermittent murm'rings of preferred
Friends, who, though left behind to pray, still knew
Not of the pain He bore when He withdrew
To wrestle with His God. Is that a bird
Aflutter? No, the troops! The sleepers stirred!
The trial; the crucifixion; death! 'Tis true!

The joyous day dawned clear. Three days and nights
The bosom of the earth her treasure held.
But winter's icy shackles cannot new
Life always hold. The throbing life the light
Helps to unfold. Our Lord, victorious, quelled
The sting of death. Our lives are leased anew.

Kalona, Iowa.

ON HOLY SOIL

The Abyssinians' Easter Eve in the Holy City

By Anis Ch. Haddad

As the stained glass windows of a medieval cathedral catch the rays of the sun and give their colors—deep purple, golden amber, and warm red—so the light of the Gospel, striking into the living cathedrals of national life, is given added richness by the distinctive social and cultural backgrounds, of the people concerned. We are struck with the quaint pictures drawn by Chinese artists to illustrate our Lord's parables. The prodigal son drinking tea in ceremonial fashion from a teak-wood table with his loving father arrayed in long Chinese coat, high-heeled slippers, and pigtail, is to us very strange, unless we reflect that our familiar illustrations of Bible stories are just as much a reinterpretation for our own lives of a universal truth.

In the services of the Abyssinian Church in Jerusalem the sympathetic visitor sees yet another such coloring and reflection of the Universal Light, this time through a medium which is African. With kings who claim to trace their descent from the Queen of Sheba, and a church that had so early an evangelist as the eunuch whom Philip baptized, the treasurer of Queen Candace, we need not be surprised to find them well represented in Jerusalem. Their community of about one hundred and twenty persons, largely monks and nuns, is quiet and unassuming, but genuine devotion to our Lord shines in the faces of the dusky, silent-footed monks who pass up and down the streets of the Old City, or stand for hours in rapt meditation in some dark corner of the Sepulcher.

The Abbot and His Suite, Ready to Begin Their Strange Procession

Darkness had fallen on the city that lay silent and expectant, awaiting in tense excitement the "Dawn of Easter." Only in the neighborhood of the Holy Sepulcher there was a feverish activity in preparation for the morrow. Little groups of people hurried past on their way to the courtyard of the Abyssinians where the last and strangest of the ceremonies of Passion Week takes place on Saturday Eve. Let us follow them.

Their only remaining chapel in the great shrine of our Lord's Resurrection is a small one opening on the roof of St. Helena's Chapel, the whole of which terrace belongs to them. Here by the light of the Paschal moon they hold a solemn service and procession, commemorating the search for the Lord's body, and the news of His glorious resurrection.

Their chapel being too small, a tent is erected on one corner of the terrace, where at about eight o'clock the service begins. When we entered the courtyard it was already filled with sight-seers. Policemen kept a passage open around the dome of the subterranean chapel that pierces the pavement in the midst of the place, and thrust back the curious sight-seers from the tent erected in the corner, whence came the muffled sound of tom-toms. The abbot of the convent, surrounded by his priests and monks, and a choir of a dozen men, each leaning on his tall staff, begin to sing in plaintive melody a series of short hymns. The absence of instrumental music and the atmosphere of mourning suggest the sadness of the bereaved disciples.

The moonlight illumined the encircling crowd of people. Here and there its sober purity was challenged and defeated by a flare of yellow light that revealed the velvet greenness of an overhanging tree and then threw a dark eastern face into violent relief. Small boys amidst the crowd lit red lights and hurled them into the air. The beating of the tom-toms became louder and more insistent, and presently the strange procession emerged from the tent and marched slowly around the dome three times; the idea being that they were searching for the body of Christ, but could not find out where it was laid. Their chanting was accompanied by a sound of muffled drums and the clanging of metal staves.

Now the Gospel is read—the joyful news of the resurrection. The air changes. A soft solo is chanted while the choir stand with hands over their staves waiting to join in a joyous chorus. With potent happiness they sing an oft-repeated strain that "Christ is risen," the deep notes of the two great tom-toms boom out in a voice that cries aloud of the great continent from which they come, while each choirman throws backwards and forwards the silver-noted sestra to beat time with the drums. There is a brief pause. Magnificent vestments, heavy with the gold of Ophir, great crown-like mitres, again "very much gold and precious stones," processional crosses, and strangest of all, a half dozen ceremonial umbrellas of gold and green cloth, are brought out. The cross bearers go before, incense bearers follow, and the abbot and other dignitaries form in procession under their umbrellas, as signs of office, and behind come the distinguished visitors. Last of all comes the choir, a dozen men, greybeards and striplings, staves in hand, singing the familiar message in a strange soft speech. As the choir moves forward it steps to a slow rhythmic pace, in time with the tom-toms and sestra. Out in the warm night air, under the stars, the solemn procession moves four times about the cupola of St. Helena's Chapel. The throngs of the visitors press close about the moving train, but the participants have no ears or eyes for the casual onlookers.

The procession finished, the abbot returns with the choir to the tent. There are some prayers and more hymns. The large cross is removed from the standard and given to the abbot. After kissing it reverently he offers it to some of the distinguished visitors, who do likewise, and then turning to the congregation he blesses them, gives them the dismissal, and the assurance that "Christ is indeed risen."

We then reëntered the Holy Sepulcher and there witnessed the midnight mass of the Greek Orthodox Church which was thronged with worshipers, every one carrying a lighted candle. The music was exquisite and plaintive, the people were quiet and reverent—a contrast to what we saw at the Abyssinian ceremony. At the conclusion the Patriarch walked slowly and with great dignity into the Sepulcher, and there was a great silence. Very soon he reappeared, and turning to the people, cried out with a loud voice, "Christ is risen." And every one replied as with one voice, "He is risen indeed." All the bells rang out and a wave of great enthusiasm spread throughout the church and one did not only feel but knew that indeed "Easter Day" was dawning.

It is not until the following morning that we find the conclusion of the ceremonies in the feast of Easter, when both the white man's bells and the black man's drums proclaim to the Holy City that the Savior is indeed risen.

Jerusalem, Palestine.

Friend, hast thou felt alone amid foes? Have the bitter storms of hate and criticism ever surrounded thee? Then look well and thou wilt see the footsteps of the Man of Sorrows. He who was hated for the good He did knows just the sting, and lets that sting come to thee, to drive thee nearer unto Himself. It is the lash of the storm that drives the child into the brightness and warmth of the Father's House. Take refuge in the sympathizing Savior.—H. H. D.

"Because I live Ye shall live also"

AN EASTER SERMON

By Omar G. Miller

In the Likeness of His Resurrection

TEXT: Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.—John 11:25, 26.

No truth of the Gospel is more vital to the Christian than the resurrection in Jesus Christ through faith. The life of Jesus on earth by itself is only a perfect example. If we stop with the crucifixion we have a noble martyr. But in the resurrection of Christ we see God perform the profound miracle of the ages. Through this act God makes possible the coming of Jesus Christ into the heart of every believer. The man Jesus becomes the glorified Christ, and, in the person of the Holy Spirit, He is the quickening power to all who believe.

Resurrection means to live again, or anew. To be resurrected we must live, die, and then be raised to a new life. The Apostle Paul sets this forth in a striking way: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20). Yes! The Apostle Paul believed; and believing, though he was crucified (to his carnal life), yet he lived! And, living and believing in Christ, he knew he would never die. He had eternal life.

In his letter to the Roman Christians the Apostle sets forth this truth at greater length. "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of His resurrection. . . . If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 6:4, 5; 8:11).

That we may bring this great resurrection truth within the limits of this brief message let us use the simple illustration of Jesus. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (Jno. 12:24, 25). The same illustration is used by the Apostle Paul, but with the emphasis on the future glory. In emphatic words he declares, "Thou fool, that which thou sowest is not quickened, except it die" (I Cor. 15:36).

Here we well may pause. Vital spiritual truth unfolds to our heart. Except it fall into the ground: "In the world but not of the world"—"I desire to depart, but it is more needful that I remain." Except it die: "Mortify the deeds of the body"—"I die daily"—"keep under my body"—"I am crucified." But if it die—fruitful: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body"—"Though our outward man perish, yet the inward man is renewed day by day"—"Worketh for us a far more exceeding and eternal weight of glory."

My friend, are you feeling the loneliness of abiding alone; are you weary in the way; are you disappointed in the lack of fruitfulness in your life? Except it die, it abideth alone. Hold no longer to the self-life—let it fall into the earth. Give thyself, and soon the quickening of God will unfold a new life. And presently the new will break away the old. The charm of the old life will be forgotten in the joy of the new life in Christ Jesus.

Without detracting from the central truth we may briefly notice a related fact. It is the new blade, the new life that grows and prospers in the sunshine of His love and righteousness. It is only through the renewed life that righteousness is transmitted by the Spirit to become life and power. A bare grain, unplanted and exposed to the sun, will shrivel and harden, be it ever so good a seed. In this we see that even those born again may fail of the fruitful life by being unyielded. The good seed must be planted in death if it is to spring forth into a new life.

By way of contrast we should now notice the second parable in Matt. 13. Here we have the field for the world, wheat for the children of the kingdom, and tares for the children of the wicked one. Both the wheat and the tares are burned and the wheat is gathered into the storehouse of God.

The wheat, the seed of God, is planted in the likeness of the death of Jesus, and, being raised to newness of life, is yielded unto righteousness, is made free from sin, has its "fruit unto holiness, and the end everlasting life." In the case of the seed of the wicked one we have a vivid and startling reverse operation. As we all know, the germ of a seed determines the nature of its fruit. The tare, having its heart (the germ) sinful, yields itself unto unrighteousness, and from iniquity unto iniquity, the end of which is death. If we die unto sin, we live and are raised unto life. But if we live unto sin, we die and are raised unto death. Romans 6. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

We have seen in the Scriptures given that the same power that raised up Christ operates in raising us to newness of life. Indeed nothing but the power of God can bring life from the dead. The prayer of the Apostle Paul for the Christians at Ephesus expresses among other things his earnest desire that through the Spirit of God they might know "what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead" (Eph. 1:19, 20). He then follows with a fuller explanation of the "power to us-ward" as the quickening of the believer to a new life. God is able. His power alone can make us what we ought to be.

Up to this point we have considered the transforming power only as applied to the individual. In passing we might profit by a brief glimpse of the tremendous work wrought in and through Jesus Christ as affecting the collective body of the people of God. We have seen how that Jesus Christ was crucified to the earthly and was raised by the power of God unto spiritual glory. We have seen how the believer must also be crucified to the earthly that he may be raised by the power of God to the spiritual glory of a new life. And the same spiritual law has worked in the people of God. In Christ earthly Israel was crucified and through Him there was raised a new nation, a spiritual nation brought forth by faith. This is a kingdom of spiritual life and glory. Herein lies all hope of the future. All death, sin, and suffering shall some day be swept away to make room for the glorified people of God. Some day in the final culmination of the working power of God it shall come to pass that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

What a glorious hope for the children of the kingdom! What a blessed life to live now! A life in which the sordid things of earth fall away. A life of righteousness, and peace, and joy in the Holy Ghost. Righteousness: "A sceptre of righteousness is the sceptre of thy Kingdom"—"They which receive the gift of righteousness shall reign in life by Jesus Christ . . . even so by Him might grace reign through righteousness unto eternal life"—"We look for a new heaven and a new earth, wherein dwelleth righteousness." Peace: "The fruit of righteousness is sown in peace"—"God hath called us to peace"—"To be spiritually minded is life and peace." Joy in the Holy Ghost: "I have spoken unto you, that my joy might remain in you, and that your joy might be full"—"I will see you again, and your heart shall rejoice"—"Believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls"—"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is" (I Jno. 3:2).

Little wonder that the Apostle Paul con-

(Continued on page 119)

EDITORIALS

The Resurrected Christ

The story of the resurrection never loses its charm. It brought joy and peace and comfort to the disciples on that first Easter Day, after they comprehended the glorious fact that Jesus had really risen from the dead. It has brought similar blessings to countless thousands since that time, and it has a similar effect to-day to all who grasp the meaning of the message that Christ is risen.

In reading Luke's account of the happenings of the first Easter we were impressed anew of what the resurrected Christ means to all those who believe on Him as Savior and Lord. Let us notice some of the precious truths that we find in this beautiful book.

1. **The Seeking Christ.**—In some of the parallel accounts we read how He manifested Himself to Mary and the other women early in the day. It is now past noon and two disciples are on their way to their home in Emmaus. Jesus sought them out and engaged them in conversation when they were sad and troubled and needed help. He is seeking out those who are in need to-day.

2. **The Fellowshiping Christ.**—I think that the author of the Gospel song, "He walks with me, and He talks with me," must have received his inspiration from the Emmaus account. How wonderful it is to think that the risen Christ walks and talks with us, and that we may fellowship with Him as friend with friend! In the person of His Spirit we may have the same fellowship with Him as did Cleopas and his unnamed friend.

3. **The Comforting Christ.**—It is true that Jesus rebuked the disciples for their slowness of heart. But it was all a part of His scheme of bringing them to a place where He could comfort them from the Scriptures. As they saw the Scriptures under the illumination of His teaching they received new hope and courage, and their fainting hearts were comforted. We may have the same comfort from His Word to-day through the illumination of the sacred page by His Holy Spirit. And our hearts will glow in that Presence even as the hearts of the disciples burned as He talked with them by the way.

4. **The Abiding Christ.—Evening had come.** The disciples asked the Christ to stay with them for refreshment and rest. He accepted the invitation. And although He vanished from their sight as soon as they recognized Him, who can say that He was not to these two men ever afterward the abiding Christ? Instead of their refreshing Him, He refreshed them by His presence and revelation. And we can think of the Emmaus disciples in no other way than as ever after living in the abiding presence of the Christ. He will abide with us to-day if we but ask Him.

> "Abide with me; fast falls the eventide;
> The darkness deepens; Lord, with me abide;
> When other helpers fail, and comforts flee,
> Help of the helpless, O abide with me."

5. **The Revealing Christ.**—He had revealed Himself to the disciples at Emmaus, but a further revelation was yet to be granted to them and the other disciples. The two walked back to Jerusalem and met with the Eleven and some other believers who had come together in the upper room. Here Jesus not only spoke to them but showed them His hands and feet and assured them in other ways that He was risen indeed and that He was more than a mere spirit. His actual body had been raised and He revealed to them that His suffering and death were all in the great plan of God. Concerning the great mysteries of the Christian life Paul says, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:10). The revealing Christ is with us to-day.

6. **The Commissioning Christ.**—"Ye are my witnesses of these things," said the risen Christ. And He commissioned them to preach repentance and remission of sins through His atoning work to all nations, beginning at Jerusalem. His Great Commission extends to us to-day. All who have come in contact with the efficacy of His vicarious death and the power of His victorious resurrection are qualified witnesses and are commissioned to bring the Gospel message to a lost world. And they have likewise the promise of His empowering Spirit from on high.

7. **The Ascended Christ.**—The closing scene in Luke's Gospel takes us to the Mount of Olives, near Bethany. Jesus had led the Eleven to this place. While He was still giving His blessing with lifted hands, He rose from the earth and was soon out of their sight in the heavens above. He is still the ascended Christ to us, for we know that He is at the right hand of the Father where He acts as our Advocate and Intercessor. Praise God for an ascended High Priest, who is in the holy of holies above as our representative!

8. **The Returning Christ.**—In our closing thought we shall pass over to Luke's account of the ascension in the first chapter of Acts. Two men in white apparel stood by the apostles as they gazed into heaven at the spot where the Christ had disappeared in a cloud. And they promised that He should return again in like manner. We rest on these promises of God's Word that He shall come again. This blessed hope is inseparably linked with the hope of the resurrection, for when He shall come again with a shout and the voice of the archangel and the sounding of the trumpet of God, the dead in Christ shall be raised and shall be caught up to meet the Lord in the air. "And so shall we ever be with the Lord."

Praise God for the risen Christ! He means so much to the Christian that the mind fails to comprehend it and words cannot describe it fully. But by the help of the illuminating Spirit we can catch enough of the significance of His resurrection to fill our hearts with joy and praise.

And may each succeeding Eastertide find us growing in knowledge and appreciation of what the resurrected Christ means to us.

"Passing Away"

This is the refrain of a poem with which many of our readers may be familiar. The author traces the life of a little girl through its various phases until she is worn and withered with age, and at every stage in her life she chants the words, "Passing Away." He touchingly illustrates the rapid flight of time and the transient nature of human life, and closes by addressing himself thus:

> "Let me never forget to my dying day,
> The tone or the burden of that lay—
> 'PASSING AWAY! PASSING AWAY!'"

These words were brought to our memory with renewed force because of the passing away of two men who were known all over the Mennonite Church, as well as in other circles. We refer to Dr. Christian D. Esch, missionary to India, and Bro. Noah Oyer, Dean of Goshen College. Both were men in the prime and vigor of manhood, whom we thought had many years of useful service before them. But an all-wise heavenly Father saw it best to remove them from their places of service here to the home above where the redeemed "serve Him day and night" through the ages of eternity.

Dr. Esch gave about two decades of his life to the service of our Master in the Mission in India, Dean Oyer nearly a similar length of time to work among young people in our church schools. In the passing of Dr. Esch our Mission in India loses one of its three medical missionaries, and for the present leaves the field there without a medical doctor, since Drs. Troyer and Friesen are on furlough. The Church loses a minister and bishop, a faithful bearer of the Gospel message. In the death of Dean Oyer one of our three church schools is left without a dean, a position that is hard to fill. Here the Church also loses another minister, as well as one who served on three church-wide committees. Yet in all of these Divine providences, even though they seem hard to understand, we submit to the will of Him who doeth all things well, and say, "Thy will, not ours be done." We have faith, too, that God will raise up others to carry on the work which these brethren have laid down. And in it all, let us remember that we too, and all things that have to do with human life, are "Passing away! Passing away!"

Sunday Schools and Easter

Easter is becoming more and more one of the greatest days of the church calendar. Christmas with its joyful message of the birth of a Savior is perhaps the best loved and most largely celebrated of the church holidays. And yet if one were to try to say which event brought most joy to the world, the birth of the Christ or His triumphant resurrection from the dead, one might have a hard time to decide. But since both were great events in the plan of God for the salvation of the world, we can enjoy each to the limit of our capacity in comprehending what it stands for. We are thankful for these set days which call to our remembrance the great occasions in the life of our Lord.

Easter appeals to the children and young people in the Sunday school because of its suggestions of life and joy and victory. The vigor of youth enjoys life and looks with admiration and hope to a cause that is sure of victory. What better time for the young people of accountable age to dedicate their lives to the Lord who redeemed them on the cross and showed that His redemption was real because He could not be held by the bars of death! We trust many of our boys and girls will be gathered into the fold during this Easter season.

Older people, too, enjoy Easter. Perhaps a goodly part of their life's course has been run. They have had their toils, hardships, disappointments, and discouragements, as a part of the common lot of man. But no matter what the past may have been, there is hope. When we get to the end of the road we are only at the beginning of life in its highest sense, the life in the world that has no end. And so for our older classes in the Sunday school Easter too is a time of joy and encouragement.

Our Mission Board wishes to encourage the spirit of giving in connection with the gladness of the Easter season, and it is at this time that we are requested to give publicity to the Junior Savings and Investment Funds. Boxes are provided for the children in which they may deposit their savings during the year and hand them in in the fall. The Quarter Investment Fund provides a means through which children may earn money for missionary purposes. Sunday school officers, teachers, and parents are urged to help in this program of encouraging habits of giving while children are young and impressionable.

Welcome Merry Springtime

Winter has its charms. Most of us appreciate the cold weather for a time, at least, and we love the magic scenery that is provided for us by the frost and snow and ice. But there are few people, indeed, who do not welcome the advent of spring. At this writing the calendar does not yet show that spring is here, but some of its advance agents are with us. The robins are already making music and displaying their gorgeous colors, the jonquils and other early flowers are pushing their leaf tips through the earth, and the grass shows faint touches of green. The lengthening days also add their mute testimony that winter has not long to stay with us.

We are glad for the reviving life of spring. The gentle breezes, the radiant sunshine, the purling brooks, the verdant hillsides, the birds and flowers, the smell of the moist earth—all speak of life, and activity, and products of nature that will sustain life and give peace, plenty, and prosperity. Poet and artist vie with each other in picturing the beauties of springtime, but perhaps no writer has ever penned a better encomium than the inspired author of the Song of Solomon:

"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell."

Welcome Springtime! May your return fill our hearts with praise to the great Creator who gives us cold and heat, sunshine and rain, and "fruitful seasons."

CHRISTIAN LIFE

THE HOPE OF THE RESURRECTION

By J. E. Martin

A Living Hope

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively (living) hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3). Thank God for this "living" hope. We have a steadfast hope, a sure hope. Why are there so many suicides? No hope in the resurrection. "If in this life only we have hope in Christ, we are of all men most miserable."

Recently we heard the following dialogue:

"How old was your father?"

"Eighty-five years."

"You will not get that old."

"I have no desire to."

"Why not?"

"I am satiated; I am fed up. If it were not for a few things that I would like to see developed, I would be ready 'to knock myself off'" (suicide).

How sad! A brilliant mind, but no hope in the resurrection. This man is an avowed agnostic. "Oh, to have no hope in Jesus! How dark this world must be!" The darkest spot on earth, it seems to me, is a home where death has entered, but where Christ is unknown. They have no hope of a brighter day in the future. How different for the Christian! Our brightest day is coming. Through this Living Hope the sting has been removed from death. I Cor. 15:55. Truly, the children of God may sing:

"I would not live alway; no, welcome the tomb;
Since Jesus hath lain there, I dread not its gloom;
There sweet be my rest, till He bid me arise
To hail Him in triumph descending the skies.

"Who, who would live alway, away from his God;
Away from yon heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns?

"Where the saints of all ages in harmony meet,
Their Savior and brethren transported to greet;
While anthems of rapture unceasingly roll.
And the smile of the Lord is the feast of the soul."

An Assured Hope

Turn to John 6 and notice the repeated expression: "I **will** raise him up at the last day. Positive, definite assurance of the resurrection. Again Jesus says, "Because I live, ye shall live also." Job, while writing on the subject of death in chapter 14, raises the question, "If a man die, shall he live again?" He answers his own question (by inspiration of God) in Job 19:26, 27 as follows: "And though after my skin worms destroy this body, yet in my flesh **shall** I see God: whom I shall **see** for myself, and **mine** eyes shall behold, and not another."

Our resurrection is assured by Christ's resurrection. "But now is Christ risen from the dead, and become the firstfruits of them that slept. . . . But every man in his own order: Christ the **firstfruits; afterward** they that are Christ's at His coming." Oh glorious hope! No wonder the devil assails the doctrine of the resurrection! "For he (Jesus) must reign, till he hath put all enemies under his feet."

How lamentable the fact that the greatest part of humanity does not possess this assured hope of the Christian. Yes, all shall be resurrected, but to many, many it shall be the "resurrection of damnation." When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth." "And many that sleep in the dust of earth shall awake, some to everlasting life, and some to shame and everlasting contempt." "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have part in the lake which burneth with fire and brimstone: which is the second death." A dark scene for those without hope! In the face of these facts, it seems to us, our duty as Christians is clear, namely, do all we can, by the grace of God, in any way the Lord can use us to win souls for Him, that many "may have part in the first resurrection; on such the second death hath no power."

DAWNING DAY

By Ursula Miller

In a home there was heartbroken weeping,
Where Death had winged his way;
A loved one was dreamlessly sleeping;
Mirth and laughter had fled away.

Sorrow reigned over hearts almost broken,
Bowed low, quite low, in grief,
Because Death had silently spoken,
Stolen in like a black robed thief.

Weeping, Oh wailing and weeping!
But one was dreamlessly sleeping.

Came an Angel of consoling low voice,
"Death is a safe decree—
A door to a land where they rejoice
Who have longed for heaven's harmony."

"No, No," cry the mourners, "Cruel is Death,
He robs us of our life,
Bringing us but pain and panting for breath
And dramas where sorrow is rife."

"Nay," spake the Angel in comforting tone,
"True, Death is your enemy;
But the sleeper to his mansion has gone,
He has entered Eternity."

Death is cruel to those left behind;
But to redeemed ones wondrous kind.

Hesston, Kans.

The Comforting Hope

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thes. 4:13-18). What a reunion!

Fifteen years ago Bro. Abram Metzler, while preaching on the subject of "Heaven," with his usual earnestness, stopped in the midst of his sermon and with much joy began singing, "There we'll have a happy time," etc. Yes, we may have a foretaste of it even now, but what must it be to be there! In death the body of the child of God is but asleep. Jesus said, "Our friend Lazarus sleepeth." We verily believe that soon it will be morning, the saints will be awakened and we shall be caught up. "Wherefore comfort one another."

No Bodily Ills

After Jesus had given His disciples a number of signs of the times, He said, "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Regardless of what the true interpretation of this may be, we believe it can be applied to our bodies. We are now redeemed from the penalty of sin, but not from its presence. The marks of sin and its results are seen on every hand, but when Christ shall come, He "shall change our vile body, that it may be fashioned like unto his glorious body." No need for medicine, tonic or stimulants. No more allopath, homeopath, osteopath, chiropractor, etc. No more aches or pains. No human limitations. All will be glorious. On the other hand, what an awful contrast for those without hope: "Everlasting burnings," "eternal torment," "tormented in this flame," "fire is not quenched," etc.

A Personal Hope

Paul had a personal hope. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming" (I Thes. 2:19). Hope is nearly always associated with the resurrection or the coming of Christ. Deny the resurrection, and we have no hope. "But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain." Reader, what is **your** hope? Is your hope real?

One of the fondest anticipations the resurrection brings to us is the future recognition of our Lord and His saints of all ages. Peter, James and John never saw Moses and Elijah before the Transfiguration, yet they knew them and called them by name. We are eagerly looking forward to beholding the Lord Jesus Christ, Paul, Peter, James and the entire innumerable company of saints of whom the whole family in heaven and earth is named. We know one whose sainted mother departed this life when he was about five years of age. This was many years ago, but ever since he has had a desire to recall the vision of mother's face but cannot. He can hear her voice in Pennsylvania German, but can not recall how she looked. But some day (by His grace alone) he expects to see her face to face and know her. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

"My heavenly home is bright and fair,
Nor pain, nor death can enter there;
It's glittering towers the sun outshine;
That heavenly mansion shall be mine."

Chambersburg, Pa.

THE CROSS—LOVE'S SUPREME SACRIFICE

By Charles Fricke

SCRIPTURE SELECTIONS: "God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. . . . As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. . . . And I, if I be lifted up from the earth, will draw all men unto me. I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. . . . If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. . . . He fell on his face, and prayed saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. . . . Then Pilate said unto them, Why, what evil hath he done? . . . I find no fault in him. . . . And when they were come to the place which is called Calvary, there they crucified him. . . . Then said Jesus, Father, forgive them; for they know not what they do. . . . I thirst! . . . My God, my God, why hast thou forsaken me? . . . It is finished!"

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

"If we suffer, we shall also reign with him. That I may know him, and the power of his resurrection, and the fellowship of his sufferings."

We are living in an age of mighty materialistic and mechanistic advancement. Physicists have advanced the atom to an immaterial force or energy. Philosophy has arrived at indeterminism. All the sciences have made tremendous strides. We are seemingly comfortable and contented. We have been moving, and moving fast, but where have we been going? Are we happy? Is spiritual satisfaction our portion? Has the life and death of Christ, that greatest event of history, no meaning for us to-day, or have we evolved something far better and more helpful? Has human nature, sinfulness, and sorrow changed? Is God, sin, and salvation of no reality to us?

In spite of our progress, everywhere men and women turn their gaze back to Calvary for a solution to all of life's difficult problems. The Cross still brings the conscience peace, binds up the broken heart, and heals the wounds of sin. Personally, in the Cross I behold a suffering Savior, a vicarious sacrifice, and a supreme Love. I do not propose to enter into any theoretical or critical discussion of the atonement, but only to present in a small way, that gleam of truth and light which is of practical value as it comes to me from the Cross of Christ.

Out of His infinite love, God sent His only Son into the world to show us how to live, and to bring us back into His fellowship. Jesus came unto His own, but His own people received Him not—a sad experience! He came to bring light, but men hated the Light. So they put Him to death, but the Light was not so easily extinguished.

From that hour, the light of the Cross has penetrated all history. Its radiance directed the apostles in the following years of darkness and superstition, and they gloried only in the Cross, even unto death. The early Christians gladly suffered martyrdom, for, lifting their eyes from the floor of the arena or from the burning stake, they saw the Cross shining in the heavens. Upon the gloomy walls of the Catacombs, they painted this symbol of light in order to give them courage as they drank their cup of suffering. "The death of Christ was the crown of His redemptive work," wrote Irenaeus who represents the unanimous belief among the Church Fathers. The Crusaders wore the emblem of the Cross, and even though their minds were darkened as to its real meaning, yet they were willing to sacrifice their lives for its cause. And the Mystics of the Middle Ages bathed in the ocean of its sweet majestic influence, for such men as Ignatius Loyola, Thomas a'Kempis, and John Tauler have left us a rich heritage in their thoughts on the Cross of Christ. And so down through the centuries, even until the present time, the Cross has been granted the paramount place in the lives of millions of people, who together fall down before it as a symbol of a suffering Savior. The Cross is the Rock of Ages, still "towering o'er the wrecks of time."

"So sink man's achievements and triumphs beneath the gray flood of the years,
So vanish the works of his wisdom, the schools and the temples he rears,
So cease both his dream and his doing, so perish his purpose and thought,
So pass all his pride and his power and all that his power hath wrought;
His tombs and his towers are shattered and buried in slow-drifting sand,
His columns of victory fallen, laid low by Time's leveling hand,
His cities are dust heaps and ruins in deserts untrodden and lone,
Their splendor long lost and forgotten, their names and their places unknown.
He writes on a shore that already is wet with the oncoming spray,
Where swift-flowing tides shall efface it and blot out his records for aye;
He spendeth his life as a shadow and only its passing is sure;
But through all the ages unchanging, the Cross and its glory endure."[1]

What has the Cross meant in the lives of individual men? To the Apostle Paul, it meant **everything**, for he gloried in the Cross as the only hope of salvation. It was his message of life to dying men. To Augustine, the sight of the Cross meant the change in life from a profligate to that of a saint. Goethe, whom the world does not think of as a saint, nevertheless found in the Cross an "inward leaning."[2] He says, "A powerful impulse drew my soul to the Cross, on which Jesus perished. Thus my soul was near to Him who became Man and died on the Cross, and in that moment I knew what faith is. 'This is faith!' I cried, and sprang up, almost as in terror. For such emotions as these, all words fail us."[3] Even Joseph Ernest Renan said, "His sufferings will melt the noblest hearts of all ages." The rationalist Baur complained that one had but to mention to the multitude the name of Jesus and hold up the Cross, and all the learned doubts of great critical masters proved ineffectual and vain.

The Cross has been the dynamic which sent Livingstone into Dark Africa, and countless numbers into all parts of the earth. The thought of Calvary has saved many a life from despair. In that darkest experience of his life, George Matheson could sing:

> "O Cross that liftest up my head,
> I dare not ask to fly from thee,
> I lay in dust life's glory dead,
> And from the ground there blossoms red
> Life that shall endless be."

One of the grandest thoughts on the Cross centers around the vicarious sacrifice of Christ. To suffer vicariously for another is not a strange phenomenon of Christianity alone. It is a fundamental law of nature. The life of the higher animal is dependent upon the death of the lower animal. The sun burns itself up in order to ripen our crops, which crops are in turn used to sustain life in man and beast. Everywhere death precedes life. The seed must die before the beauty of the flower can appear. The bringing in of new life involves pain. Drummond writes: "There is no reproduction in plant, animal, or man which does not involve sacrifice for others. . . . Sacrifice, moreover, as these physiological facts disclose, is not an accident nor an accompaniment of reproduction, but an inevitable part of it. It is a universal law and the universal condition of life."[4]

Vicarious suffering is also a law of our social order. Men have struggled and labored hard, and we have entered into the rewards of their labors. The **Illiad** cost Homer his eyes, and Milton, through his blindness, gave the world his **Paradise Lost.** At the battle of Zutphen, Sir Philip Sidney received a musket shot in the thigh, from which, after great suffering, he died. The loss of blood created within him a great thirst. He cried out for water, and it was brought to him. He put the bottle to his lips and was about to drink, when he was touched by the look of a mortally wounded soldier close by, and taking the water untasted from his lips, Sidney handed it to his fellow with these words: "Thy necessity is greater than mine." And scores of scientists, as Lord Bacon who gave us the principle of canning at the expense of his life, have blest us with their findings, only at the cost of tremendous sacrifices of time, effort, and life itself. We make no progress except by the sacrifice of the individual.

Last of all, vicarious suffering is a law of the spiritual world. Its fairest product is found in the Cross. He who said, "If a man will lose his life, he shall save it," showed us the way by the Calvary road. Paul said, "I am dead in Christ, yet I live." We must be willing to die before we can really live. "Die and come to life," says Goethe, "For so long as this is not accomplished thou art but a troubled guest upon an earth of gloom." The saints of all ages have found this to be the secret of life.

> "And all through life I see a Cross,
> Where sons of God yield up their breath:
> There is no gain except by loss,
> There is no life except by death,
> And no full vision but by Faith,
> Nor glory but by bearing shame,
> Nor justice but by taking blame;
> And that Eternal Passion saith,
> 'Be emptied of glory and right and
> name.'"[5]

How then can we enter upon this principle of life? How are we called upon to sacrifice? The thought came to me the other day upon a study of John that the noblest virtue of the soul is its expression of love in the sacrificing of self for the glory of God, the benefit of a friend, or the welfare of an enemy. We may be called upon by our Master to sacrifice personal interests, harmless pleasures, or certain luxuries. School life calls for a sacrifice of mind and heart. Home life calls for the sacrifice of time and pleasure. But the modern home is no longer willing to pay the price involved in the rearing of sons and daughters, or concerned about the smoothness or permanency of married life. In business, one man rushes to outdo the other, before the other man can outdo him. We have lost the spirit of sacrifice, yet it confronts and challenges us to-day as never before. Will we shrink from it? May we take up the cross daily, as Jesus said. But remember, the cross that we may bear will be very insignificant in the light of the Cross that Christ bore for us.

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1. Annie Johnson Flint in her poem **"The Crag of the Cross."**
2. See Goethe in his **Confessions of a Beautiful Soul.**
3. Goethe, quoted by Bayard Taylor in his translation of **Faust.**
4. Drummond, **Ascent of Man.**
5. Walter C. Smith in his poem **Olrig Grange.**

New York, N. Y.

THE RESURRECTION AND COMMISSION

By Marie S. Blosser

> "The strife is o'er, the battle done;
> The powers of death have done their worst,
> But Christ their legions hath dispersed;
> The three sad days are quickly sped,
> He rises glorious from the dead, Hallelujah!"

Those women who faithfully stood by their suffering Lord came early on that new day to see the sepulcher and there they experienced a glorious thrill. They found things quite different from what they had left them a day or two before. For lo! a resurrection had taken place, the earth had quaked, the tomb was opened, and an angel sat triumphantly upon the stone. While the guards had occasion to fear, the women who loved their Lord, received from the sympathetic angel, the message, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead."

Good news cannot be too quickly told to sad hearts. To carry this resurrection message was the women's reward in part for their devotion to Him on the cross and at the grave. What joy to tell those sad-hearted, low-spirited disciples whose faith had been crushed by the crucifixion, that their Lord is risen indeed! The empty tomb puts an end forever to all doubts and fears.

As soon as the witnesses possessed the news they became heralds of the resurrection. Experience is necessary before testimony. This was joyous news to the trembling saints. They plucked up courage, for death had been defeated. The good cause they upheld was the right one still, after what seemed to be defeat.

"He is not here: for he is risen," was amazing news to His enemies. They had killed Him, entombed Him, sealed Him, but, alas, scribe, Pharisee, and priest, what have you done? Your work is all in vain. The fact that He came forth they could not deny, so they must report a lie. Thus sets the sun of the judicial blindness of Israel and the Gospel turns away from the apostate nation who have rejected their King, to be passed on to the whole wide world.

"He is not here, for he is risen," see the empty tomb. What does all this tell us? It tells us as it did His disciples then, that He had a bodily resurrection and they saw and worshiped Him later as He was in bodily form.

It tells that Jesus' words were true, for He had said "after three days I will rise again." His word is eternally true,, a sure foundation upon which faith can rest. It proclaims the eternal Sonship and Deity of our Lord. Even the elements were affected during these great events. The empty tomb tells us that Christ was stronger than death and the grave. All mankind, save two, from Adam until then, had filled a grave somewhere. So did Christ, but He could not be holden of death, because He was "that eternal life which was with the Father."

It tells us that He paid the debt for sin on Calvary. His resurrection was God's receipt of payment in full. God was satisfied with His sacrificial atonement for sin.

It proclaims the fact of the resurrection of all the dead; however, in their own order. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Because I live, ye shall live also."

Because of this event there is upon the throne of the Father in glory a man who is glorified and who lives by the power of an endless life, possessing an unchanging and unending priesthood and having the power of death and the grave in His possession.

"Moreover, the resurrection is the very heart of Christianity; it is the keystone to the arch of truth which holds all the Gospel together. It is the foundation of the Church; the mainspring of Christian experience; the pledge of future life and glory; the guarantee and assurance of the future kingship and reign of the Lord Jesus Christ." No earthborn saw the resurrection, but the newborn shall see the resurrected One Himself.

This risen Lord said, "Go tell my disciples." To the disciples He said "Go ye therefore, and teach all nations." This is the mission of the Church. The world is the goal. He gives the power. All nationalities and races have a right to the message;

(Continued on page 119)

MISSIONS

EXPERIENCES WITH CHRIST IN INDIA

V. Dondi—Hope Evangelistic Station

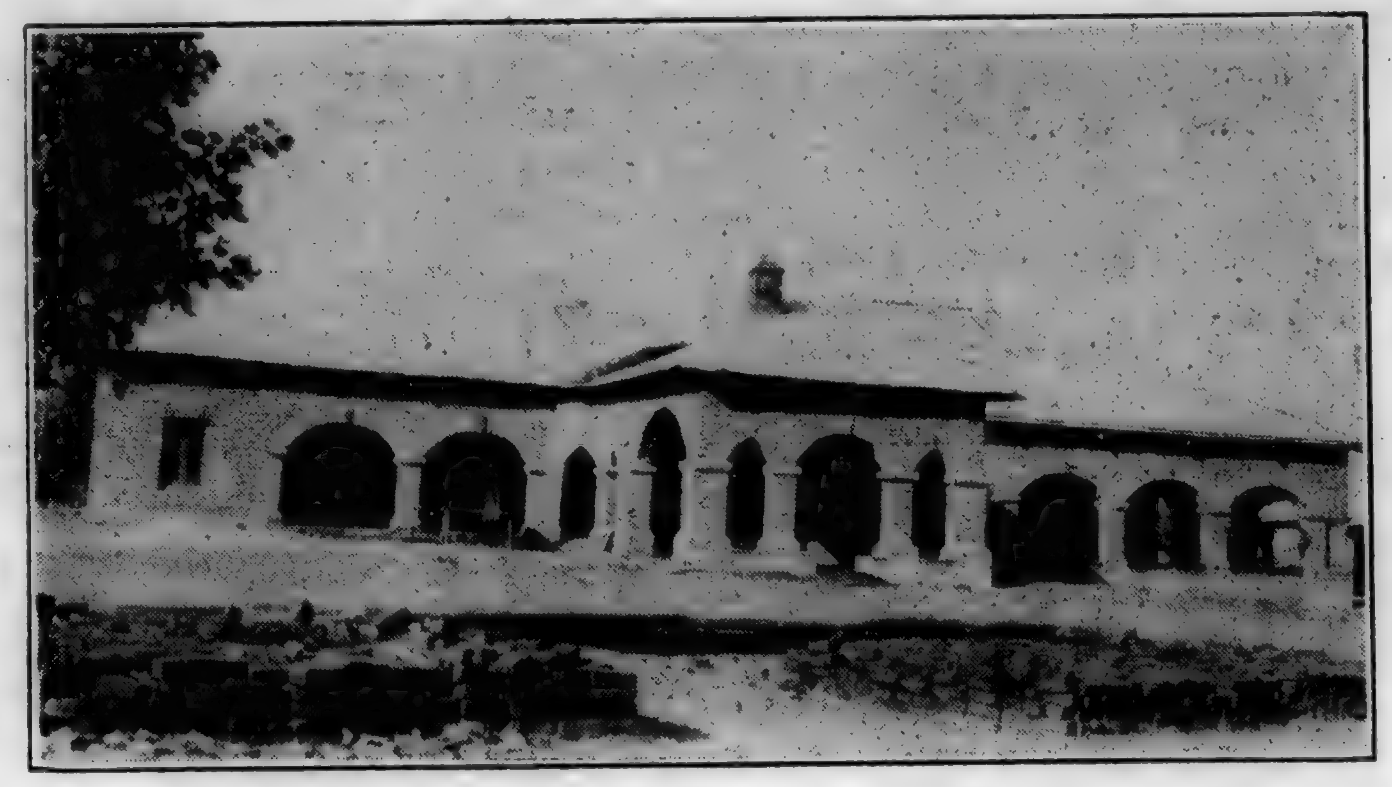
By R. R. Smucker

This is the last of this interesting series of articles by Bro. Smucker. We believe our readers have enjoyed these stories of experiences, both from the standpoint of human interest and because of the spirit of devotion to and dependence upon Christ which they reveal. We believe the work of our Mission in India will seem more real to all who have read these articles. May the Christ continue to win victories over sin through the instrumentality of faithful workers in India.

In this last article of the series we will give an outline of the events leading up to the opening of the work here, as well as a history of the work thus far. This data was taken from the Station Diary as well as from personal memory.

There were various places under consideration for a new station, among them being Kanker State, a native kingdom lying to the south and west of Dhamtari. The way seemed definitely closed for years. Attention was then directed to the Dondi district. The brethren P. A. Friesen and A. C. Brunk visited this vicinity, I am not sure in what year, and put up in the schoolhouse, their mode of travel being ox-cart. The school here is run by the queen. They reported the field unoccupied. Overtures were then made to the Pentecostal Mission at Raj Nandgaon about their giving us this district so we could work Kanker from this angle, since it borders Kanker. Bro. Whistler promised to bring the proposition to their mission. As a result the field asked for was given over to us. The permission of the Zamindar (landowner and king) so far had not been obtained. As Dondi was the southern capital of his kingdom it was thought he might not want to give land in this part. At this time Bro. Brunks' furlough came due.

On their furlough they approached the Board three times before permission was given to solicit money for this place. The soliciting was begun at Elida, Ohio. The first donation of $28.00 was given by some brother who earned it by painting S. C. Brunk's house. (Evidently he more than tithed.) Around $1000 was collected here. The remainder was raised in Virginia and the West Union community in Iowa. On the completion of Bro. and Sister Brunk's furlough they again returned to India, and in 1922 definite steps were taken to obtain land. The writer was asked to take the brethren M. C. Lapp and A. C. Brunk to visit the Zamindar. Nothing loath, the trip was made. Bro. Lapp first tried to talk with the Zamindar. It was not a conversation; it was a monologue. The Zamindar just sat there and did not reply or nod his head or make any sign that he was even listening. He just sat and looked. Bro. Lapp wiped the sweat and carried on in an atmosphere that would daunt any courage. I think when he finally gave it up Bro. Brunk tried it too. Just now I do not recall for sure which one spoke first. Not a no or a yes—just a blank silence for an answer. Finally the unsatisfactory interview was closed by Bro. Lapp courteously suggesting that since the Zamindar was not ready to give his reply verbally perhaps he would rather write his reply. He nodded and the interview with royalty was over.



The Dondi Bungalow under Construction

Thus matters stood for some years. In the meantime efforts were made to get land and open a station elsewhere, but with no results. In the year 1927, shortly before our annual business meeting, Bro. and Sister Friesen were called to attend the Senior Queen at Dondi-Lohara, the capitol of this kingdom. They attended the Rani (queen) and she was much helped and appeared grateful for the medical help. Bro. Friesens were asked to open a medical dispensary at Lohara. Whether this request came from the queen or from the subjects I do not know, but I think it came from the queen. The reply was that we could not open work there, since that was in the field of the Pentecostal people. Then Dondi was suggested by the Friesens as a possible site. To their intense joy they received a reply to submit an application in writing, and it would be favorably received. The old Zamindar had died some few years before.

A few days later at the business meeting this matter was taken up and a letter of application was drafted and sent by bicycle to Lohara. The queen and her people gave it attention at once. The answer came back that four acres of land would be given free for general mission work and for a hospital at Dondi. The brethren J. N. Kaufman and A. C. Brunk were appointed to get the deed written up and transferred. The original plot had ten corners, a rather odd shape. This was later on changed, as part of our land extended both behind and in front of the government rest house near by. A new deed was written up, making a much more satisfactory plot for our purposes.

On Feb. 6, 1928, a formal ground breaking with services was held on the site now occupied by the bungalow. On Feb. 19, 1928, the first church service was held in Bro. Brunk's tent, there being four worshipers present. The digging of a well was the first work done, as this was very necessary. On May 10 a small flow of water was struck at a depth of twenty-seven feet. After caveins and disaster the well had to be abandoned for the time being. It was redug in 1929 to the depth of forty-five feet and bricked up, and there is now a good supply of clear sweet water. Bro. Brunk lived that first hot season in a tent. At times it was so windy that he did not know if the tent would last the night out or not. On May 11 work was begun on the first permanent building, a garage. The work on the bungalow was started soon after. On June 13 Bro. Brunk moved into the completed garage, as the rains were beginning in earnest. This had a good roof of tin and tile, and so it was a pleasure to live in, after going through the heat and discomforts of a hot season in a small tent. By July 25 all the foundation of the bungalow was in. Work now had to be shut down as the bricks at hand were all used and no carts were available. The rainy season is the time for field work, so other work has to stop.

Work was reopened on Oct. 17 that same year. Many were the difficulties. The coolies and rejas all thought this was a good chance to get rich at the new Sahib's expense, and so rates were boosted and the workmen were very unsatisfactory. Later on as the work progressed and some help was imported from Balodgahan the local conditions improved. We had no trouble at all with labor here at ordinary rates in the year 1930, when we had work going on.

On March 16, 1929, Bro. Brunks moved into the west end of the bungalow. The next day the first religious service was held on the veranda of the new building, as yet far from completion.

This district has now been worked by msisionaries for about a year besides the time Bro. Brunks worked here during the construction of building. The people are very friendly, seemingly more so than the average at other places where we have worked. The queen is also very friendly. Recently, in September, 1930, she and her attendants were here at Dondi in their local village palace and stayed for about fifteen days. During this time they accepted Sister Smucker's invitation to come and see her at the bungalow. They were much interested. The Senior Rani and the Little Ranis were here. Sister Smucker got them in the car, putting up blinds so that no man could peep in. We had guards at the house so that no man would come near. Sister Smucker had to promise that the Sahib, meaning me, would keep his presence unseen and unfelt. It was quite a novel experience, to be turned out of one's own home so that visitors could come in. They were shown all the house and the dispensary. After they left gifts of food came to the bungalow five times that week, and on the following Sunday all the Christians were invited up to her palace for a meal at noon. She surely seemed to be interested and friendly. She told the women that Sunday noon that if we needed land for hospital or ward purposes she would give it. She has also given a half acre for graveyard purposes for the Dondi congregation.

This offer of more land for the hospital site and wards was presented to the Managing Committee and steps are being taken to ascertain just what is needed and to submit an application for this land. The attitude of the queen, and her older brother, and her prime minister, is very much appreciated, as they are very friendly just now. They seem much pleased that medical aid is being given to their subjects. They seem more interested in that than in their being given religious teaching. This is but natural from their way of thinking. The queen herself expresses an interest in Jesus, but is not under conviction of sin as yet, at least not as far as visible signs are concerned.

When one speaks of the possibilities of future work and growth at Dondi, one must be frank and say that there are tremendous possibilities wherever the unsaved are and wherever the Gospel is being preached in sincerity and truth. That applies to Dondi as well as any other place. People come to visit us at the bungalow and seem very friendly, but we want more than friends, we want brethren. Pray that these same friends may become brethren in due time, before it is too late for them.

God's power is great; ours is great if His power be our power, but when that is the case then it ceases to be our power and becomes His power in us. Since one knows nothing of the future as a certainty, especially as far as numbers in the church within five or ten years is concerned, it is far better not to make any predictions. Our work is to preach, teach, and live the Gospel message, and let that convict men through the power of the Holy Ghost.

Jamgaon, via Drug, C. P., India.

EVERY MEMBER A MISSIONARY

By Naomi Strubhar

Christ's "Go ye into all the world, and preach the gospel to every creature," most surely means that every member is to be a missionary. "Go ye," means every Christian. "To every creature," means individual work with every unsaved soul. Matthew's addition of, "Lo, I am with you alway, even to the end of the world," plainly tells us that this great missionary program is to be carried out to the end of the age.

The business of the Church is to be a witness unto Him. The witnessing is to be both private and public. Private testimony is to be given by all; public witnessing by those whom the Holy Spirit selects. When private testimony precedes the public preaching then sermons will bring greater results.

"Go," is at the heart of God's program, and we must go individually. Every Christian has his own personal world to go to. Those he comes in contact with and can reach make up his world. "Go, or send some one in your place," is an unscriptural phrase. The Lord never said, "Send." He does that. He said, "Go," and He means just that. We cannot expect souls to come to our churches to be saved. We are not so much to bring them to Christ as to bring Christ to them. The harvest does not come to us to be gathered neither do the fish come to the fisherman to be caught. He must go after them. When every member is a missionary at heart the support of home and foreign missions will take care of itself.

God's program calls for a systematic division of the field and labor and that every member go to some unsaved soul with the Gospel. But why is this program not carried out to-day? Why do we reach so few people? Why do we let a few Christian workers do all the work? Simply because this program works too well to suit the devil. It took him two centuries to seriously hinder the evangelization of the world, and by then the church had grown amazingly. Finally he managed to substitute the idea that only the clergy could spread the Gospel, and the dark ages came. This false program all but killed the Church, and we have never quite recovered.

The Church has never grown as she did during the first two centuries. It is not because God is any less powerful; it is because the devil keeps us working his program as much as possible, and we let the other fellow do the work that we should do. Satan knows that he is overcome by the blood of the Lamb and the power of the Christians' testimony. Rev. 12:11. He either keeps us so busy doing nonessential work, entangles us in worldliness, tells us to let the church workers do the witnessing, or else he tries to get us to witness to the glory of ourselves instead of unto Christ. While Satan works to keep us from using God's program to spread the true Gospel, he uses God's program to spread false doctrine.

God's program not only brings the Gospel to the lost, but saves the church from internal troubles. The soul-winning church has no time for quarrels. Love, which is a cure for all church troubles, is the main part in carrying out God's program, for how can you love a soul and believe that he will go to hell without Christ yet make no effort to tell him of Christ? But we cannot, and we will not carry out God's program unless we are filled with the Holy Spirit and are people of prayer. We must pray and talk to God about lost souls, till we are able and willing to talk to lost souls about God. We must be crucified and risen with Christ. Christ must work through us or we will be too self-conscious. If we are too conscious of our ability or our inability we hinder our work. If God works through us what difference if we have ability or inability. God is able, is that not enough?

Is the Mennonite Church working God's program or her own? How many of us lay members have ever spoken to a soul about Christ? We should use every opportunity to witness for Him. We have neglected too much already. I know a certain young man who stayed in the home of a Mennonite minister for three months, yet no one ever personally spoke to him of Christ. I know of another young sister, who to-day would give almost anything, if she had only spoken to a certain soul of his salvation. I will give the incident for a warning. A young girl named, Ruth, who tried to serve her Lord daily by letting her light shine, had two unsaved friends, named Milton and Rosa. She never directly spoke of Christ to either of them, although she had many opportunities as she worked with them. Some time later Milton was killed in an accident leaving no very bright hopes for the future. Can you imagine Ruth's feelings when after his death Rosa said: "Milton said to me one time, 'I certainly like Ruth, she is so good-hearted, but Rosa, did she ever talk to you of Christ or religion?'" And Rosa had said, "No." Milton had wished that Ruth would speak to him and she had not. Now it was too late. Ruth's opportunity for testimony was neglected. Are we doing the same thing?

Dear fellow Christians, some one right now is waiting for you to go to them with the story of Jesus, and He who died to save you and them is waiting for you to tell them the Story. He has commanded it. He will enable you. Dare you refuse? Or will you go?

Hubbard, Oreg.

REASONS FOR TITHING

Most churches are looking for some panacea to cure their financial ills. Almost any feasible plan will be eagerly seized upon by despairing church boards.

Now we are having an agitation of the tithing system. Many will plan to inaugurate it in their churches. The testimonies are so overwhelmingly conclusive that the **tithing system will produce the money,** that short-sighted preachers and churches may hastily try it out. Their reasoning will be about as follows: "Other plans have not produced the money; we need the money. The tithing system will produce the money; we will inaugurate the tithing system in order to get the money." Thus the main point is missed entirely. As a warning and a protest against such a procedure this article is written. Tithing will be discussed from two standpoints: First, WHAT IT IS NOT; second, WHAT IT IS.

What the Purpose Is Not

1. **It is not to get money to pay off church debts,** nor to pay last year's deficit, nor to pay interest on money borrowed at the bank. If any such selfish low motive is presented as a reason for starting the tithing system many members will resent it from the start. This whole program should be put on a higher plane.

2. **It is not merely a substitute** for other worn-out methods of attempting to raise money. To start out with the attitude, "We've tried everything else, let's try this for a while," half defeats the thing before it starts.

3. **It is not a cure-all** to cure the many ills of the church. Someone reads a tract or hears a testimony of a church wonderfully blessed by tithing. He quickly concludes to rush into the plan with visions of a full church treasury. The committee talks money, the preacher talks money, the board talks money. Money is emphasized out of necessity, because of the stupidity and negligence of the past. Hence the main point or purpose is missed altogether.

4. **Primarily and fundamentally** the main drive is not for money at all. To start the tithing system on such a low basis is to doom it in advance. The church has been waiting for one hundred years to be taught a spiritual motive for giving. The time has come for the church to launch a systematic and continuous campaign, teaching the high motives and purposes of systematic stewardship; these purposes and motives to become life principles among Christian people, financially expressed by religiously giving at least the tithe to the work of the Lord.

What the Main Purpose or Motive Is

1. **It is to teach men to put God and the Kingdom first.** With most professing Christians self, home, business, pleasure come first. After time, attention, energy, money have been given to other things, if there be any left the Kingdom may get it. God takes last place instead of first. The main object, therefore, must be to REVERSE THE ORDER. When a man is asked to become a tither, he is asked to establish as a life principle the habit of putting God first. This, of course, gets the tithe, but it does vastly more; it gets the tither. It creates a new race of Christians who put God and His Kingdom where they rightfully belong—FIRST.

2. **To teach men to recognize and acknowledge God's ownership.** God owns the property, land, money and income which we call our own. It is God's world. The gold and the silver belong to Him. This point many church members do not and will not recognize, much less acknowledge. Here the tithing system is vital. The teaching is that the tithe in a special sense belongs to God. We therefore do not ask a man to tithe to support the preacher, or pay the debt, but we ask him to pay to God what already belongs to Him. If a Christian will recognize God's ownership of the tithe, he will recognize God's ownership of all. The tither then, recognizing and acknowledging God's ownership, pays his tithe from a high spiritual motive. He renders unto God the things which belong to Him.

3. **To teach men that God's ratio of giving is the tenth.** On this point much teaching is necessary. Some have given when they felt like it, and most of the time they don't feel like it. Others give what their fathers and grandfathers gave. Others give as little as possible and still maintain a semblance of religious self-respect. Some give less than one per cent; some less than five per cent. But God's ratio through the ages has always been the one-tenth. The tithe, therefore, has had the divine sanction and should be recognized by every follower of Christ as the ratio which God Himself has established and expects us to pay.

4. **To teach that tithing is an act of worship.** Some one has said that worship is self-giving to God. A man's money is a part of himself, his brain, his brawn, his energy. When he gives money he gives a part of himself back to God. **His tithe is not merely answering a temporary financial call; it is given as an act of worship. He goes to the Lord's house on the Lord's day, he mingles with the Lord's people, he partakes of the Lord's Supper, and he puts into the Lord's treasury the Lord's money. It is a supreme act of worship. Now, if a campaign on the tithing system is put upon this high plane, the money will come to be sure, but a greater result will follow. The whole church will be lifted. Out of selfish, negligent, self-satisfied churches can be made real churches of Jesus Christ.**

The main purpose, therefore, is to secure, not the tithe, but the tither; not the gift, but the giver; not the money, but the man; not the possession, but the possessor.

"To press the principle of the tithe to secure ready money is to do violence against God's purpose as well as against the tither. Preaching high truth for revenue only awakens suspicion. We must not cheapen a great message. We should teach that rendering the tithe means the identification of a man with his God, that it marks the entrance into the abundant life."—Bert Wilson.

HELEN KELLER'S CONCEPTION OF EASTER

Helen Keller, whose spirit was once imprisoned in a body to which there was no eye-gate nor ear-gate of knowledge of her environment, deprived of a readily speaking tongue to make her wishes known, and who by the aid of a marvelous and patient teacher was able to overcome some of her handicaps and live a fuller life, has given us her conception of the meaning of Easter in the following words:

"Easter is the promise of the Lord that all the best and noblest in man shall be renewed, even as growth and bloom and ripening shall not cease. Belief in eternal life compels us to believe in good deeds and honest thought. The good man toils not for to-day, nor for to-morrow alone, but because he knows that his labor shall survive long after his hand has fallen from the plough. The good man pours himself into the world and makes it new. He is among the blessed who win sight out of blindness, order out of chaos, and life out of death. Since the first Easter morning the soul of man has shone with unwasting light; for then he looked into the radiant face of the risen Christ and knew that God's universe shaped itself not to a destruction but to a yet more glorious genesis; yea, it endureth from everlasting to everlasting."

Many who "see" have seen this truth less clearly than Miss Keller, who conceives of Easter as the divine guarantee that there is something nobler, larger and vaster to which man may look forward.—D. Carl Yoder.

"O death, where is thy sting?"

THE NAZARENE KING

Lucille Kreider

So little like the long-expected King
He seemed—so common, powerless. no more
Than just a man. And, strange, a Man who bore
No sword save loveliness! How could He bring
Release to those who looked for it through war?
No splendor His of prince or emperor;
No royal birth—"A Nazarene a king?"

Then in the rosy softness of one dawn
'Twas all revealed! He was no conqueror
Of cities or of wealth. He gave, and gives
True freedom now because He died—and won!
The victory of the Grave is hers no more.
Death has no sting—the Galilean lives!

Wadsworth, Ohio.

EDUCATIONAL

HISTORIES OF LOCAL CHURCHES

IV. Mennonite Church at Scottdale, Pa.

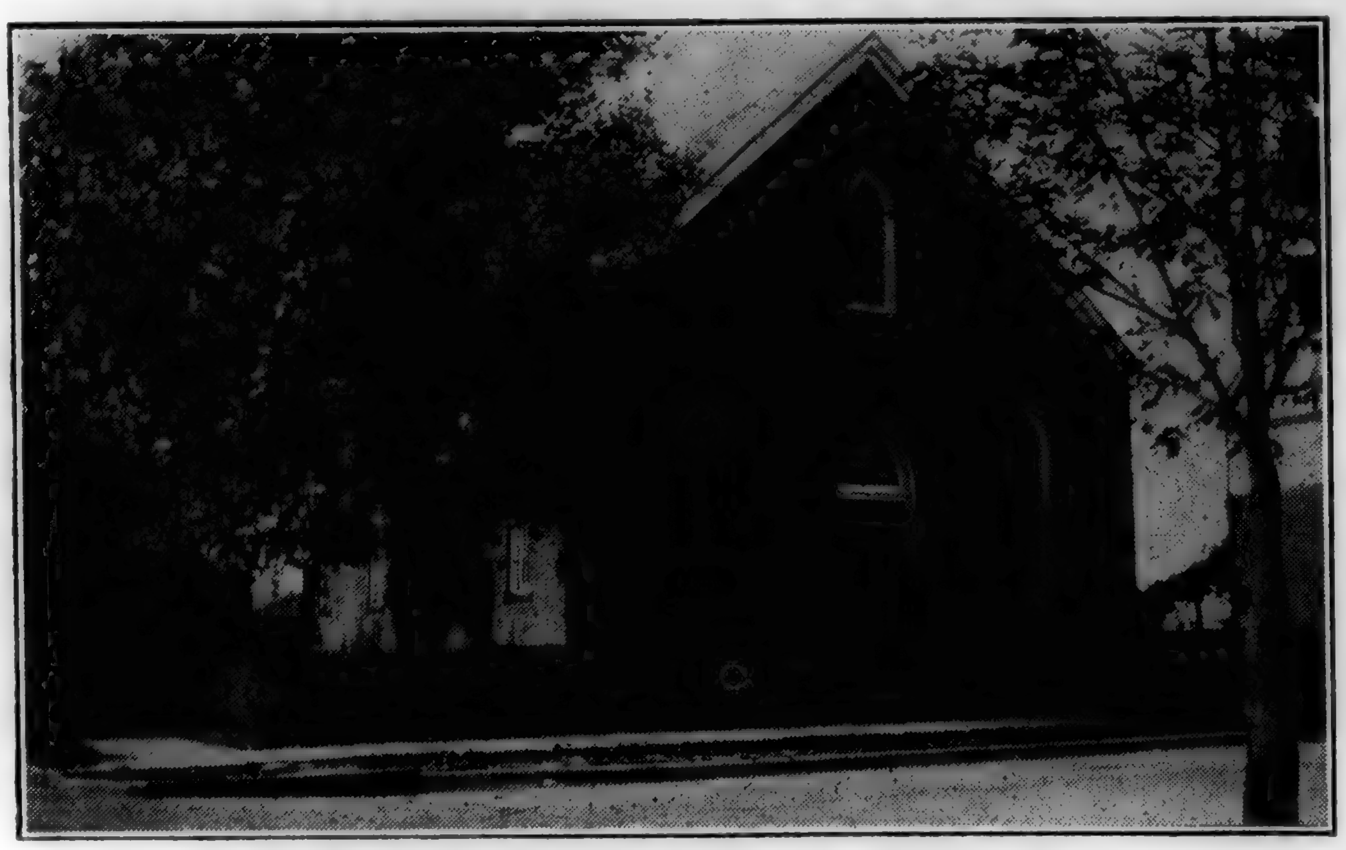
By Rhoda M. Ressler

In writing the history of the Mennonites at Scottdale it is necessary to divide it into two periods. The first period dates from the time of the first settlement to 1893, the year of the organization of the Mennonite church at Scottdale; the second period from that time to the present.

Among the first Mennonite people in this section were the Stauffers and Sherricks, who came from Lancaster County, Pennsylvania, in 1790. The Louckses and Fretzes followed in 1800, from Bucks County. Other families who came with these and later are the Tintsmans, Overholts, Stoners, Funks, Reists, Rosenbergers, Strohms, Dillingers, Foxes, Shellenbergers, Basslers, Stricklers, Ruths, Myers, Durstines, Lanes, Shupes, Mumaws, Shellys, Bares, Landises, and Baechtels.

Of the early congregational worship of these settlers little is known. During the first few years they evidently held their services in the homes. Just when the congregation was organized cannot be learned. The first meetinghouse was built of logs near Pennsville, in Bullskin Township, Fayette County, Pennsylvania, about 1800. There was a cemetery near the church here, but this is no longer used. A few years later another log meetinghouse was built near Stonerville (now Alverton), East Huntingdon Township, Westmoreland County. The Stonerville church was replaced by a brick building in 1841 and the Pennsville church was replaced by a similar one in 1852. The Mennonite burying ground at Stonerville was the beginning of the large cemetery there to-day. It was known as the Mennonite Cemetery until within recent years, when the sign in the sign in the archway over the gate was changed to "Alverton Cemetery." The organization which takes care of it is still called the "Mennonite Cemetery Association."

Neither of these two old log buildings is standing now. There were two places of worship, but the church was regarded as one congregation. Services were held every four weeks at each meetinghouse, thus making services for the congregation every two weeks. The first ministers of the congregation were Abram Stauffer, Joseph Sherrick, and David Funk. Abram Stauffer was born September 3, 1755, died September 3, 1826. He came to western Pennsylvania from Lancaster County in 1790. He was the great-great-grandfather of Aaron Loucks, who is now bishop of the congregation. Joseph Sherrick was born in Switzerland December 25, 1757. He was the oldest of five sons, who came to America with their father (a widower) in 1765. He first located in Lancaster County, and in 1790 moved to Westmoreland County. His death occurred December 21, 1811. David Funk was born November 10, 1765, died October 4, 1833. He was the first bishop of the congregation. Other ministers were Conrad Reist (1787—1841), Christian Sherrick son of Joseph Sherrick, the first minister (1798—1845), John D. Overholt (1787—1878), ordained minister 1830, ordained bishop 1833, Martin Loucks (1798—1869) ordained minister 1833, and Henry Yothers (1810—1900). In October, 1864, Henry Yothers moved with his family to Livingston County, Illinois, and later to Blue Springs, Nebraska, where he died at the advanced age of 90 years. He was especially gifted with ability to recall exact dates and incidents. He was very able as a quoter of Scripture. Jonas Blauch moved here from Somerset County about 1870. In 1879 he moved to the Johnstown district and was the last resident minister at Scottdale of this period.



Mennonite Church at Scottdale, Pa. Built 1893

From 1879 to 1892 the appointments were filled by ministers from other places. Among those from a distance were C. B. Brenneman and C. C. Beery of Ohio; J. S. Coffman of Virginia, later of Elkhart, Ind.; Daniel Roth of Washington County, Maryland. Afterwards, according to a request made to Conference, Herman Snyder of Blair County, Pennsylvania, and J. N. Durr of Masontown, Pennsylvania, were appointed to look after the work and see that the appointments were filled every four weeks. Following are some of the ministers who assisted in filling the appointments during this period; Henry H. Blauch of Tub (now Springs), Pa., David Keim of Tub, Levi A. Blough of Johnstown, Pa., Christian Deffenbaugh of Masontown, Pa., G. D. Miller and D. H. Bender of Tub, and others. This story is told of the first time that D. H. Bender came to the church at Stonerville to fill the appointment. He was just a young man, and very youthful in appearance. When the carriage of the people who entertained him for the night drove up to the church, a well-meaning sister came to them and said, "You might as well go home; there's no preacher here." The good sister was later very greatly surprised to see the boyish young man take the place of the minister and fill the appointment.

During this first period the congregation grew from a few members to a body of at least two hundred. The growth continued until 1840, when it had reached its climax. From that time on there were fewer members added, and some of those who were members left the church and united with other denominations, some moved to other localities, others died; so that in 1892 there were but sixteen members left and with but a very few exceptions these were all old people. Among the apparent causes for the falling off and decay of this congregation was the preaching in German to young people whose education was English, and who understood and spoke the English language. Another cause was the neglect of special effort to reach and hold the young people by such means as Sunday school and evening meetings. Many of the descendants of these early Mennonites still live in and about Scottdale, but very few of them are in the church of their fathers. It is interesting to note that the descendants of the early Mennonites, the Louckses, Tintsmans, Overholts, Stoners, Stricklers, and Sherricks especially, are the leading people of the town. Most of the financial and industrial leaders of Scottdale are of Mennonite ancestry.

On September 18, 1892, a step was taken that led to the revival of the work at Scottdale. At this time Aaron Loucks was chosen and ordained minister by the unanimous vote of the congregation, and again there was an interested, resident minister at Scottdale. At about the same time Joseph R. Loucks was ordained deacon. As most of the members of the church at this time lived in and about Scottdale itself, it became necessary for the best interests of the congregation that the church house be in town. At a meeting held July 22, 1893, at the home of Jacob S. Loucks it was unanimously decided to erect a meetinghouse in Scottdale. A brick building was erected on the corner of Market and Grove streets. It was thirty-four by fifty feet. It was dedicated December 3, 1893. J. S. Coffman of Elkhart, Indiana, conducted the opening services and conducted revival meetings for two weeks following. A number of young people confessed Christ in these meetings. Sunday school was organized December 24, 1893, with Joseph R. Loucks as superintendent and Ada Loucks (Martin) as secretary. For the first few years the Sunday school was held in the afternoon and its pupils were largely children who attended other schools in the forenoon and were sent here to be kept off the streets on Sunday afternoon. Later it was felt to be to the best interests of the school to hold it in the morning and the change was made. Since then it has been continued without a break. January 4, 1894, the first new members were received into church fellowship, three by baptism and one from another denomination. The new members added at this time were Mrs. Aaron Loucks, from another denomination, and Cora Loucks (Brilhart), Ada Loucks (Martin), and John R. Loucks, by baptism. From that time on there has been a gradual increase in membership.

The second Sunday School Conference of the Southwestern Pennsylvania Conference District was held in Scottdale in October, 1896. The first Bible Conference in the Mennonite Church was held here from Decmeber 28, 1896, to January 9, 1897.

In April, 1895, Jacob A. Ressler and family of Lancaster County, Pa., located with this congregation. July 28, 1895, he was ordained a minister, Bishop Isaac Eby of Lancaster County officiating. He assisted with the work of the ministry here until November 4, 1898, when at a meeting held in Elkhart, Ind., following the General Conference held near Wakarusa, Indiana, he was chosen as missionary to India. He with W. B. Page and wife, of Elkhart, sailed for India, February 22, 1899. J. A. Ressler was ordained bishop January 6, 1899 at Tub, Somerset County, with J. N. Durr officiating. Aaron Loucks continued to serve the congregation as pastor. On March 10, 1901, A. D. Martin, formerly of Franklin County, Pa., was ordained to the ministry. He was born October 17, 1878, and united with the church at the age of 14. He died Jan. 19, 1913.

The publication of religious literature at this place was begun in 1905, and in 1908 the interests of the Mennonite Publishing Company of Elkhart, Indiana, were purchased by the Mennonite Publication Board, whose headquarters were at Scottdale. This new work brought in new members and is accountable for the fluctuation in membership of late years. The working force is not a permanent one and many move in for a time and leave again, when they are called to some other work. This work has also brought several ministers to Scottdale. Daniel Kauffman of Versailles, Missouri, came to be editor of the GOSPEL WITNESS, later GOSPEL HERALD, which office he holds at the present time. He was ordained to the ministry in Missouri in October, 1892, and bishop in September, 1896. H. Frank Reist came to Scottdale in the latter part of 1908 to be editor of the new young people's magazine, THE CHRISTIAN MONITOR. He also helped in the work of the ministry after his ordination on July 2, 1916. He went to Goshen as President of Goshen College in 1919.

In June, 1897, John A. Brilhart came to Scottdale from Clearfield County, Pa. He had been installed as minister at Rockton, Pa., after having transferred his membership from the Brethren Church. Charles B. Shoemaker, son of J. S. Shoemaker, of Dakota, Illinois, came to work in the Publishing House about 1914. He has been very active in the work of the Sunday school, holding the office of superintendent for a number of years. On June 20, 1926, he was ordained deacon to assist Joseph R. Loucks, who had served in this office since his ordination in May, 1892. Brother Loucks died in September of that year. John L. Horst of Chambersburg, Franklin County, Pa., another Publishing House employee, was ordained minister December 1, 1929. He was elected Sunday school superintendent in 1928 and holds that office at the present time. David S. Brilhart is the present Sunday school secretary. The ministerial board at Scottdale at the present time consists of Aaron Loucks, Daniel Kauffman, J. A. Ressler, bishops, John A. Brilhart, John L. Horst, ministers, and Charles B. Shoemaker, deacon.

Since the church has been established in Scottdale there has been an almost steady increase in membership and interest. The highest number of members at any one time was 150. The present membership is about 130. The Sunday school enrollment is 145, exclusive of the Home Department and Cradle Roll. A mission Sunday school was started in East Scottdale in 1906. During and after the war it was discontinued for a few years. In 1920 it was reorganized. It is a separate organization with the workers supplied from the home congregation. It is a true testimony to the missionary spirit of the church. Its present enrollment is 140. Clayton F. Yake is superintendent and Geo. R. Smoker secretary-treasury.

(Reference works, Westmoreland County History, Mennonite Church History.)

Scottdale, Pa.

WITNESS OF CHURCH HISTORIANS CONCERNING THE LIFE OF THE SWISS BRETHREN

By John Horsch

Professor Alfred Hegler: "They insisted on personal holiness and a more than theoretical acceptance of religious truth."

Johann Conrad Fuessli: "They gave evidences of noteworthy piety, as even Bullinger testified."

K. Bauer: "The strength of Anabaptism lay in the earnestness of its striving for holy living."

K. W. H. Hochhuth: "Their avowed aim was the restoration of primitive Christianity."

Christian Meyer: "Many were through the Brethren won from a careless life to seriousness and repentance."

Professor Paul Wernle: "The Anabaptists [Swiss Brethren] showed a full determination to carry out actually the requirements of the New Testament for the individual as well as for the Christian Church."

Professor August Lang speaks of the moral energy and sincere devotion to their cause, and states that by the people in general they were often considered "holier than the leading reformers themselves."

Professor Emil Egli: "Unquestionably the principles from which they proceeded manifest a powerful grasp of original Christian ideas."

Dr. Gustave Bossert: "They stressed holiness of life." "Their religious earnestness, pious life, and willingness for cross-bearing could not be denied."

Dr. Johann Loserth: "More radically than any other party for church reformation the Anabaptists strove to follow the footsteps of the church of the first centuries and to renew the unadulterated original Christianity."

Dr. Ernst Staehelin: "By their earnest endeavor to imitate the life of the primitive Christians they have kept awake the conviction that he who is in Christ is to be a new creature, and that those who are identified with God's cause will necessarily come into conflict with the world."

Ernst Müller: "They placed the principal emphasis on holiness of life and established themselves firmly among the lower strata imparting to them true religious conviction, while the movements proceeding from Luther and Zwingli involved especially the upper classes and only by compulsion comprised the broad masses."

Gottfried Strasser: "Despairing of the possibility of bringing the purity of the Christian life to realization among the broad masses, they aimed at establishing, within the narrower limits of those who took the Christian life more seriously, a true Christian church of those who were striving for active holiness according to the example of the apostolic church."

Abraham Hulshof: "Their aim was a church of those who took their Christian profession seriously, who were in real earnest in the endeavor to conform their lives to the requirements of the Gospel. They aimed [in contrast to the state church type of Christianity] for voluntary congregations of those who believed and were truly converted, and to constitute in the midst of the world a living church of Christ that was separated from the world and was following Him in brotherly unison."

Dr. Max Gœbel wrote in 1849: "The essential and distinguishing characteristic of this church is its great emphasis upon the actual personal conversion and regeneration of every Christian through the Holy Spirit; upon complete freedom of conscience and of worship; upon presenting and establishing a true, holy Christian church of the regenerated by a personal covenant of the believers in which separation from all things worldly and sinful would be maintained through Christian discipline and excommunication, a church in which the Christian principle of brotherly love should be actually carried into effect by sharing with each other in spiritual and material things and by a nonresistant, revengeless life. This denomination therefore aimed not only at a reformation of the church as to doctrine and forms of worship, as did the Lutheran reformers, nor only at a reformation of customs and church policy, which—surpassing the Lutheran reformation—the Zwinglians and Calvinists aimed for; but they, in addition to the points mentioned, aimed with special emphasis at carrying out and realizing the Christian doctrine and faith in the heart and life of every Christian and in the whole church. Their aim was the bringing together of all the true believers out of the great degenerated national churches into a true Christian church. That which the Reformation was originally intended to accomplish they aimed to bring into full immediate realization."

Scottdale, Pa.

GOOD NEWS FOR THE BLIND

The American Bible Society is happy to announce that embossed volumes of the Bible for the blind may now be had in all systems at the special price of twenty-five cents a volume instead of at the former price of fifty cents. Thus the whole Bible in revised Braille, consisting of twenty volumes, may now be secured for $5.00 (the manufacturing cost is $47.00). The fifty-eight volumes of the Bible in Moon, the system used by older persons whose finger tips are losing their sensitiveness, can be purchased for $14.50 (the manufacturing cost is about $225.00). The new price of twenty-five cents a volume applies only where the purchase is made by or for a blind individual.

The difference between the selling price and the substantially greater cost price is met by designated gifts contributed to the American Bible Society. Such offerings enabled the American Bible Society last year to place in the hands of the blind over 4,000 volumes in Braille and other suitable systems.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.—Matt. 28:19, 20.

THE CHRISTIAN HOME

The Minor Chords of Life

By Erma Miller Erb

"Be still sad heart! and cease repining;
Behind the clouds is the sun still shining;
Thy fate is the common fate of all,
Into each life some rain must fall,
Some days must be dark and dreary."

"No one of us can truly say
Why loved ones must be called away,
Why hearts are hurt; or e'en explain
Why some must suffer years of pain;
Yet some day all of us shall know
The reason why these things are so."

It is a sad coincidence that at the same time God has called home a faithful laborer in the foreign field, another has been summoned in the homeland—men whose kindly influences shall live on and on in the hearts of those with whom they labored and whose places will never be filled in the true sense of the word. The sadness lies only in our feeling of loss, however, and taking the right perspective results in real joy for the souls that leave the assurance behind that they are resting in Jesus.

"Death is only an old door
Set in a garden wall.
On gentle hinges it gives,
At dusk
When the thrushes call.

Along the lintel are green leaves,
Beyond the light lies still;
Very willing and weary feet
Go over that sill.

"There is nothing to trouble any heart
Nothing to hurt at all;
Death is only a quiet door
In an old wall."

There are many things in life that we could avoid if we would; others we should avoid, but a number cannot be sidestepped. Among the things that are feared most are death, pain, disappointment, old age, dependence, superstition, ridicule, disgrace, and poverty through loss of money or employment. Not one of these constitutes the most important thing in life. The highest concern of the makers of a home should be, "Are the children in?" as an old grandmother asked in her last hours. Her mind had wandered back to earlier days, but it is the vital question with godly mothers to-day. Even this worry is covered by promises from beginning to end in the Holy Writ, dependent, however, on faith and prayer.

It is prudence to be ready for death and not morbidity. Death itself is not the thing to fear, but unpreparedness for it. A fervent invocation found in prayer books and confessions of faith, which goes something like this, "From swift and sudden death, good Lord deliver us," refers not so much to the passing itself as to the universal desire for an assuring testimony. What a load that removes from those left behind! A beautiful illustration of immortality is found in cocoons, which are available to most little folks. Watching one for as long as two years serves to drive the lesson home most forcibly when the beautiful moth finally emerges.

What an unnecessary burden we carry when we indulge in worry. Letting go, we experience with Christian at the cross, the relief when the "burden fell from off his back and began to tumble." The only antidote for worry is an increased faith through a closer companionship with God, rather than a loss of strength through indulgence in worry. "My flesh and my heart faileth: but God is the strength of my heart, and my portion forever."

Seeing how people meet the inevitable is more of an inspiration than anything they may say. Some years ago a sudden accident deprived a man of the power of speech. His wife and family faithfully cared for him, learned to interpret his wants, and in many little ways made life pleasant for him until death released him from his sufferings. The widow, now a white-haired grandmother, is filling a large place in the home because of the mutual respect and love between the grandchildren and herself. Instead of complaining and dwelling on her hardships her testimony is bright and ever present, and she expresses herself as having two aims in life: helping her own family by the advice they ask of her; and so living that she may do her bit in preserving the future of the church.

Most things, if met face to face, look entirely different to us. One morning on entering the children's room I was startled to see two bats on the ceiling above the bed. Knowing that the old superstition of wrapping themselves in your hair is untrue there yet remained a question as to how much filth and vermin they might harbor, and also how to get them away without awakening or contaminating the little sleeper beneath them. On tip-toeing closer I was greatly relieved and amused to see that they had been modeled out of clay.

The fear of poverty is a great deal like that. The millionaire in Pennsylvania who wiped out his entire family of five, including himself, because he feared the poorhouse, and was found to have left an estate of $250,000, was even more foolish. Actual poverty is not nearly as unendurable as the fear of it. Two of the finest qualities in the human family are brought out by **enjoying** poverty—that of sympathy for others and a real appreciation of things acquired later on. Unemployment as it is experienced to-day has succeeded in stirring up the conscientiousness of people in general. Men pity, sympathize and give, as never before.

Handicaps prove blessings, if met bravely. Helen Keller, if a normal woman, could not have accomplished the good she is doing now; but through the labors of her wonderful teacher, she has overcome her handicaps and put to shame any one who ungratefully enjoys full use of the senses. A child, hopelessly crippled from birth, but lovingly cared for by its mother, makes motherhood shine

(Continued on page 119)

THE YOUNG PEOPLE'S MEETING

PURPOSE OF OUR YOUNG PEOPLE'S MEETING

By Esther Landes

The purpose of our Young People's Meetings is stated in the standards and models which we have set up as the ends toward which we labor in this service.

The Young People's Meeting helps to develop one's ability to use all faculties, traits, and everything that goes to make up worth while attributes, the art of turning things to account, the art of improvement, the art of accomplishment. Those who use their mental and heart forces in furthering the cause of the good, the true, and the beautiful are doing valuable service. Youth is the time to start.

The Young People's Meeting is not a social gathering. Its prime object is to make Christ a living reality in the lives of all our young people.

When young people take a positive stand for God they perform a service and fill a place that no one else in the Church can do.

These meetings are for the upbuilding and edifying of the young people, though older people also take part. The young people are put to work, and their talents are exercised and used. The Young People's Meeting is a preparation for the great problems that come with the Church, Sunday school and daily life, and in this way one gets better acquainted with the Bible by diligent study. II Tim. 2:15. Later these efforts will help them to render more loving service to Christ and the Church.

To win our fellow men to Christ and to help one another in Christian service is another important purpose. I Tim. 2:1-10. In this way we cultivate a love for the Church and reflect the whole Gospel standard which she upholds.

The Young People's Meeting leads the young people into a deeper Christian experience and provides instruction in every line of Christian doctrine. It also helps to guide our thinking in the right channel. The man who goes wrong, first of all thinks wrong. Wrong thinking is the mother of wrong doing. If you don't think a mean thing you can't say it. "As he thinketh in his heart," so is he in his life. A strong thought, rooted in the soil of the brain, lends fiber to the quality of a man's thinking.

The Young People's Meeting helps us to have a conviction. A man without a conviction is as weak as a door hanging on its lower hinge. Luther was great because he crowned every great emergency with a great decision. In an age of uncertainty he knew what to do. When all others were in doubt he was in full possession of himself. A clear conviction is as a searchlight shining through mountains of mist on a stormy, starless night. Have a conviction!

Another purpose of this meeting is that it helps to develop character. The elements of the fruit of the Spirit in Gal. 5:22, 23 and the great Christian virtues of II Peter 1:5-7 may be cultivated and developed in various ways through our interest and work in the Young People's Meeting. Let us make the most of our opportunities as they come to us along all these various ways.

Elkhart, Ind.

YOUNG PEOPLE'S BIBLE MEETING TOPICS

Notes and Suggestions

By the Y. P. M. Editor

Topics in this issue:

Bible Standards of Life—Purity.
Beholding the Field—Evangelization of the Jew.
The Worship of God.
Christ as a Personal Worker.

The first is a Junior topic, but it is just as vital as a senior topic. We all need to know the standard of purity and we can teach the topic for the boys and girls and we can enlarge upon it for the youth and for the older people. Give some earnest thought to this topic.

The second topic is a Mission topic, one of a series on "Beholding the Field." May our look at the field of the Jew enlarge our thoughts and sympathies for all people for whom Christ gave His life. Give time and prayer to this topic and consecrate yourself in whatever way God may wish to use you.

The third topic is concerning God as one to be worshiped. It is the third in a series on God (see topics for Jan. 25, Feb. 22). Another one will follow on June 21. We cannot give too great attention to this phase of our life in relation to God.

The fourth topic is both a Mission topic and a Christian Life topic. From either viewpoint there is much room for thought. May the compassion of Jesus for souls be our compassion and may we learn wisdom from Him who is the great soul-winner.

* * * *

Will our workers stop and consider what they expect to accomplish in the studies during this month? Let us not enter into the work in a haphazard way. Let us plan and pray and work and then let God use our service in bringing forth the results that can be measured alone in eternity. The good seed ought to go on bearing fruit for all time. Behold, what eternal consequences are bound up in our labors! How it ought to thrill us to do our best for the Lord!

BIBLE STANDARDS OF LIFE—PURITY (Jr.).—Psa. 24

Topic for April 12

MOTTO

"Keep thyself pure."

MEDITATIONS ON THE TOPIC

I. **Purity.**—Oh how beautiful is that which is clean and unmixed! It matters not how fancy and fine a thing may be, if it is filthy and mingled with that which is evil it is not beautiful. When we drink water we want pure water that is free from filth and poison. When we eat food we want pure food that has the taste of a wholesome morsel that satisfies and feeds the body and does not destroy the health. And when we have a life, we want a pure life that can stand before God and man without shame and confusion.

Pure water must come from a pure fountain. Pure food must be kept and served in pure vessels and not mingled with impurities. A pure life must issue from a pure heart, a heart that has been cleansed by the blood of Jesus and is moved by the Spirit of God. To keep the life pure it must not be mixed with evils through an unequal yoke that has fellowship with unrighteous, ungodliness, and idolatry.

Having a pure heart through faith in Jesus Christ, we need to keep in the pure atmosphere of pure thoughts and heavenly desires. We want to be exercised in doing the things that have the approval of heaven. To have the approval of heaven we need the Bible as our constant guide. The Bible serves as clean water by which we may make our way clean. Psa. 119:9; Eph. 5:26. This means that we follow its counsels and heed its commandments and that these will bring us into the way of purity and show us how to obtain the purity that we do not have. As boys and girls you will need to keep your minds and hearts and bodies from the defilements that destroy so many lives. Then your life will be beautiful before God.

II. **The Text.—Psa. 24.**—This psalm sets forth the greatness of God as Creator and then shows how much we need to be pure in our life to stand in His presence and receive His blessings.

OUTLINE STUDY

I. **Clean Hands.**

1. Not found doing unrighteous deeds.

   a. Idle.—Prov. 24:30-34.
   b. Murder.—Prov. 6:17.
   c. Destroying.—Prov. 14:1.
   d. Violence.—Isa. 59:6.
2. Found in doing good.
   a. Working willingly.—Prov. 31:13, 19.
   b. Gives to the poor.—Prov. 31:20.
   c. Holy for prayer.—I Tim. 2:8.

II. Pure Heart and Mind.
1. Thoughts.—Phil. 4:8.
2. Conscience.—I Tim. 3:9.
3. Obeying the truth.—I Pet. 1:22.
4. Through faith in Christ.—Acts 15:9.

III. As God's Temple.—I Cor. 6:19, 20; II Cor. 6:14-18; 7:1; Eph. 5:3-5.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **Pure.**
2. Memorize a Passage from the Outline.
3. Cleanness of Life: Hands, Thoughts, Ears, Eyes, Feet, Tongue, Body.

For Others.
1. How to Become Pure and Keep Pure.

PERSONAL THOUGHT

Have we been made fit to stand in the presence of God by the cleansing blood of Jesus?

SEED THOUGHTS

When He cometh, when He cometh
  To make up His jewels,
All His jewels, precious jewels,
  His loved and His own.

He will gather, He will gather,
  The gems for His kingdom;
All the pure ones, all the bright ones,
  His loved and His own.

Little children, little children,
  Who love their Redeemer,
Are the jewels, precious jewels,
  His loved and His own.

Like the stars of the morning,
  His bright crown adorning,
They shall shine in their beauty
  His loved and His own.
—W. O. Cushing.

PURITY—A BIBLE STANDARD OF LIFE

By Boyd Stauffer

Purity is a Bible standard of life. At no time in the history of the world was the need greater for the Bible's emphatic teachings in this respect than it is to-day.

The love of money is the root of all evil. I Tim. 6:10. The men who profit by the fashions, motion pictures, tobacco, liquor and drug industries, legal and illegal, are dragging boys and girls, men and women down into the dust of moral impurity for the sake of the almighty dollar. Their very ardor should fire us with a more fervent zeal to counteract their influence, and a greater determination to keep our own thoughts, speech, and actions pure and holy.

Purity is a quality that merits respect. It is a source of happiness and contentment. It is true, lasting riches. It is one of the most priceless of possessions. It is the power of the Christian Church. And only as long as the Church maintains her purity will she retain her power. Purity always exerts an influence for good. Between simplicity of dress and purity there is a vital connection and there lies one of the live issues before the Church to-day.

A church in which impurity has obtained the upper hand proves as powerless as a Christless church to bring lost souls to a knowledge of the Way that leadeth to life everlasting.

If we wish to lead a happy life we owe it to ourselves to lead a pure life. Impurity lowers our morality, vitality, mentality, and spirituality. A body weakened by nicotine, alcohol, morphine, or sensual indulgence may bar us from a successful business career, from a happy home life, from success in any line of respectable endeavor!

We owe it to posterity to live pure lives. Thousands of instances testify that children enter life at a great disadvantage, more prone to disease, and mental and moral weakness, when parents have indulged in forms of sin which have resulted in the weakening of their own bodies.

We owe God a pure life. Impurity is robbing God of that which He purchased. And the price of purchase was the blood of God's Son, Jesus Christ. He, the absolutely pure One, shed His blood on Calvary. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20).

If we defile our bodies, these temples of the Holy Ghost, God will exact the penalty. "If any man defile the temple of God, him shall God destroy" (I Cor. 3:17). Christ gave little direct teaching in regard to purity but He gave emphatic teaching of the rewards and punishments for the use or abuse of the talents which He has given us. He gave us a perfect example (I Pet. 2:21) and gave His life that we might be saved. Do we not owe to Him a pure life in thought, in word, and in action?

Let us do our part as Christians in keeping the church pure and spotless, a fit bride for Christ. Let the places we attend, the literature we read, the companions we keep, be such as will tend to raise our ideals and standards of life rather than lower them. Let us look to the Bible for guidance. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy Word" (Psa. 119:9).

Let us look up to Him, the All-powerful One, in prayer, for He will strengthen us for a glorious victory if we will give Him the chance.

Then with hearts washed pure in the blood shed for us on Calvary, we will be included in that glorious promise: "Blessed are the pure in heart: for they shall see God."

Tofield, Alta.

BEHOLDING THE FIELD—EVANGELIZATION OF THE JEW

Rom. 11

Topic for April 19

MOTTO

"God is able to graff them in again."

MEDITATIONS ON THE TOPIC

I. **Evangelizing the Jew.**—When we consider how the Jew had the first opportunity of receiving the Word of God and had the first chance of accepting Jesus Christ as the Savior of the world, we may wonder how it becomes an obligation to us to-day to be concerned about bringing him the message of the Gospel. But when we remember that the wretched unbelief of the Jews of to-day may be due to the teaching of their fathers, and that that teaching has hindered and held back the message of the Gospel from the children born into Jewish families, we know that a responsibility rests upon those who know Jesus and His Gospel to bear it to all who will and may receive it if they know it. Place yourself in their place. If you had been born in a Jewish family, who taught you as they teach their children, how grateful would you be if some loving Christian should succeed in reaching your heart with the message of salvation in Christ?

Do we not feel that this of itself helps us to see that it is as binding a duty to-day as it was in the day when Paul declared, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first and also to the Greek" (Rom. 1:16).

Knowing that it is a duty to us as well as Paul who knew that he was "debtor both to the Greeks and the Barbarians, both to the wise and the unwise," we should put forth the energy that lies in us to reach the Jews of our day with the message, along with all other people whom God may give us opportunity to reach. And there is encouragement in the Word that our labor shall not be in vain.

II. **The Text.—Rom. 11.**—In this passage we have a discourse concerning Israel. How they became a broken off people and how God is seeking to bring them back again into covenant relation to Himself. The grace of God is working to bring this about. Christian people among the Gentiles must be humble and keep their place before God that He may accomplish His mercy in us and in Israel as well.

OUTLINE STUDY

I. Promises that Give Hope for the Jew.
1. When they shall see Jesus.—Matt. 23:37-39.
2. Their blindness will in time be removed.—Rom. 11:23-26.
3. There will be pardon when they repent.—Rom. 11:27; Matt. 23:39.
4. God is able to graff them into their own olive tree.—Rom. 11:14-24.

II. The Christian's Concern for the Jew.
1. Paul's sorrow for.—Rom. 9:1-3.
2. Paul's prayer and desire for.—Rom. 10:1.
3. Paul labors to the end that some might be saved.—Rom. 11:11-15; I Cor. 9:19-22.
4. The Gospel sent to the Jew first.—Rom. 1:16; Jno. 1:11-13.
5. The Gentile should feel a concern.—Rom. 11:19-25; I Cor. 10:32, 33.
6. The great commission is for all classes.—Mark 16:15; Acts 10:34, 35.
7. Through our mercy they may obtain mercy.—Rom. 11:31.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **Israel.**
2. Blessings Promised to the Seed of Abraham.

For Young People.
1. The Blessings Jews Have Lost.
2. The Hope for the Jew in Christ.
3. Opportunities to Preach the Gospel to the Jew To-day.

For Older People.
1. Responsibilities of the Church toward Israel.
2. The Place of Prayer in Their Behalf.

PERSONAL THOUGHT

May I behold the goodness and severity of God so that I may keep lowly before Him and that I may be used in His service for the winning of both Jew and Gentile.

SEED THOUGHTS

Return, we beseech thee, O God of hosts: look down from heaven, and behold and visit this vine; and the vineyard which thy right hand hath planted, and the branch which thou madest strong for thyself. It is burned with fire, it is cut down: they perish at the rebuke of thy countenance. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. So shall we not go back from thee: quicken us, and we will call upon thy name. Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved.—Psa. 80:14-19.

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all nations shall call me blessed. For he that is mighty hath done great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich hath he sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to Abraham and to his seed forever. —Luke 1:46-55.

SUGGESTIONS FOR JUNIOR MEETINGS

At first thought it may seem that there is little of interest in this topic for Juniors. However, this need not be the case. We are all much indebted to the Jews for our present religious heritage, and certainly we owe it to them to pass on what really came through them, but which they have to a large extent rejected. The Juniors will be interested in the historical background of our topic. The beginnings of the Jewish race may be traced back to Abraham and then on to Jacob or Israel, from whom came the twelve tribes, which at first were called Israelites, but later on were known as Jews. In the Old Testament this special race, known as God's own people or nation, were mostly called Israelites. The first mention of a Jew is in the book of Esther. The word also occurs in some of the later prophetical books. In the New Testament the terms, "Jews" and "Israelites," are used interchangeably.

Trace the history of the Jews down through the Old Testament times. Many beautiful and interesting stories may be related how God dealt with them in a special way under Moses, Joshua, the Judges, and the Kings. Recall how they were driven into exile because of their disobedience and after seventy years were allowed to return to their own land. Recall the stories of Ezra and Nehemiah. Bring the story down to the time of Christ. Show how Jesus Himself was born of a Jewish mother and was reared in a Jewish home. Tell how the first disciples were Jews, even though the Jews later caused Jesus to be put to death. The first missionaries, Paul, Barnabas, and Silas, were all Jews, and in their travels they brought the Gospel message to the Jews first.

We owe our Christian heritage to the Jews. Many of them accepted Christ in the times of the early church. Many would have nothing to do with Him, and their descendants are with us to-day. Through their rejection they have lost their place as the messengers of God to bring salvation to a lost world. The Church has that place to-day, and it is our duty to bring the Gospel message to them as well as to all other classes of people.

Suggestive Assignments: Tell the Story of How the Twelve Tribes of Israel Were Founded; Tell Stories of Later History among the Jews; What Debt of Gratitude Do We Owe to the Jews To-day? Can You Tell Any Stories of Present-day Jewish Missions?

EVANGELIZATION OF THE JEW

By Ezra Stauffer

Jesus' speaking to the woman at the well, said, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." The Scriptures clearly teach this as truth. Again and again we read how God in His all-knowing wisdom selected the Jewish race as a nation or people for a particular purpose. They were the family through whom the Savior was to be born after the flesh. Rom. 9:5.

It seems strange indeed that after God used the Jewish race for this noble purpose that they should be so sadly neglected by the followers of Christ in their efforts to take the Gospel to all people. Who is to blame, and how are we as Christians going to account to the Lord for this neglect? It is true that the Jews rejected Him and asked that His blood be upon them and their children. Furthermore it is very true that they have reaped and are reaping a fearful harvest of suffering for their sin.

However, let us remember that not only is the salvation of the Jews, but for the Jews as well. All have sinned, and the only remedy for this condition is the finished work of Christ. A Jew, as well as any one else, is lost unless he accepts Christ as his Savior.

Jesus was concerned for His people. No more pathetic plea can be found in all literature than that in Matt. 23:37, when the Savior in sorrow wept over the city of His people: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

The Savior knew what it meant to an individual or a race to reject Him. And He knew how the Jews would be scattered throughout the world to be despised by all nations and suffer persecution after persecution, and in the end each individual of them lost who dies without accepting Him.

It is true that there is a wall of prejudice and blindness around the Jew, but this wall can be broken down. And often their zeal for the Law can be changed into a zeal as great for the cause of the Master. The Apostle Paul is a good example of this.

The Jews will not always reject Christ. The time is coming when they shall say, "Blessed is he that cometh in the name of the Lord" (Matt. 23:39). See also the eleventh chapter of Romans. In the meantime, until the fulness of the Gentiles be come in, let us heed the Savior's command, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15), and let us remember that this means the Jew as well as the heathen who know not God. Let our prayer be that we may more fully carry out our obligation to Israel in this respect.

Tofield, Alta.

THE WORSHIP OF GOD.—Psa. 99

Topic for April 26

MOTTO

"O worship the Lord in the beauty of holiness."

MEDITATIONS ON THE TOPIC

I. **Worshiping God.**—We worship what is above us if we worship truly. Men who bow down to stocks and stones have reached such a state of degradation through ignorance of the truth. They have been led by superstition to believe that there is a hidden mysterious power in such objects. But our God is a living God of real power. When we know Him truly, we are made to worship Him for the excellency of His greatness and goodness and wisdom and power. To worship is to reverence His being. He is not an object that we see with our natural eyes, but a Being whom we know through our spiritual perceptions. We worship Him in spirit. Our inner being pours out its adorations from its emotions toward Him. God, who is a spiritual Being, receives our worship and manifests His favor toward us in response to our devotion to Him. There is a real exchange of fellowship between us. We receive a testimony that we please Him even as Abel of old obtained witness that he was righteous (justified) by the testimony which God gave to Abel's offering. So now, His Spirit beareth witness with our spirit that we are the children of God.

But there is no one who is worthy of approaching God in worship without something to commend them before His holy presence. Our own virtues will not recommend us. The virtues of friends will not answer. The virtues of the best and wisest men of earth cannot accomplish it. But if we have received Jesus, the Son of God and Redeemer of men, we have One who is accepted before the presence of the Father and will by His intercession in our behalf make us accepted also. His righteousness is imputed to us. Our sins are covered by His atoning blood. We can "draw near with a true heart, in full assurance of faith."

II. **The Text. Psa. 99.**—This Psalm sets forth God in His majesty as a great king. The people are appealed to to worship at His footstool and to recognize His holiness.

OUTLINE STUDY

I. The Excellency of God Moving us to Worship.

1. His glory is exalted above the things of creation.—Psa. 8.
2. His mercy is great.—Psa. 103:8-13; Psa. 106:1.
3. His righteousness is perfect.—Psa. 18:30.
4. His wisdom is unsearchable.—Rom. 11:33-36.
5. His power is great.—Matt. 5:13.

II. He is Worshiped as a Spirit by Spiritual Beings.

1. Is not worshiped by men's hands.—Acts 17:24-29.
2. Is worshiped in spirit and in truth.—Jno. 4:20-24.
3. Worshiped by worshipful beings.—Rev. 5:11-14.
4. Only a pure worship is acceptable.—Ex. 20:3-6.
5. Worship is acceptable by Jesus Christ.—Eph. 5:20; Heb. 13:15.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Worship.**
2. Memorize a Verse from the Outline.
3. Worship God only.

For Young People.

1. The Meaning of Worship.
2. God's Worthiness for Worship.

For Older People.

1. Our Means of Approach for Worship.

PERSONAL THOUGHT

Do I have such a conception of God that I am made to worship Him in humble reverence?

SEED THOUGHTS

Before Jehovah's awful throne,
  Ye nations bow with sacred joy:
Know that the Lord is God alone:
  He can create, and He destroy.

His sovereign power, without our aid,
  Made us of clay and formed us men;
And when like wandering sheep we strayed,
  He brought us to His fold again.

We are His people, we His care,
  Our souls, and all our mortal frame;
What lasting honors shall we rear,
  Almighty Maker to Thy name?

We'll crowd Thy gates with thankful songs,
  High as the heavens our voices raise;
And earth, with her ten thousand tongues,
  Shall fill Thy courts with sounding praise.

Wide as the world is Thy command,

Vast as eternity Thy love;
Firm as a rock Thy truth must stand,
When rolling ages cease to move.
—Isaac Watts.

SUGGESTIONS FOR JUNIOR MEETINGS

Perhaps the first thing we should do is to find out what worship means. In its religious sense it means to adore or think of in the highest respect and love. It is something that comes from the heart. We may think that when we read the Bible, pray, sing, listen to teaching or preaching, that we are engaged in worship, but these are outward acts and if we are not in the right frame of mind and heart they may not be worship at all. However, if we enter into the spirit of these things and think of God in a loving and adoring way, such services may be worship indeed.

The story of the Samaritan woman in John 4 may be used as a background from which to bring out some of the great truths of this topic. Verses 20 to 24 apply especially to our topic. We find here, as we learned in the topic for last Sunday, that salvation came through the Jews. We also find that before we can worship God we must know about Him. The woman at the well could not worship God until she had learned about God and Christ, as Jesus told her. The more we know about the greatness and goodness and love of God the more we will feel like loving and adoring, or worshiping Him. We find again that God wants us to worship Him. All the great men of the Bible were men who worshiped God. Notice Abraham (Gen. 24:26), the Israelites (Ex. 4:31), Moses (Ex. 34:5-8), Joshua (Josh. 5:13, 14), Samuel (I Sam. 1:19), David (II Sam. 12:20), the angels (Heb. 1:6). Notice that in nearly every case it is said that the worshiper bowed down before God. This is not only the attitude of body but of mind and heart that is best for worship.

Again we find in the story of the Samaritan woman that we must worship in the Spirit. The Spirit of God must come into our hearts and fill them with love and direct our worship. We must also worship in truth. Anything that pretends to be worship, but does not come from the heart is not worship at all. God and Christ are the only objects of worship. We can love other people and various things, but we must worship nothing but God and His Son Jesus Christ.

Assignments: What is meant by Worship? Tell stories of people who Worshiped God. What are Some of the Results of Worship? (Joy, Peace, Satisfaction, Strength).

THE WORSHIP OF GOD

By M. D. Stutzman

When Jesus was tempted by Satan He said, "Thou shalt worship the Lord thy God, and him only shalt thou serve." From this answer we learn that the worship of God fills an important place in the life of saved people. In the Ten Commandments God forbade the worshiping of any thing or creature in earth or heaven and has further promised to visit iniquity on such who do.

What, then, do we understand by the worship of God? If we turn to Rev. 4:10, 11 and 5:11, 12 we read that the angels and elders in heaven worship God. And their worship constituted bowing and saying, "Thou art worthy, O Lord, to receive glory and honour and power." So then we conclude that worshiping God is counting Him worthy to receive, and our being willing to give to Him praise and honor and glory and blessing.

However, these outward expressions of adoration may or may not be manifestations of real worship. While God expects us to "offer the sacrifice of praise to God continually, that is, the fruit of our lips giving praise to his name," we further learn from the conversation of Jesus with the Samaritan woman at Jacob's well that there is a deeper significance to worship than outward expression. Only that which is prompted by a true spirit can be considered acceptable worship. Jesus again says that the Father seeketh such to worship Him. God's displeasure is vividly set forth against the worshipers of Judah in their spiritless formality in worship. Isa. 1:11-15.

There is another very important feature to be considered, and that is the **basis** of acceptable worship. From the plan given to worshipers under the old dispensation we learn that acceptable worship to God must be based on a sacrifice, and that that sacrifice must be acceptable to Him. Man, being in himself guilty and unclean, needs a sacrifice to remove his guilt and fit him for the holy presence of God. "Without shedding of blood is no remission." And without remission there can be no happy worship, no real, hearty praise, adoration, and thanksgiving. God is holy, and man must approach Him in His own way and according to what He is. Therefore a proper recognition of the power and holiness of God and the weakness and sinfulness of man is needed in offering acceptable reverence, praise, and adoration to the Heavenly Father. Give unto Him the glory due unto His name.

Kingman, Alta.

CHRIST AS A PERSONAL WORKER

Jno. 3:1-21; 4:6-39

Topic for May 3

MOTTO

"The Son of man is come to seek and to save that which was lost."

MEDITATIONS ON THE TOPIC

I. **How Christ Did Personal Work with Men and Women.**—Although Christ was far above men in His power and standing, He approached men on their plane of life and dealt with them according to their comprehension. His knowledge of men was such that He knew what was in man. But He did not use such knowledge to overwhelm men in confusion in His presence. He talked with them as a common man with a common man. He was recognized as a great teacher and the Son of God by many who worshiped Him, yet in His instructions and dealings He welcomed them as friends into His presence and taught them in words of their own understanding.

Loving and compassionate, He welcomed those whom many men, His inferiors, scorned and avoided. But He never used flattery to draw men to Him. He dealt with them on the basis of truth and faithfulness. He did not deal with them for some trifling gain of earth. He sought them for their eternal interests and dealt with their disease in relation to the soul and God. He called their sin by its right name. He saw the possibilities of a soul's being transformed from a sinner to a saint. He did not despair because sin was great or degrading, but brought hope to the hopeless and life to the dead.

He was not ashamed of His lowly calling. He was not abashed at being found in the company of the lowly, for it was His delight to lift them up to a higher plane in which He dwelt and thus bring them into fellowship with Himself.

He is a pattern for us of personal work in many respects. His power is at our command. His wisdom is ours for the asking. His love may pervade our hearts, and we may seek the lost as He sought them.

II. **The Text. Jno. 3:1-21.**—Here we have the dealing of Christ with Nicodemus, a ruler of the Jews, in a personal way by night. He brought home a vital truth in a way that a man of his standing was made to marvel as well as respect the truth, and no doubt in the end he was led to accept the Savior.

Jno. 4:6-39.—Here we have Jesus dealing in a personal way with quite another character—a woman with a bad reputation from the city of Sychar. We see how He uses the incident of natural water to lead to the same great need of which he spoke to Nicodemus, and yet in a way that her simple mind and heart could mount to the great faith in Him as the revealer of all that is needed for the salvation of men.

OUTLINE STUDY

I. Methods with Individuals.

1. A welcome to honest seekers.—Jno. 1:35-42.
2. Brought out to an intellectual the vital need of all men.—Jno. 3:1-21.
3. Broke down race prejudice.—Jno. 41-42.
4. Led step by step to the great confession.—Matt. 4:12-22; 16:13-17.
5. Meets a rich man's **"must see"** with His **"must abide."**—Luke 19:1-10.
6. Awakens an unbelieving zealot with a vision.—Acts 9:1-22.

II. Points to Note in Christ's Personal Work.

1. Love for souls.
2. Unprejudiced attitude toward rich and poor, Jew or Gentile, ignorant or learned.
3. Patience in leading men in spite of faults.
4. He struck at the vital need of men.
5. He adapted His teaching to the individual condition and conception.
6. He did not hesitate because of unkind criticism from others.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Work.**
2. Select a Verse from the Outline to Memorize.
3. Tell a Story of Jesus' Winning Some One.

For Young People.

1. Points in Soul Winning Learned from the Master.
2. The Great Aim of the Life of Jesus.

For Older People.

1. Sincerity with Individuals in Winning Them.
2. The Vital Need in Every Lost Soul's Life.

PERSONAL THOUGHT

Have I received the love of souls in me which dwelt in my Master? Has that love been made wise in winning the lost for Him?

SEED THOUGHTS

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another soul wouldst reach;
It needs an overflowing heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.—Selected.

SUGGESTIONS FOR JUNIOR MEETINGS

Our topic for this evening is a very interesting one. We are glad that Jesus took a personal interest in people. He was not too busy to speak to them singly or in small groups, as He came in contact with them and saw that they needed spiritual help. The scriptures assigned bring us first of all to Nicodemus, a great man and ruler of the Jews, but who did not know the way of salvation through Christ. We are glad for this story of Jesus' dealings with Him, for it tells us many things that we too should know and gives us that wonderful verse that we all know, John 3:16. Let us repeat it together. Notice how Jesus takes the things of life with which He is familiar (the natural birth, the wind, etc.) and teaches spiritual things from them. The same thing is true in our second scripture passage, which tells of the Samaritan woman. We thought about her last Sunday in connection with worship. This evening we study how Jesus preached salvation to her alone, as the disciples went to town to buy supplies. Notice how He took the water from the well to illustrate the water of life. It is all very interesting. Another passage that shows some of Jesus' personal dealing with people is found in John 1:35-51.

We can learn much from Jesus as a personal worker, but unless we too become personal workers it will not help us much. Jesus considered personal work important and He reached many people in that way. In the case of the woman at the well the whole city was reached with the Gospel message, and many believed. Every person who is won to Christ through personal work may be the means of winning others, and thus we become links in a chain which began with Jesus and will last until He comes again. Notice the link in John 1. John the Baptist told Andrew, Andrew told Peter, and in after years Peter was the means of winning thousands for Christ.

We can tell our friends and schoolmates about Jesus, invite them to Sunday school, church, and young people's meeting, and we will be doing personal work that no one can tell how far it may reach.

Assignments: Tell the Story of Nicodemus; the Samaritan Woman; John the Baptist; Andrew; Peter; How May We Do Personal Work?

JESUS AS A PERSONAL WORKER

By Verda Brenneman

During Jesus' entire ministry He was a personal worker. Compassion was the natural fruit of His heart. Those who sought Him for the truth were never turned away. But His love was tempered with sternness toward the hypocrite.

Jesus was working for and laying the foundation of His Church in His earthly ministry. As the Church was to be composed of individuals He daily drew to Himself by precept and teaching those who later were to carry on His work. The Twelve were often chosen to receive special training as when Jesus opened the parables to them, which He had given in public. A special privilege was granted to Peter, James and John when Jesus was transfigured before them. Again, Jesus enlarged the number to seventy and sent them on a missionary journey with special power to open the way for His personal coming.

Jesus always recognized and rewarded faith in those who came to Him. The woman of Canaan who desired healing for her daughter was willing to place herself with the lowest to receive a crumb of mercy from Him. Her humility and faith were blessed with, "O woman, great is thy faith: Be it unto thee even as thou wilt" (Matt. 15:28).

The Pharisee came to Jesus tempting Him. This attitude was despised by the Master and He refused to answer their wicked and deceitful desires. His words, "Oh ye hypocrites" instead of bringing repentance to their hearts took root and became an offence to them. When the rich young ruler came to Jesus desiring eternal life Jesus pointed out the one flaw in His life and with great tenderness in His heart asked him to give it up. We notice that in most instances when Christ dealt with the Pharisees they did not accept His teaching. No doubt Jesus turned more to the multitudes for many of them realized their sin and need of a Savior.

As Jesus went about healing both the soul and body of the multitudes He had need of great strength, physically and spiritually. His perfect physical body stood the tiring strain even of a forty day fast. His spiritual body was renewed daily by communion with the Father. The most tiring of all work is that which calls for a constant contact with suffering and sin. But such was Jesus' work and He did it patiently for you and me. He places His work above any physical need. "My meat is to do the will of him that sent me, and to finish his work."

Tofield, Alta.

EASTER SERMON

(Continued from page 103)

cludes his messages on the resurrection with triumph and thanksgiving! Reaching the climax of his message in Romans 6, setting forth the triumph over sin in the mortal body he exclaims, "God be thanked!" In Romans 8, after having shown the marvelous quickening power of the Spirit to the new life in Christ, he voices the question as to whether any possible trials of the earth shall separate us from Christ, but at once hurls back the answer, "Nay, in all these things we are more than conquerors!" And again, when he reaches the climax in his portrayal of the future resurrection and final triumph over death, in deep thankfulness and satisfaction he writes, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

May every Christian rise to a brighter hope in the message this season renews in our hearts. May you draw nigh unto Him in complete self-surrender, and in committing your all to him you will find yourself in the likeness of his resurrection when He shall come in triumph and glory.

Nampa, Ida.

THE RESURRECTION AND COMMISSION

(Continued from page 108)

the whole Gospel is to be given them and His perpetual presence is promised.

He could have had an angel to wing this message over the earth, but His plan is to have the redeemed man tell another, and he another, and another others, until all hear redemption's story. But supposing mankind fail, what then? God has no other plan. He is counting on us. May He depend on us?

> "Go labor on; spend and be spent,
> Thy joy to do the Father's will.
> It is the way the Master went;
> Should not the servant tread it still."

Harrisonburg, Va.

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.—Matt. 28:1.

THE CHRISTIAN HOME

(Continued from page 114)

out as a beautiful and sacred calling. Frail bodies or physical handicaps in children should be but a challenge. Many of the great men and women of the past were handicapped seriously—the apostle Paul, Milton, Lincoln, Beethoven, and many others.

Old age is but another thing which is not as it seems.

> "Grow old along with me
> The best is yet to be,
> The last of life for which
> The first was made."

Old age is pathetic only when trying to hide it. Cosmetics, permanent waves for rapidly thinning locks, face lifting, and the unevenness and stickiness of dyeing the hair, are not to be compared to the beauty of the "king's daughter, all glorious within." A minister, on speaking of beautiful women, said that he had never seen one more beautiful than his own grandmother. Her soft silvery hair, honest blue eyes, and kindly wrinkled face spoke of inner beauty rather than of applied.

Fear of ridicule is cowardly and "they are slaves who dare not be in the right with two or three." Bearing ridicule of self should be borne without fear, but listening cheerfully to a string of oaths rather than resenting it is cowardly.

One mistake some of us have made is that of shielding our children from the disagreeable. Seeing animals or humans suffer is a call to service rather than a torture to self. A young woman who has had some training in hospital service said that it sometimes takes beginners two weeks before the desire to help takes precedence. Hardness and foolhardiness are not courage, but it does inspire courage to see a sufferer patiently enduring excruciating pain with never a word of complaint, and even smiles and pleasantries intermingled. Once in a Catholic hospital the nurse asked her patient if she should remove the image of the crucified Savior on the cross, but her Protestant patient requested that it remain, saying that it made it easier for him to bear his pain while thinking how much more Jesus suffered. The cheerful courage of a patient sufferer lately has strengthened me wonderfully. It seems peculiar that while his own little daughter, a symphony of blue and gold, was seriously ill his anxiety was great. But when he himself was suffering exceedingly he calmly and cheerfully endured the pain.

> "For the test of the heart is trouble
> And always comes with the years,
> And the smile that is worth
> The praise of the earth
> Is the smile that comes through tears."

Wellman, Ia.

But now is Christ risen from the dead, and become the firstfruits of them that slept.—I Cor. 15:20.

If in this life only we have hope in Christ, we are of all men most miserable.—I Cor. 15:19.

THE SUNDAY SCHOOL

STUDIES IN LUKE

Chapters 13:1 to 18:14

By Ezra Bender

13:1-9. As Jesus was urging upon His hearers the necessity of repentance some of them told Him of the cruel slaughter of Galileans at the hand of Pilate. Probably they expected Him to attribute their sad fate to some exceptional guilt. Jesus points out that these Galileans were no more guilty than others, but those who had an ill fate delayed should attribute it to God's grace. Punishment is certain to come to all those who do not repent. God delays His judgment to give sinners abundant opportunity to repent. To emphasize this teaching the Lord points them to a certain eighteen upon whom the tower of Siloam fell, not because they were so much more guilty than others, but that it might be a warning to others that they might repent. With these incidents He also gives a parable of a fruitless fig tree. Israel is especially in His mind, but this is also a symbol of every soul that does not repent. The three years probably refer to the period of the Lord's ministry. The fig tree is a symbol of Israel's national privilege. Israel is also likened to two other trees: the olive and the vine. The olive is a symbol of Israel's relgious privilege and the vine her spiritual privilege. Compare Judges 9:8-12; Rom. 11; Isa. 5; Jer. 24:3; Hos. 9:10; Matt. 21:19; and John 15 for an interesting study of these symbols.

13:10-12. The incident of the healing of this woman is reported only by Luke. This is another one of the many Sabbath day incidents recorded by him. You will notice that this is the second occurrence of the number eighteen in this chapter. Six is man's number, (one short of perfection). Great men like Goliath, Nebuchadnezzar, and Antichrist, who have stood out in defiance of God, are emphatically marked by this number. Three denotes completeness. Three times six, or eighteen, speaks of evil in its highest uprising. Satan had bound this woman for eighteen years, but the Son of Man by a word and a touch loosed her from her infirmity. Even as Satan was permitted to afflict Job's body, so was he also permitted to afflict the body of this woman.

When the ruler of the synagogue found fault because of the healing on the Sabbath, the Lord exposed their hypocrisy by pointing to their liberality in interpreting the Law when it was to their own interest. He also showed their hard-heartedness in being more concerned about the comforts of their dumb brutes than about the health of a "daughter of Abraham."

Next He gave two parables concerning the kingdom of God, in the hands of man. The mustard seed shows its abnormal growth, spreading out branches so as to lodge the "fowls of the air." The leaven shows its internal corruption. The Lord mentions three kinds of leaven, all of which were evil in their working: The leaven (1) of the Pharisees (Luke 12:1); (2) of the Pharisees and Sadducees (Matt. 16:11, 12); (3) of Herod Mark 8:15.

13:22-30. As Jesus was making His last journey to Jerusalem we can picture Him in untiring efforts to bring His message to every city and village possible. One of His hearers asked Him the question, "Lord, are there few that be saved?" He did not answer this question with a direct "Yes" or "No" but He told them that many Jews who expect to be saved will be lost and many Gentiles whom the Jews expect to be lost will be saved. The door is open but narrow. The opportunities for entrance are not endless. In the parable He pictures the Jews pleading for entrance on the very ground which condemned them. This is a solemn teaching. Many, who like the Jews, have the greatest religious opportunity are the farthest from salvation.

13:31-35. The Pharisees brought a report to Jesus that Herod was threatening His life. The Lord sent a reply to Herod in words of irony, showing that He was aware of his craftiness. The Lord's reply also shows His fearlessness, as the perfect man, and His faith in His own words, when He said that no man can take His life except He should lay it down. The thought of His rejection and crucifixion at Jerusalem led Him to pronounce a lament of touching pathos over that city, for He saw the destruction that was awaiting her.

14:1-24. In this chapter the Son of Man shows Himself as a man of social instinct and human sympathy. He mingles freely with His fellowmen and eats with them. We see Him at a Sabbath feast at the house of a ruler of the Pharisees. Apparently the motive of the Pharisee inviting Him was hostile, for they watched Him. Nevertheless He loved them. Again He healed on the Sabbath. Before healing the man who had the dropsy He asked the lawyers and Pharisees if it were lawful to heal on the Sabbath. They did not answer. He healed the man and rebuked them for their hypocrisy. He reminded them that they would not hesitate to rescue on the Sabbath a beast they owned. Why would it be sinful to deliver a human being from distress?

The Lord used the occasion of this feast to draw several object lessons in His conversation with them. When He noticed them picking out the first couches for themselves He advised them to take the more humble places and wait for promotion rather than to be demoted. By those words He not only taught them good manners, but He also stated the great law that in the sight of God conscious unworthiness is an absolute condition of advancement and honor.

Next as He noticed the class of guests at this feast He taught a lesson on true charity. Do not confer benefits for the sake of receiving benefits in return. Let unselfishness control your motive in all deeds of kindness. "For thou shalt be recompensed at the resurrection of the just." This is the first of the two resurrections which are clearly distinguished in Scripture. This reward is not salvation. Salvation is a free gift. The saved shall be rewarded for their works.

When one of those present heard the Lord speak concerning feasts and the guests who should be bidden he exclaimed, "Blessed is he that shall eat bread in the kingdom of God." Jesus took the occasion to give the parable of the Great Supper by which He illustrated the sin of rejecting His offer of salvation. The first guests that were bidden, the Pharisees, showed their complete absorption in self-interest by their flimsy excuses. However, their places were filled with other guests. In this parable Jesus pictures the refusal by the Pharisees of His offer of salvation and its acceptance by publicans and sinners and despised Gentiles. It is true even to-day that there are many who show respect for Christian truth even as these Pharisees did, but have so little real love for God that they refuse to accept His offer of salvation while so-called social outcasts and heathen gladly accept the invitation.

14:25-35. As Jesus was journeying on toward Jerusalem great crowds followed Him. They expected Him to set up His earthly kingdom at that time. Jesus taught them concerning the true condition of discipleship. If they would follow Him they must be willing to suffer and sacrifice and part with all that was dear to them for His sake. He gives two parabes to show the folly of an undertaking without first counting the cost.

Chapter 15. This chapter is one that is loved by all believers. "For the Son of Man is come to seek and to save that which was lost" (Luke 19:10). Chapter 15 very beautifully illustrates these words. The occasion of these three parables was the complaint that the scribes and Pharisees brought because Jesus associated with publicans and sinners. Jesus rebuked them by showing that it is natural to rejoice at the recovery of a lost sheep, a lost coin, or a lost son. Surely the Father would have greater reason to rejoice at the recovery of a lost soul.

In the three parables we see the Trinity seeking for the lost. The Son is seen in the Shepherd; the Holy Spirit in the parable of the Lost Coin, and the Father in the parable of the Prodigal Son. They also illustrate three stages of the sinner's downward way. In the parable of the Lost Sheep he is in ignorance and folly; in the Lost Coin in misfortune or accident, and in the Prodigal he is daring and willful.

The parable of the Lost Sheep had already been uttered in Matt. 18:12-14, with another object and a different application. The ninety and nine here represent the self-righteous scribes and Pharisees who think they need no repentance, while the one lost sheep represents the publicans and sinners who own their lost condition. Notice that it is not the ninety and nine that rejoice with Him but it is the friends and neighbors. The joy is in heaven. The statement that there shall be joy in heaven over one sinner that repenteth more than over ninety and nine righteous persons who need no repentance, does not mean that God finds more satisfaction in a repentant sinner than in a sinless saint. Jesus was here referring to the penitent sinners and to the self-righteous Pharisees.

The parables of the Lost Coin and of the Prodigal Son are peculiar to Luke. The parable of the Prodigal Son brings out again the two classes of people before whom the Lord spoke these parables. The prodigal represents the publicans, the elder son the self-righteous Pharisees. In the prodigal we see the awful condition of slavery and despair as the result of willful sin. Then we see the beautiful picture of repentance and confession, followed by restoration and rejoicing. Notice carefully his return. He comes to himself and realizes his sinful condition. He returns to the Father and makes full confession recognizing his unworthiness. Then notice the matchless love of the Father who had never ceased to love the son, and when he saw him returning he ran to meet him. What a rejoicing! He not only pardoned but he completely restored the penitent son. The elder brother —typical of the Pharisee—who knew nothing of the experience of a true son, instead of rejoicing over the restoration of the prodigal was angry. What a sad picture the elder brother presents! He never appreciated nor enjoyed his true privileges. He not only presents a picture of the Pharisee of that time, but he is a true picture of many Christians of to-day. They do not appreciate the gracious pardon of God and His willingness to supply every spiritual need. They know nothing of daily communion and fellowship with Him. Their lives are like those of slaves, not like true sons. They seek in their own strength, joylessly, to keep the commandments of God. A national meaning may also be taken from the parable. The elder son represents the Jews, unwilling to see the Gentiles converted. The prodigal shows the degradation of the Gentiles.

Chapter 16. There seem to be several difficulties in this chapter for many Bible students. We are told about two different rich men. The first account is a parable given to the disciples concerning a rich man's steward who was unjust. The second acount is directed to the Pharisees and tells of a certain rich man who fared sumptuously every day but shut up his "bowels of compassion" from Lazarus who was in need. The rich man in the first account commends his steward for his fraudulence. Notice Jesus' comment on this parable. Verse 9 should be read as a question, "And do I say unto you?" etc. Verses 10-12 clearly give the answer. If we are not honest and faithful in our business transactions certainly the Lord will not entrust to us the true riches. No servant can serve two masters. The parable of the Unjust Steward is given to teach the possibility of the right use of wealth. The account of the Rich Man and Lazarus is given as a warning against the abuse of riches. In this account Jesus gives us a glimpse of the state of those who have departed. Abraham's bosom is what is generally known as paradise. Notice that the state of the one is that of bliss while the other is in torment, and that there is no hope of crossing from the one place to the other. There is no second chance. Do not take from this account that it is sinful to be rich nor that all poor people go to heaven. The rich man's pleading for a special messenger to be sent to warn his brethren is probably given by him as an intimation that if he would have had more light he would not need to suffer such torment. The answer, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead," was a severe rebuke to the Pharisees, for they were continually asking the Lord for a sign.

17:1-4. Jesus now turns from the Pharisees and again directs His teaching to the disciples. He first tells them of the inevitableness of offenses in this world of selfishness, and then warns them of the seriousness of causing others to sin. Next He teaches His disciples that they should always be ready to forgive. They were to rebuke the offender, and if he was penitent they should show kindness and forgive him. If he trespass against thee seven times in a day, and every time sincerely repents, forgive him, harboring no revenge against him.

17:5-10. The apostles, realizing to a certain extent the responsibility resting upon them, petitioned the Master to increase their faith. The Lord answered them by teaching them concerning faith and duty. His answer was a rebuke to them and at the same time revealed the unbounded possibilities for them if they but placed their unquestioning trust in Him. The followers of Christ need to be reminded of these same truths to-day. In the Master's teaching on duty He gives a fitting rebuke to many Christians of to-day. No human works, however perfect, give a claim upon God; they are only the fulfillment of duty. An unprofitable servant does not mean one that is worthless, but one that has not gone beyond his obligation or duty. A blameless and holy life is no more than God requires. While this parable cuts off all merit of works, it is nevertheless true that in other parables the Master teaches the certainty of Christian workers receiving rewards for works, not as a matter of compulsion on His part but alone through grace.

17:11-19. Luke is the only one who records the story of the ten lepers. The chief feature of this story is the gratitude and blessing of a Samaritan. This is quite in keeping with the Gospel of Luke. Luke is continually describing Jesus, not only as the Savior of the Jews but of the whole human race. We see a remarkable demonstration of faith in these ten lepers. Before they were cured they were told to go to the priests and declare that the cure had been effected. "As they went, they were cleansed." There are many blessings that we miss just because we fail to take God at His word. But the one, when he saw that he was cured, turned his back to the ceremonial law and returned to the Lord as a worshiper, thus typifying the new dispensation which was at hand, John 4:23, 24. Ingratitude is very common among men. Nine out of ten seem to forget every favor they receive. How few who have accepted the salvation of Christ show real gratitude in lives of joyous service!

17:20-37. The Pharisees approached Jesus with a question as to when the Kingdom of God should come. He answered them that it would not come by hostile watching nor by saying, "Lo here! or Lo there!" for it was among them in the person of Himself, the King. Then He turned to His disciples and spoke of His second coming. The coming here is His visible coming at the end of the age and not His coming to rapture the saints which will have taken place before. He told them that when He would return it would be with unmistakable splendor, but there would be a delay. He must first suffer many things and be rejected. When He does come again the race will be careless and indifferent and absorbed in the ordinary things of life, even as they were before the flood or at the time of the destruction of Sodom. When He does come again there will be a certain separation.

18:1-8. We have frequently called your attention to certain teachings or miracles or parables which are peculiar to Luke. Possibly by this time you will have observed that practically all of this Gospel from 9:51 to 18:14 is found only in Luke. The parable before us and the one following is recorded in none of the other Gospels. The parable of the Unjust Judge is closely connected with the teaching just given to the disciples in reference to the Lord's return.

"The days will come, when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. . . . And He spake a parable unto them to this end, that they ought always to pray and not to faint. . . . Nevertheless, when the Son of Man cometh, shall He find faith on the earth?" Apostasy will be general. But there will still be a faithful remnant of His people, His elect looking for His coming. If a judge that feared not God neither regarded man will answer a widow's petitions lest by her continual coming she weary him, surely a loving God will hear His own elect.

18:9-14. This parable emphasizes the teaching of this Gospel that the lost are saved and the self-righteous are rejected. "He spake this parable unto certain which trusted in themselves that they were righteous, and despised others." The Pharisee realized no need for himself. He had gone way beyond the requirements of the law. The law required one fast a year. The law required a tenth of corn, wine, oil, and cattle. He gave tithes of all he possessed. He said not a word about his sins. The Publican realized his helpless condition and begged for mercy. His prayer was for more than mercy. Literally, his words mean, "God be propitiated (through the atoning blood) towards me the sinner." "I tell you, this man went down to his house justified rather than the other."

Martinsburg, Pa.

THE MAN WHO REVIVED THE SUNDAY SCHOOL

And His First School of Ninety Scholars from Sooty Alley

Every American visiting England agrees what a wonderful city London is! And one of the most wonderful places in that wonderful city is the Thames Embankment. Blackfriars, Temple Gardens, Somerset House, the big hotels, Scotland Yard, the Houses of Parliament, Westminster Abbey, Cleopatra's Needle,—all to be seen from the Thames Embankment.

Almost directly opposite Cleopatra's Needle, there is a statue to the memory of a man whose story you ought to know. He is a youngish-looking man, though dressed in a quaint, old-fashioned way, with a very long-tailed coat, knee breeches, and big, buckled shoes. He is wearing a wig. One hand is stretched out, and in the other hand there is a book. What that book is you can guess when I tell you what there is on the pedestal on which the statue stands. These are the words in letters of gold:

Robert Raikes
Founder of Sunday Schools
1780

London is a wonderful jumble of history. Cleopatra's Needle, which belongs to the days of King Tut, looking down on Robert Raikes! Seventeen hundred and eighty must seem like yesterday to Cleopatra's Needle, yet seventeen hundred and eighty seems a long, long time ago to most of us.

In the seventeen hundreds there were in the main two big classes of people in England, the rich and the poor, and most of the latter were very poor indeed. There was no great middle class as there is to-day. The rich merchant in the town and the great lord or squire in the country may have had a good time, but for the great majority of people life was very hard and rough indeed.

There were just a few Gaffer Schools or Dame Schools kept by some old men or old women, who perhaps cobbled shoes or baked bread while they tried to teach the little they knew. They were experts in one subject, though, and that was the use of the birch.

Few people could read. Books were very scarce. In some places even the Bibles were chained up to the reading desks in the Parish churches.

That statue on the Thames Embankment reminds us of one of the mightiest forces that have been at work to remove the ignorance and squalor of the seventeen hundreds.

It all began in the city of Gloucester—then an unpaved, undrained, unsavory, and unhealthful place, so different from the attractive, prosperous city as we know it today. The houses then were for the most part low, irregular, and projecting. Most of the pins used in England at that time were manufactured in Gloucester by wretchedly housed men, women, and children who were known as "pinners."

There was only one newspaper in the city and for many miles around, and that was The Gloucester Journal. Its founder and editor was a certain Mr. Raikes, an enterprising, straightforward Yorkshireman. Whenever there was a good cause to be helped or a bad one to be hindered the editor of The Gloucester Journal was in the thick of the fray and always on the right side.

This worthy editor had several children, and one of the youngest of them, called Robert after his father, did so well at school that he went into his father's business and learned not only how to edit a paper, but how to print it, too.

When he was twenty-one his father died, and young Robert Raikes became editor. He was a bit of a dandy, was Robert Raikes. But despite his fine clothes and aristocratic friends, young Robert Raikes used his position as editor in the same way that his father had done, and wrote articles in his paper trying to secure the abolition of slavery to prevent people being hanged for stealing sheep, to bring about prison reform, and to stop punishing people by putting them in the stocks.

The fastidious Robert Raikes, in his bright blue colored long-tailed coat, buff waistcoat, faultless knee breeches, white stockings, low shoes, and well powdered wig, used to visit the prisons himself and found them indescribably horrible. He tried to help the poor creatures he found there, and when he came across one better educated than the rest this young Gloucester editor, out of his own pocket, paid him to read good books to the others.

This went on for some time, until one day it dawned on Robert Raikes that it was almost hopeless trying to reform these grown-ups, more hardened than ever once they found themselves in prison. The thing to do was to begin with the children.

Robert Raikes carried on his printer's business in a quaint, gabled, old house which is still to be seen, in Southgate, Gloucester. From its windows he could see those dirty, ragged, shoeless, shirtless, noisy, impudent Gloucester boys and girls. There they were in their rags and filth and ignorance, reveling in all sorts of evil.

The more Robert Raikes looked at those boys and girls the more he loved them, and very patiently and very gradually this well-educated, prosperous, and rather dandified Gloucester editor worked out a plan to help the children of his own city, and through them, children all over the world.

One day Robert Raikes went into a very low part of Gloucester, down by the Severn, to engage a gardener. The man was out, but Robert Raikes chatted with the wife. With tears in her eyes the woman told him what an awful day Sunday was in that part of the city. There and then Robert Raikes made up his mind to start a Sunday school for such children as would come. He canvassed among the parents in the wretched streets of that part of the city known as Sooty Alley, because so many sweeps lived there. He got the names of about ninety children, most of them quite young, who were willing to join the new Sunday school. Raikes insisted that these boys and girls must all come with clean faces and hands, and dressed as tidily as they could be.

He then found four people who, for a salary of eighteenpence a week, were willing to teach the children to read on Sunday mornings from 10 to 12. In the afternoons these same "mistresses" were to take the children to church to be instructed in the catechism and to learn hymns.

When you visit England don't fail to see the very spot where in 1780, in the city of Gloucester, there was planted the great Sunday school movement which has grown and grown until now it takes in you and me and tens of millions of boys and girls and grown-ups all over the world.

Robert Raikes, from the very first, saw that what was being done with such splendid results in Sooty Alley could be done wherever there were boys and girls in town or country—and that was everywhere. So he went on for three years, improving and improving his own school, trying one plan and then another, anxious to discover the very best way in which the work could be done.

Then he began to write about this new scheme of the Sunday school in his paper, The Gloucester Journal, and a great many good folk all over the country became very interested, and they, too, gathered together little companies of young, ignorant, and neglected children; they, too, found the

Sunday school a wonderful new influence for good.

And so from all kinds of hired rooms and cellars and outhouses and barns and huts there issued every Sunday little companies of clean, decently behaved children, who marched in orderly processions to church or chapel, an evidence of the loving and successful toil of men and women, often humbly circumstanced, who were doing their best to promote religious education, and incidentally secular education, too, among the child life of the land.

In five years from the time of that new venture in Sooty Alley there were enrolled in Sunday schools in Great Britain and Ireland 250,000 scholars. A couple of years later Raikes' work was considered of such national importance that he was received in audience by Queen Charlotte at Windsor Castle, and from that time Her Majesty took a special interest in all that affected the Sunday schools.

By the time the twentieth century arrived when people thought of building a new church they always tried to build a Sunday school, too. In fact they often built the Snday school before they built the church. The old, dingy, dark, and uncomfortable Sunday schools of a hundred years ago have almost disappeared.

Besides doing the kind of work Robert Raikes had in mind, Sunday schools have also helped to make young people interested in all kinds of good Christian enterprises, like Home and Foreign Missions, Children's Homes and Orphanages, and local hospitals.

Happily, there is no end to the activity of all our Sunday schools nowadays. More and more it spreads and grows. The acorn that Robert Raikes planted has indeed become a mighty oak.

The other day I sat down on a seat in the Temple Gardens on the Thames Embankment and looked up once more at the statue of quaintly dressed Robert Raikes, my mind full of the story that I have just been telling you.

I think I must have dozed off for a few minutes, for the strangest thing happened. It seemed to me that the sturdy figure in the long-tailed coat and tight knee breeches had come to life again. He stood there on his pedestal taking the salute from a vast army marching past.

There they were on the Embankment, thousands and thousands of boys and girls and men and women. I could see that they had come from nearly every country in the world. They talked pretty well every language known on the face of the globe. They were clad in all the colors of the rainbow. Their skins were white and red and yellow and brown and black.

I knew somehow that there were at least thirty thousand of them and each one was representative of a thousand others left behind.

They had traveled from all the United States of America, from the sunshine of Algeria, from the vast spaces of the Argentine, from the forests of Australia, from the wide prairies of Canada, from the teeming cities of China, from the quaint villages of Holland, from the tiger-haunted jungles of India, from the silk factories of Japan, from the stern fiords of Norway, from the "Highlands and Islands" of Scotland, from the rolling veldt of South Africa, from the snow-clad mountains of Switzerland, and from many other countries that I can't stay to mention.

All this came back to me as I sat and dozed and dreamed in the heart of London, because when I was in the offices of the World's Sunday School Association high up in a New York skyscraper they had told me that there were from all over the world, thirty millions of scholars and teachers enrolled with them.

Less than a hundred scholars in that tiny Sunday school in Sooty Alley in 1780; more than thirty millions in 1928.

As I looked, in my dream, it seemed to me that the lips of the statue were moving! The statue speaks! Robert Raikes has something to say! Was that a Latin phrase I caught? "Non nobis, Domine?" Yes, that's the right thought, oh, great little man. "Not unto us, O Lord." "This is the Lord's doing; it is marvellous in our eyes."

It is generally supposed that Robert Raikes was the founder of Sunday schools. But as H. Clay Trumbull, the former Editor of The Sunday School Times, showed in his "Yale Lectures on the Sunday School," Robert Raikes' work "was the beginning of the modern Sunday school movement. This was the revival, under new auspices, of the divinely appointed church Bible school." Dr. Trumbull adds a note showing that many Sunday schools antedated the Gloucester school, among them several in the United States organized as early as 1674, 1676, and 1680.

—Stanley Sowton in S. S. Times.

JESUS ENDURING GETHSEMANE AND CALVARY

By Brownie Bowman

Can we picture Jesus there in Gethsemane? He had requested of His disciples that they watch with Him but they, not realizing the seriousness of the hour, slept, and Jesus was left to pray alone.

He fell on His face on the ground saying, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

Such sweet submission! He was willing to drink the cup, bear the sins of the whole world, pay the price of death on the cross as the atonement for sin, although so great was His agony that His sweat was as great drops of blood falling to the ground.

An angel came and strengthened Him, and when the mob came led by Judas, the traitor, He was ready for them. His disciples now fled in fear and Jesus was led away to be tried.

During the trial even Pilate said, " I find no fault in him," but the people, wild with hate, cried that He be crucified.

After he had scourged Jesus, Pilate delivered Him to the people, and "they brought him as a lamb to the slaughter" to a place outside the city called "Golgotha," or "the place of the skull." There they crucified Him and hung Him between two thieves. There was shed the atoning blood; "and as a sheep before her shearers is dumb, so he openeth not his mouth."

Can we imagine the physical agony that He suffered? But greater than that was the burden of sin that He bore, the sin of the whole world, your sins and mine.

Darkness covered the land for three hours and God hid His face from Him, and He cried with a loud voice saying, "My God, my God, why hast thou forsaken me?" But God could not look on that load of sin, and Jesus had to bear it alone.

Yes, Jesus died on the cross and was laid in the tomb, but He broke the power of death and rose the third day. If Jesus had not died for us we would still be in our sins, without any hope of salvation.

After the fall of our first parents it was prophesied that a Redeemer would come into the world. Jesus Christ, the Son of God, was that Redeemer.

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:17). "Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness, by whose stripes ye were healed" (I Peter 2:24).

"And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world (I John 2:2). We cannot save ourselves, "For all have sinned, and come short of the glory of God" (Romans 3:23).

But if we believe on Him and accept Him in our hearts and lives we shall have peace and joy eternal. "He hath not dealt with us after our sins; nor rewarded us according to our iniquities" (Psalm 103:10).

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

Such wonderful love! Jesus the Sinless One, the Son of God, was willing to leave His home in glory and come down to this sinful world. He bore rejection, shame, and suffering, such as man never bore, that we might be saved and share the glories of heaven with Him.

What greater love hath any man than this? How can people turn a deaf ear to His tender, loving words, "Come unto me."

"For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

Harrisonburg, Va.

Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.—Jno. 19:40-42.

"Those who live to eat, live in the animal kingdom."

"Anger and worry are two very prolific sources of disease."

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

RED RUSSIA CHANGES THE CALENDAR

And his power shall be mighty, but not by his own power: and he shall **destroy wonderfully**, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his **policy** also he shall cause **craft** to prosper, and he shall **magnify** himself in his heart, he shall also **stand up against the Prince of princes;** but he shall be broken without hand. . . . He shall speak great words against the most High, and shall wear out the saints of the most High, and THINK TO CHANGE TIMES AND LAWS; and they shall be given into his hand until a time. . . .**But the judgment shall sit.**—Dan. 8:24, 25; 7:25, 26.

We could not forbear quoting this large passage. It does not refer primarily to Red Russia, but a greater evil power that is now in process of formation, and Red Russia is but a shadow of the reality. The Soviets are led by the same Satanic ower. It is the best picture we have yet seen drawn of the government of the land of the Soviets. The new calendar with its attempt to change times and laws is but one of its latest attempts to blot out the Lord's day as a day of rest and worship.

"The first calendars for 1931 appeared on Jan. 22, in Moscow, combining the anniversary of Lenin's death, January 21, 1924, and the St. Petersburg revolt, January 22, 1905. Though the new year was expected to arrive as usual and plans for printing the calendars were made with the usual gusto, the accomplishment was four weeks late by reckoning, which is not unusual.

"The calendars, headed "continuous production in 1931," show the months and the names of the seven days of the ordinary week with the days of the five-day week sponsored by the Soviets, in different colors, each color designating particular individuals' day of rest.

"Restaurants and government hotels, having abundant customers, increased their prices of food thirty-five per cent. in honor of the day. Government theatres also increased their prices twenty per cent.

"Thus Soviet Russia carries on its attempt to destroy the God-ordained seven day week, an attempt that is doomed to abysmal failure."

Travelers tell us that everywhere one goes you can see the soldiery. The military power is dominant. This all is not to give liberty to men, but to spy, report to government, even men who go to church, who are workers for the Government, these in turn losing their job, often their bread card, which practically means starvation. The following account from reliable sources gives some idea of the persecuting power that is seeking "to wear out the saints of the most High."

"Although it would have been regarded as 'unthinkable' a few years ago, the twentieth century has seen in several countries a revival of fierce religious persecution. Perhaps it has not been as severe in any land as in Russia. Latest advices are that Dr. Wilson, Bishop of Chelmsford, England, in a letter to his diocese, quotes from a letter received from the Metropolitan Antony, writing from Belgrade 'with full knowledge of what is happening in Russia.' This latter declares that '31 Bishops, 1,569 clergymen, and more than 4,000 monks have been killed without trial solely for acknowledging our Lord.' Besides which 48 bishops, 3,700 priests, and more were in prison. The exile prison is an island in the White Sea, where there are said to be 40,000 'convicts' who are brutally misused, and underfed in that terrible climate.

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

"These figures do not include the many lay-confessors who have laid down their lives for the name of Christ."

In Russia atheism is alert and rampant. Had there been in the past a free, vital, humanity-serving Church, powerfully influential in Russia, the present conditions would never have come. In spite of all the darkness there is a rift in the clouds. Reports from many places tell us that Evangelical movements are spreading in an extraordinary way, practically everywhere. The Russian people are manifesting a great thirst after God. Even last Easter, in spite of the authorities and the mocking atheistic groups, the "Church of Our Savior" had 15,000 people out to worship. Groups in Russia that are not politically active are given much more freedom in their work. However, of late the Soviets are beginning to see the effect of these movements, and are doing more to check them.

However, let us rejoice. God is still on the throne. By His side sits the Prince of princes. In His day He will show who is the only Potentate, King of kings and Lord of lords. Our cause is not our own, **but His.** We are only the sheep of His pasture. He is the GREAT SHEPHERD OF THE SHEEP. His eye neither slumbers nor sleeps. His hand is not shortened. The ages have not depleted His power.

THE CLOUDS IN INDIA LIFT

If it be possible, as much as lieth within you, live peaceably with all men.—Rom. 12:18.

The above injunction is to Christians, but is a desirable experience in human relations, among all men.

The good news has come from India that a truce has been signed by the Viceroy, Lord Irwin, and Mahatma Ghandi. This is expected to bring to an end the civil disobedience campaign carried on by the orders of the India Nationalist leader. Reports indicate that both sides yielded points, and peace to some extent is in sight, although the road ahead is full of stumbling stones, some of them almost rock obstructions. The Nationalist Working Committee gave unanimous approval.

In return for the abandonment of the civil disobedience campaign, which the Nationalists inaugurated just one year ago in an effort to gain independence from Great Britain, Ghandi obtained from the Viceroy an amnesty for nonviolent offenses, the right of those residing on the seashore to make their own salt, and adjustments regarding the return of property confiscated for the non-payment of taxes. Other matters were amicably adjusted, and now all parties look ahead hopefully for the coming conferences.

India wishes to have the first Conference in India, the next one at London. It remains however for the British Government to speak on this matter.

The peace pact contains 3000 words, and is a notable document. We trust it will lead to a reasonable settlement in the interest of all parties. May we Christians pray for the Spirit of Jesus Christ to grip that land of the "Chocolate Colored Millions." Millions in many nations wish both Great Britain and the nation of India success and a better day. Together, they can both be a blessing to their people and humanity at large.

British missionaries sent to the Round Table Conference the following moving words:

"As Christian men and women we feel that we cannot remain silent in regard to issues which have caused such widespread and deep disturbance in the lives of men. We have to face a situation that is marked by misunderstanding, distrust and bitterness. We recognize that many explanations may be advanced to account for this, but we would record our conviction that the main cause is to be found in the growing sense of ignominy in the minds of the Indian people that the destiny of the nation lies in the hands of another people. To us the national awakening is a very real thing, and it is our belief that no settlement will be satisfactory that does not respect Indian sentiment and make for the recovery of national self-respect. We, therefore, urge that the principle should be fully and frankly recognized that the determining factor in laying down the lines of India's future constitution should be the wishes of the people in India."

Such a communication is invaluable to the cause of Christ, since it shows to the Indians the unselfishness of these men. Too often the churches have been tied up too closely with men of wealth or those in the seat of power. The Master's example is the opposite, as well as His counsel to His followers.

CANADA BREAKS WITH THE LAND OF THE SOVIETS

Abstain from all appearance of evil.—I Thes. 5:22.

When Russia opened its hand the widest and offered Canada an opportunity of trade on a large scale, with the long end coming her way, she turned back, and said, **"NO."** With millions of dollars at stake, and depression in business here as elsewhere, Canada set a remarkable example of character and integrity before the nations of the world. She said, "No truck or trade with Russia."

The reason for this attitude is seen by the following order in Council, through Mr. R. C. Rickman. All this in the face of a $10,000,000 order dangling before the nation's eyes.

"Under Section 2, Chapter 3, of an act to amend the customs tariff, assented to on Sept. 22, 1930, the governor-in-council was given authority from time to time to prohibit the importation into Canada of any goods exported, directly or indirectly, from any country not a contracting party to the Treaty of Versailles.

"Having regard to the documentary and other evidence that has been received by various departments of the public service in Canada, it has been deemed to be in the public interest that the importation into Canada from the Union of Socialist Soviet Republics (Russia) of coal, wood-pulp, pulpwood, lumber and timber of all kinds, asbestos and furs, should be prohibited. The Union of Socialist Soviet Republics is not a contracting party to the Treaty of Versailles, and an order-in-council has been passed directing such prohibition. This order will be published in the next issue of the Canada Gazette.

"The government is convinced that there is forced labor in the cutting and transport of timber and in the mining of coal; that political prisoners are exploited; that the standard of living is below any level conceived of in Canada; and that, broadly speaking, all employment is in control of the Communist government, which regulates all conditions of work and seeks to impose its will upon the whole world.

“This is communism, its creed and its fruits, which we as a country, oppose, and must refuse to support by interchange of trade.”

Diplomatic relations had already been severed under the King Government; the Soviet representative was ordered home. Let it be said to the credit of Canada, that when she sees immorality or the appearance of evil in such trade propositions, she is willing to pay to say “NO.”

ITALY AND FRANCE GIVE THE DOVE OF PEACE OPPORTUNITY TO LIGHT

I exhort . . . prayers . . . for kings, and for all that are in authority.—I Tim. 2:1,2.

The heart of the world was gladdened by the news coming over the cables giving the information that through the good offices of Great Britain France and Italy came to a settlement of some of their most serious differences. The difficulties were of such a nature as to make peace for any length of time impossible, if agreements were not reached.

When the London Naval Treaty was signed, only England, United States, and Japan signed the papers of the Five Power Pact. France and Italy signed only several parts, such as that of humanizing (impossible) submarine warfare. It now remains for the two nations to ratify the agreement, but the British Foreign Minister Mr. Henderson, thinks that the Treaty will become a signed pact, which will make for better relations in the future.

Anything that makes for peace is better than warfare. In warfare as it is carried on to-day, the winner loses with the loser; **they all lose.** Formerly, the losses were sometimes more largely written against the loser; to-day all lose. This is true not only in the realm of the soul, but in every other way.

THE WORLD LISTENS TO THE POPE OF ROME

Thou art Peter.—Matthew 16:18.

The Lord Jesus Christ was careful to state this before He declared what the foundation of His Church was to be, so that men would not confuse the Apostle Peter with the true foundation. That foundation is declared by the Apostle Peter in the preceding verse, thus: **“Thou art the Christ, the Son of the Living God.”** This glorious person, this tried stone, the Son of God is the unshakeable and sure foundation, of the Church of God.

With this in mind it may be profitable to consider the impressive and significant event when the Pope of Rome, Pius XI, opened the Vatican Radio Station on Lincoln's Birthday. For the first time the Pope's voice was heard by millions who accept his leadership, by other millions who are separated from him, though they own the same Lord, and still other millions more widely separated who accept non-Christian faiths, or none at all.

The Pope spoke in Latin the official language of the Catholic Church, according to their idea less secular, since it is not the language of the man of the street, but more the medium of expression of the cloister and study. It is suggestive of the root difficulty about the Papacy, its foreignness to everything human. The Vatican stands on the grounds owned by the self-styled heir of Christ, who claimed no earthly territory, and said His kingdom was from above.

The world was listener, the world far removed from the sight of the Sistine Chapel, far from the Swiss Guards, far from the numerous members of the Papal Household. The voice penetrated into the thronged streets of American cities, out to the remote farms of Klansmen, into the dwellings of Jewish families. What an audience it was! How many opinions as to it all! According to our humble judgment it has not advanced Catholicism. To millions of us, it is a great delight that we may go direct to the Lord, seated upon the throne of His Father in the glory. The message was rather ordinary. We trust millions of the “faithful” among the Catholic Church may look past the man, to the God-Man upon the throne.

However, the phenomena of hearing a man's voice, the sounding of the silver trumpets around the world is wonderful. It seems impossible. Yet it was accomplished by men. The station was the gift of the great inventor Marconi. This all reminds us of what we heard about the noted Liberalist Shailer Matthews of Chicago, who is reputed to have said, “that it is ridiculous to think of hearing a voice around the world, and that the trumpet will be heard simultaneously around the world, when Jesus Christ is to return to the earth, according to the idea of some people.” This was but about fourteen years ago. And now even a finite creature, through the work of man, spoke around the world, and was heard, as were the silver trumpets. Even such an event should put to silence the ignorance of foolish men. Any man is foolish who sits in judgment upon the clear statements of the Word of God.

It cost $180,000 to bring the Pope's voice from his golden chair to American listeners. It came through $36,000,000 worth of stations, about 130 in all. Even then it might be worth that much just to again show that God has chosen the weak things of the world to confound the things that are mighty. To us the Pope of Rome does not mean what he does to the Catholic world, nor does the scholarship represented by Shailer Matthews, but the thing ought to silence the men who reject the plain teachings of the WORD OF OUR GOD. “The Lord himself shall descend from heaven with a shout, . . . and with the trump of God.”

THE DANCE OF DEATH, AND DANCING TO DEATH

Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee. . . . When the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee . . . I will that thou give me by and by in a charger the head of John the Baptist.—Mark 6:21, 22, 25.

The verdict of many who knew was that the famous Russian dancer, Mrs. Pavlowa, danced herself to death. Because of the intense strain of heavy ballet dancing her heart gave way at the age of forty-eight. Before her heart gave way, she and her husband did not keep their heart love burning because of the business his wife was engaged in. However, this woman danced herself to death, but the Scriptural account quoted above shows how dancing caused John the Baptist to lose his head. No wonder that Charles Spurgeon remarked, “Whenever anybody asks me about the ethics of dancing I get an uncomfortable feeling around my neck.”

The real dance (mixed dancing) of death to-day is the sex-death—death to the soul, character, and often a good name. It is the dance where men take women into their arms, under subdued lights, and the spell of jazzy music. Such dances are disreputable, and are practised in the modern world to an amazing degree. It is this kind of a dancing that makes people say, **like Job puts it,** “Depart from us; we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? What profit should we have, if we pray unto him” (Job 21:14, 15)?

The dance of Miriam, David, and others in Bible days, was an expression of joy, and needed no sex attraction to create joy. This dance was not the way to moral or immoral suicide. It was not a sexual lovefeast of the lower nature, not the moral graveyard of girls, women, and men.

It is utterly impossible to keep the sex dance moral. When the Israelites indulged in such a dance God caused 23,000 funerals in one day, to show His attitude for all time.

The modern dance violates the laws of health, and contributes to the aimlessness and selfishness of the social life of the times. It assails the highest intellectual interests of society. It hinders the working of the Spirit of God in men, women, and youths. It retards spiritual growth, and limits Christian service. By its nature, tendencies, time, and movements it is dangerous to social purity, and as indulged in is fundamentally and necessarily immoral. Three out of four of the fallen girls of our modern cities today trace their downfall to the dance floor.

Miss Ada Faulkner, the victim of dance hall lust at eighteen years, said to her brother, a dancing hall teacher, upon her death bed, **“Sound the warning, Tom.”** This brought into existence the book, “From the Ball Room to Hell.” May the Church keep her garments free of this “Mongrel of Evil.” There are better, more ennobling ways to meet the opposite sex. The dance would die in two weeks if it were sexless. The happiest homes are not made by the ones who begin their days of courtship in the ballroom, under the subdued lights, under the spell of weird and wild music. Better, like Isaac, let God find a wife providentially, and more happiness and peace will be the outcome.

HOW BOSTON USED COMMUNISTS

The other day there was a big parade in Boston, Mass., when the so-called unemployed staged a demonstration under Communistic auspices. The parade, with its striking banners, was not prohibited by the police and it marched proudly to the City Hall where it was met, not by a police cordon, but by Mayor James Curley himself. The speakers were invited to unload their eloquence and they did so with promptitude and at considerable length. Then, when the speeches were over, the Mayor turned to one of the leaders and offered him a permanent job in the city parks department. He seemed somewhat flustered and began to explain that he already had a job and he was simply in the parade to assist his unemloyed brethren. The Mayor then asked for the names of some of those who were in the procession and were anxious for work, and he promised that he would give them work for three days a week at five dollars a day. In manifest disappointment the leader admitted that he had no such names. Then the Mayor told the crowd that they had better be good boys and run along as he was very busy. This method of meeting Communism is said to have, for the time at least, “blown it higher than a kite.” “Calling the bluff” seems to have its place even in such matters.—Selected.

NEW ARMENIAN REFUGEES

It is estimated that since November, 1929, between five and six thousand Armenian refugees have been forced to leave Turkey, most of whom are now living in a camp at Der-El-Zor. Others are located in camps in Beirut and Aleppo. A representative of the “Friends of Armenia” states that “while no fresh massacres have occurred in Turkey, the Armenians are still made to feel that their presence in that country is as unwelcome as ever, and the pressure which continues to be put upon them makes it impossi-

(Continued on page 127)

BIBLE STUDY

BIBLE STUDY COURSE

Revelation

This book of the Scriptures is one of the most remarkable of them all. The material differs from all of the rest, and the method of its revelation is such that no other is quite the same. Daniel's prophecies are somewhat similar in their nature, and Ezekiel's somewhat similar in the manner of the message. Daniel dealt with matters concerning kingdoms, and his messengers were the angels of the Lord. Ezekiel's messages were concerning the people of the Lord and their forsaking the Lord and their restoration in the new kingdom and temple. His messages were received from the voice which he heard, although he saw the images of God's messengers and the glory of the Lord which was about them.

The Revelation to John, given by a messenger of the Lord who called himself "thy fellow servant," included more than either the visions of Ezekiel or Daniel. God gave to Jesus Christ a revelation concerning Himself which was signified by an angel unto His servant, John. This revelation included the Church, and its consummation; the time of tribulation as revealed under the breaking of the seals, the blowing of the trumpets and the pouring out of the censers; the reorganization of the kingdoms of this world and their overthrow; the confinement of Satan and the continuation of a period of time during his confinement and limitation of his deceptions; a final judgment and the ushering in of an eternal era with a new heaven and new earth and the glorious reign of God and the Son.

Israel's prophets saw but little of the organized Church, although they saw the blessing of the Gentiles through the Messiah of Israel. They saw much of the judgment of God upon themselves by the Gentiles, but knew only casually of the thrice sevenfold judgments of God upon the ungodly nations, even though they saw in their visions the downfall of all world powers and the setting up of their own glorious kingdom under their own rince whom they had at one time rejected.

Israel's prophets were able to see over and beyond their own tribulations to the scenes of their propsperity as aided by the ministry of Gentile powers. That was their vision of glory. No picture of the eternal world was so outstanding to them as that which Jesus gave to John. "In my Father's house are many mansions," was a message which only Jesus could declare; and only Jesus could reveal, in the purpose of the Father, what was the glory and character and the personal presence and power in that eternal world, of the Father and Son in the "city which hath foundations whose builder and maker is God."

The circumstances of the writing of the Revelation are peculiar. John was banished, by the authority of the Roman government, to the isle of Patmos, one of the smallest and most uninviting of the Grecian group. It is supposed to have been a penal island, and some say that John was obliged to work in the mines on the island. In any case, he was banished to such a place on account of the opposition to his ministry in the Gospel of Christ which Gospel was under condemnation by the Roman government and its followers were persecuted by the Government. It was on this Island that John wrote, "I John, who also am your brother, and companion in tribulation . . . was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."

Evidences point to the fact that John for many years had been engaged in the ministry of the Word and that he had been bishop of the Church of Ephesus, returning to that place after his captivity and remaining with that Church as its beloved teacher until the time of his death. It is significant that the first of the addresses of the Lord to the Churches was given to the angel of the Church at Ephesus.

Authorities differ as to the time of the writing of the book of Revelation. Some would place it at a time previous to the destruction of Jerusalem, and others, prior to the destruction of Laodicea, which would not have been rich and increased with goods after being rebuilt. The older writers are more inclined to place the time of John's imprisonment in the reign of Domitian, about A. D. 90, and hence make the revelation a fitting close to the long time of service, which John gave so willingly and so fully to the Master whom he loved.

John has given us a record of the life of Jesus, his Master, upon which evidences the believer may rely for assurance that his faith rests upon the fact of the Son of God being the Savior of the world. He has given us three epistles by which we may have evidences of the certainty of our Christian life and experience. He has given us the Revelation as the basis of our hopes in the fulfillment of all that God has promised, for it is there revealed in all of its phases as it is wrought out for us by the special providences of God. To the Gentile believers he shows the patience of the Lord and His gracious presence through their trying experiences and in their ultimate glory, depicted in those scenes of heavenly glory, of which the Lamb is the central figure and object of worship. To the Jew, who waits long for the fulfillment of the promises of the Lord, he visions the gradual process of events culminating in the triumphs of the Lamb over all of the kingdoms of the world and reigning with His saints and the redeemed ones of the tribes of Israel. Upon the foundations of the apostles and prophets there is erected a structure that fulfills every expectation of the Church and every hope of Israel, and the Lamb is the power of that great accomplishment.

The relationship of John with the Church is evident. Commissioned of the Lord to go out into all the world, he is finally located in the center of heathen culture and idolatrous worship with the Gentile and Jewish believers looking to him for fatherly direction and consolation in the midst of their persecutions. John is also closely affiliated with the Jewish nation, being himself a son of Israel, with all of Israel's hopes, and, like Paul, believing all that the Scriptures said concerning their glory and the hopes which they entertained because of the messages of God to the prophets. The prophecies must be fulfilled, and this, John believed and saw in his visions.

There had been, and is yet, a question as to the place of the book of Revelation in the canon of the Scriptures. Martin Luther objected to it on account of the mysteries of its contents. As a book of prophecy it came in the days of the apostles; it was revealed to one whose relationship to the Lord was unquestioned and whose other writings are unquestioned As one of authority concerning the things of Christ, his testimony concerning the revelation should stand with equal authority, for, did he

THE FIRST EASTER

By John Paul Yoder

On that first Easter morning long ago
There was no wondrous firstfruits as we own
Of life eternal. All was darkness lone.
And yet the mourning women's untold woe
Caused them to walk, with faltering footsteps slow,
Unto the lonely tomb sealed with a stone.
Their Lord was dead, and faith had almost flown.
The Lamp of Hope shone with but feeble glow.

And then—O wondrous tidings, can it be
That He had risen, as He said He would?
He burst the seals that for a time confined,
And thus, o'er dark and drear Gethsemane,
O'er Death and Grave, triumphant now He stood—
The Risen Savior promised to mankind!

Belleville, Pa.

not know the Lord? And would he not understand the messages of his own Master Jesus, to record those things for the churches, and for the blessing of those who read and keep and hear the sayings of this new testimony? The book has a place in the Scriptures. It ranks with the books of the law in that it was written at the command of the Lord.

THE OUTLINE OF THE REVELATION

- A. The Introduction.—1:1-8.
  - 1. Christ the author of it. "The revelation of Jesus Christ."
    - a. God gave it to Him.—v. 1.
    - b. It was to be shown unto His servant John.—v. 1.
    - c. He would reveal to John the things which must shortly come to pass.—v. 1.
    - d. Christ sent His angel to signify those things to His servant John.—v. 1.
  - 2. To whom revealed.—John 1:2.
    - a. He bare record of the Word of God.—Of this record and of the former record of the Word, that was made flesh.—I Jno. I and Jno. 1.
    - b. He bare record of the testimony of Jesus Christ,—this as well as the former. Cf. Jno. 20:30,31.
    - c. He bare record of all things which he saw, as now revealed.
  - 3. For whom revealed.—For others who should read or hear this prophecy.—1:3.
    - a. It will bless him who reads.
    - b. It will bless them who hear.
    - c. Blessing for those who keep it.
    - d. Men shall hear the words of this prophecy and the things which are written in this book.
    - e. Revelations made to men because the time is at hand, concerning which these things are written.
  - 4. The Salutations of the author.—1:4-6.
    - a. The address of John, to the seven churches which are in Asia.—v. 4.
    - b. Greetings of grace and peace.—vv. 4, 5.
      - (1) From the Eternal One. Since John mentions Jesus Christ, in this salutation, the reference to "him which is, and was, and is to come," is applicable to the Father. Cf. John 1:1 and Rev. 1:18, also vv. 11, 17.
      - (2) From the seven Spirits which are before the throne of the Father—the Holy Spirit.
      - (3) From Jesus Christ.—v. 5.
        - (a) The faithful witness.
        - (b) The first begotten of the dead.
        - (c) The prince of the kings of the earth.

      The threefold character of Christ's work—the Word of God, the power of salvation, the king of all men.
    - c. Ascription of praise to Jesus Christ.—1:5-8.
      - (1) Glory, and dominion ascribed to Him forever.
        - (a) To Him that loved us.
        - (b) To Him that washed us from our sins in His own blood.
        - (c) To Him who hath made us kings and priests unto God, His Father.
      - (2) His coming again declared.—v. 7.
        - (a) With clouds.
        - (b) Every eye shall see Him.
        - (c) They that pierced Him shall see Him.
        - (d) All kindreds of the earth shall wait because of Him.
      - (3) The personal testimony of Jesus Christ, the Lord, appended.—v. 8.
        - (a) That He is Alpha and Omega.
        - (b) That He is the beginning and the ending.
        - (c) That He is, and was, and is to come.
        - (d) That He is the Almighty.

      Jesus continues to assume His eternal and divine attributes, equality with Jehovah, who is eternal and the Almighty. What He claimed for Himself on earth, and for which He was accused of blasphemy and put to death, He continues to assume in the presence of the glory of the Father; and is approved, and is given a special revelation from the Father to declare His divinity to the world from heaven. Cf. v. 1.
- B. The vision which John saw.—1:9-20.
  - 1. A personal vision—John, who writes to the seven churches—their companion in tribulation, in the kingdom of Christ, and in the patience of Christ.—v. 9.
  - 2. The place and circumstance.—v. 9.
    - a. On the Isle of Patmos.
    - b. For the Word of God and testimony of Jesus Christ.
    - c. In the Spirit.
    - d. On the Lord's day.—It is significant that John should call a day, "The Lord's day," when it was customary to refer to the Jewish day of worship as the Sabbath. Cf. Acts 15:21.
  - 3. The voice heard.—1:10, 11.
    - a. A great voice, as of a trumpet. Cf. Ex. 19:19, 20.
    - b. The message heard.—v. 11.
      - (1) I am Alpha and Omega, the first and the last.
      - (2) What thou seest, write in a book.—v. 11. Send it unto seven churches in Asia.
  - 4. The vision.—vv. 12-16.
    - a. Seven golden candlesticks.—v. 12.
    - b. The appearance of One like unto the Son of Man.
      - (1) In the midst of the seven golden candlesticks.
      - (2) Clothed with a garment down to the feet.
      - (3) A golden girdle about the breast.
      - (4) Head and hair white like wool—as snow.
      - (5) His eyes as a flame of fire.
      - (6) His feet like burning brass (copper).
      - (7) His voice like many waters.
      - (8) In His right hand seven stars.
      - (9) From His mouth a two-edged sword.
      - (10) His countenance like the bright sun.
  - 5. The effect of the vision.—vv. 17, 13.
    - a. Fell at His feet as dead.
    - b. The Lord laid His right hand on John, saying, "Fear not." The hand in which were the seven stars, touched John, who was one of the seven stars, a minister to the church at Ephesus.
  - 6. The Message.—vv. 17-20.
    - a. "I am the first and last,—He that liveth, etc.—vv. 7, 8.
    - b. I have the keys of hell and of death.—v. 18.
    - c. The things to write.
      - (1) The things which thou hast seen—the vision.
      - (2) The things which are—of the churches.
      - (3) The things which shall be hereafter—later visions.
    - d. The mystery of the seven stars and seven candlesticks.
      - (1) The Stars—angels or ministers of the churches.
      - (2) The Candlesticks — the seven churches of Asia.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.—I Cor. 15:54.

COMMENTS ON WORLD NEWS

(Continued from page 125)

ble for them to remain. A short time ago it was reported in the daily newspapers that Turkey has a population of between 30,000 and 40,000 Armenians, and that they are all likely to be expelled very shortly."—Missionary Review of the World.

PROHIBITION ON THE BOWERY

Commander Evangeline Booth of the Salvation Army said recently that in the days before Prohibition, a corps of stretcher-bearers sent out by the Army on Saturday nights in New York City used to collect from 1,200 to 1,300 intoxicated men and women from the streets and take care of them until they had sobered up. Sometimes they were obliged even to hire wagons to load the "drunks" and take them to the mission to care for them. After Prohibition came in, the number was reduced to 400 almost immediately. Now the average is about seven in all for a Saturday night.—Sel.

STRANGE BEDFELLOWS

Mgr. Ignaz Seipel, Minister of Foreign Affairs and formerly Chancellor of Austria, and Mohammed Abuel-Fadi, rector of Al Azhar University, Cairo, have been added to the joint presidency of the World Conference for International Peace Through Religion, to be held in Washington, D. C., November, 1932. They share the presidency with Dr. S. Parkes Cadman, Dr. Albert Einstein of Germany, Sir Rabindranath Tagore of India, the Lord Bishop of Liverpool, England, and Baron Y. Sakatani of Japan.

"The acceptance of Dr. Seipel and Mohammed Abuel-Fadi brings to the movement two outstanding figures in the Roman Catholic and Moslem faiths," said Linley V. Gordon, associate secretary of the conference. "The former is a priest as well as a statesman, who has served the cause of peace during trying times. The latter, as director of the oldest Moslem university, brings to the presidency of the World Conference the finest spirit of Islam."

The faiths represented in the World conference for International Peace Through Religion already include Christian, Buddhist, Confucianist, Hindu, Shintoist, Moslem, Hebrew, Zoroastrian, Sikh, Jain, Theosophist, Bahaist, the Sufi Movement, Brahmo-Somaj, the Ramakrishna Movement, and the New Thought Movement.

Evangelical Christians will wonder.—Sel.

INTERESTING NEWS ITEMS

Gleaned from Various Sources

Judging by results in New York county, N. Y., litigation over wills is a waste of time and money. Nearly three thousand were offered for probate in 1930, only 112 were contested, and of these only one testament was broken.

* * *

What you might call the biggest house in the world is the hangar which the Goodyear-Zeppelin Corporation is building for the Navy at Akron. Certainly it is the largest structure without interior supports. It will provide shelter for the two super-Zeppelins, ZRS-4 and ZRS-5. Its ground dimensions are 1,175 feet by 325 feet, its height is 211 feet. A railroad six miles long could be laid on its floor. It would be possible to tuck away in this cosy garage the airplane carriers Saratoga and Lexington, the Washington Monument, and the Statue of Liberty.

* * *

An endurance record that really means something is that held by Aristide Briand, the world's champion cabinet sitter. Since 1906 M. Briand has been twenty-four times minister and fifteen times minister of foreign affairs. French governments may come and go, but Briand goes on forever.

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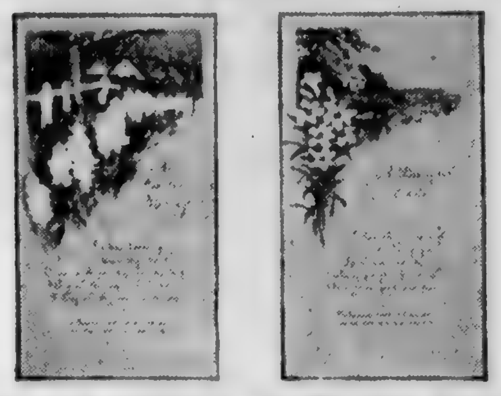

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THE ENTRUSTED LETTER

Farmer Bliss received a letter from a great prince, containing a check for a large sum of money, and a promise that if he spent this well he should constantly receive more. How rich and happy he felt! There was another letter enclosed in his, and a postscript which read:

"Will you have the kindness to hand the enclosed letter, which contains a check and a promise exactly similar to yours, to your neighbor, Purmon Knight?"

"Why," exlcaimed Farmer Bliss, "I'd hardly call him a neighbor. He lives full ten miles from here. I don't believe I ever saw him, and the little I know about him hasn't been much to his credit. A kind o' ne'er do-well fellow. I think the prince might have found some one nearer him to send the letter by, or else send it to him direct. It does seem a little unreasonable, if I do say it, as I oughtn't, to ask me to take that long journey." So he slipped Purmon's letter into the big family Bible, and, as it chanced, it covered the last three verses of the last chapter of Matthew.

For days and weeks, every time Farmer Bliss' eye happened to light on the Bible on the center table, he resolved he would take the letter over the next day.

Thus the weeks lengthened into months. One bright May morning he was busy superintending a large new barn in which to bestow his great increase, when a neighbor drew up to the fence. "Have you heard the news?" he asked. "A man died last night from starvation down Darkville way." "You don't mean to say so;'" exclaimed Farmer Bliss, stopping a moment in his work. "It's a shame such things should be. Did you happen to learn the man's name?" "Yes," replied the neighbor, "it was Purmon Knight."

Purmon Knight! Purmon Knight, for whom a check for houses and lands and food and clothing lay in his Bible. The saw fell from Farmer Bliss' hand. He went into the house and shut the door. From between the leaves of his Bible the yellowing edge of the letter for Purmon Knight pointed at him. He fell upon his knees, but, even as his stiff lips tried to say, "O Lord, forgive!" he seemed to hear a voice—stern, awful—saying, "His soul shall be required of thee."

And who was Farmer Bliss? Ah, who but you, if so be you have held back the good news from any one for whom it was entrusted to your care? Open your Bible at the last chapter of Matthew, and see if the prince's letter to some starving soul does not lie covering the verses at its close. Hasten, hasten! Let him have it, ere it is too late!—Condensed from Leaflet by Fannie E. S. Heck.

THE UNEQUAL YOKE

Should a Christian Support Modernism?

(The Autobiography of a Dollar)

By Martin Paul

The story under above title which ran as a serial in the Christian Monitor is now available in book form. It is the Autobiography of a Dollar which, though undergoing various transmigrations, tells the story of the experiences of a young man who dedicated his life to the cause of missions. At school he came under the blighting influences of modernism and after quite a struggle gave up his faith in the Bible and the great truths of salvation through the blood of Christ. However, he finally was sent as a missionary, although he had no message of salvation to bring to the ignorant, benighted people of China.

The author is a former missionary who knows whereof he speaks. The story is interestingly written and has a definite message especially to young people who are placed among influences which tend to undermine their faith.

It is a book that may be read with profit by both old and young. It should find a place in the home and in the Sunday school library and will be a fine booklet to hand to some one whom you know is having a battle with the forces of modernism and unbelief. 87 pages.

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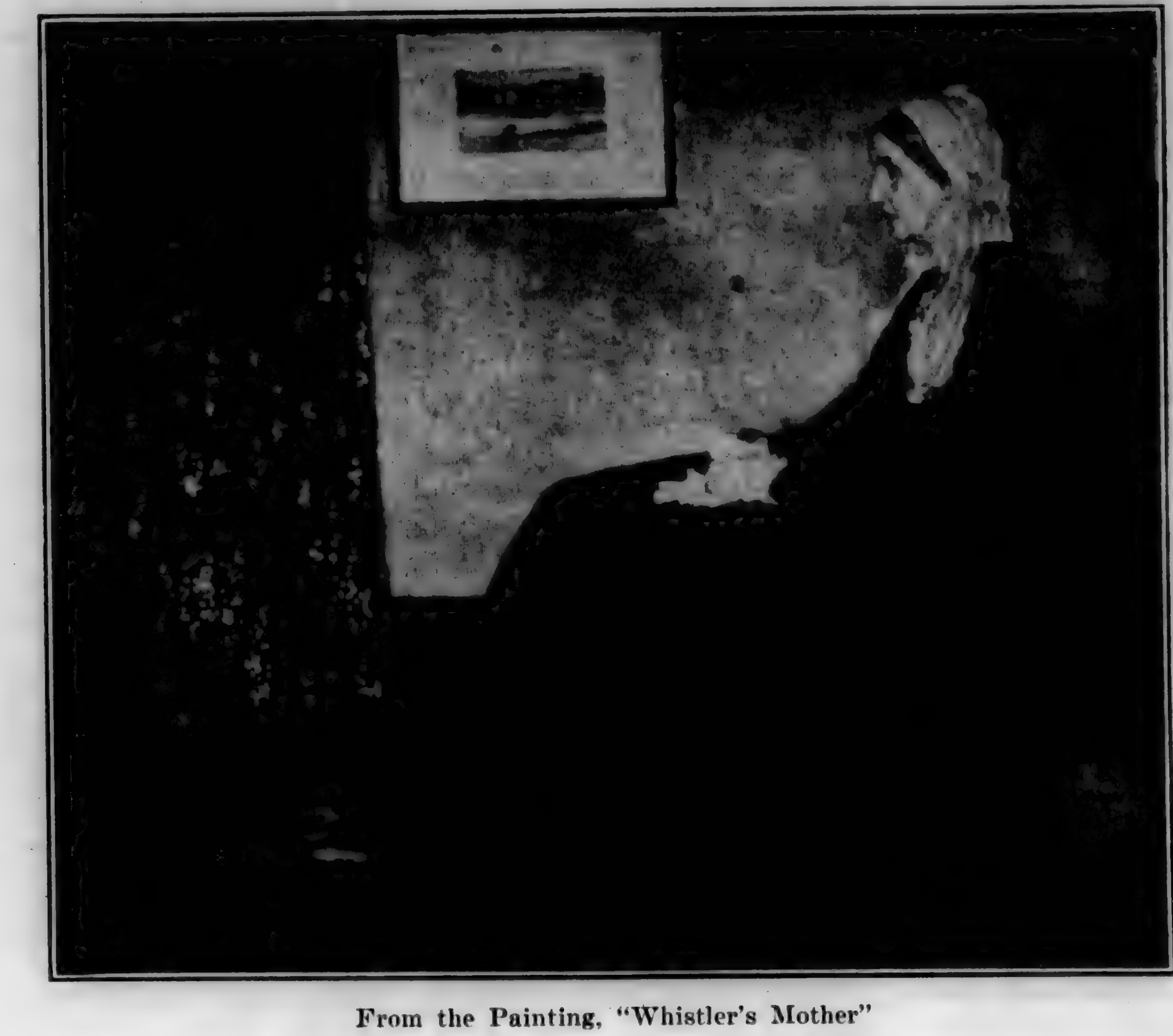

From the Painting, "Whistler's Mother"

MOTHER

By Ezra Beachy

There is perhaps no other word that has so universal an appeal, that stirs the emotions so deeply, that awakens the nobler impulses of man so effectively as that one small word of six letters—Mother. How deeply we regret that those days spent at mother's knee are gone—gone forever. What a train of recollections comes to our mind as we recall the prayers she taught us as we knelt by her side, and then a final goodnight kiss as she gently tucked the covers about us in the little bed! And when we ran to her with our childhood ills there was a soothing magic in her touch that dispelled the pain and suffering. But our boyhood days with mother are gone. How we long that we might recall them! How we wish it were possible to undo some of the things we did which brought sorrow to her heart, yes, even a furrow to her brow!

That brow, now deeply-furrowed, is covered with locks of white. We think of the trembling, toil-wrinkled hand, the tottering form, the white head. The eyes, however, retain part of their once brilliant sparkle. Beautiful? Perhaps not, if judged by modern standards. But mother possesses a nobler beauty, a richer charm, a greater attraction than that—a beauty that does not belong to this world.

It is wonderfully comforting, as we go through life, to know that back by the old home fireside there is one who prays for her boy every evening before she closes her eyes in sleep. Friends may forsake us, fortune may be against us, others may lose faith in us, but never will that mother lose faith in her boy. Can any man be so base as not to be moved to higher ideals and nobler aspirations by the fond hopes and expectations his mother cherishes for him?

Sherwood, Ohio.

PEN PICTURES OF LIFE AND NATURE

Mothers

By Mary Miller

A group of boarding school girls met every fortnight to discuss problems of character building. For the meeting just before Mother's Day the chairman of the program committee had asked the girls to give speeches in honor of motherhood.

The group met on Saturday afternoon in a sort of quiet, awed manner with the light of a subdued, inherent love shining in their eyes, for were not their mothers, with whom they had lived from babyhood and on whom they had learned to depend for guidance—were not these mothers back home now—in the kitchen, maybe, with the range going and filling the air with the delicious smell of pies and cookies? Or perhaps they were dressing chickens, and the little brothers and sisters were ranged about them, big-eyed with curiosity at the delightful construction of a chicken's insides. Even the baby had to be put in its high chair and drawn up close to the dishpan in order not to miss any details of the operation. Such thoughts as these had brought that gentle, tender glow into the girls' eyes—for such pictures they saw while preparing their speeches.

One girl was an exception. Rachel's face was not transfigured with love. A hard glint shone in her eyes and her face spelled defiance. She felt no appreciation to her parents for giving her life. She, rather, blamed them for it. Why did they give her life if they couldn't give her all the advantages of life? As the other girls quietly came in and the atmosphere began to pulse with the strong, tender emotion emanating from the girls' hearts, Rachel thought with disgust, "What a set of fools they are—insincere, hypocritical things! Just because it's the thing to be sentimental on Mother's Day and gush over with a lot of bosh you don't feel and aren't very eager to show by acts in between times, why, of course, they're ready to bow at the shrine of popularity and do anything that public opinion demands. And then they pretend they are sincere!" And Rachel sneered bitterly and shrank deeper into herself.

Jennie Wilson spoke first. She said that a mother's life is the nearest earthly approach to the Supreme Sacrifice.—The mother must die almost—sometimes altogether—in order that new life may come. Her voice rang with sincerity and earnestness as she went on, "Our mothers were willing to die that we might live. They went into the Valley of the Shadow for us. And if we feel sickened after hearing the story of the girl who would not recognize her mother who had been horribly disfigured in a fire to save the life of her daughter, why shouldn't we be disgusted with any girl who doesn't honor her mother? Did not every mother sacrifice her life for her daughter's? If my mother were homely and deformed, I would still consider myself an ungrateful wretch if I did not give her due honor for the sacrifice she made for me."

The girls held their breath to keep back the tears as the chairman called on Mabel Gray. She began where Jennie stopped. "A mother's sacrifice for her sons and daughters does not stop with that first one she makes for them. Her whole life is one continuous sacrifice. She gives up things that she wants and needs, so that we may have what we want. My mother gets me many more dresses than she gets herself. If both of us need new shoes, she gets a pair for me and she does without. It seems to me a mother lives her life over again in her daughter by trying to give the daughter what she herself missed in her youth. And it would be a thoroughly despicable thing for a daughter to fail her mother and not try to become worthy of her sacrifice."

Other girls arose and spoke as sincerely and effectively. June Graybill gave the next to the last speech. She was keenly intelligent, but a tender, sensitive girl. With a voice permeated with sincere emotion she began, "Often we are tempted to become proud of certain gifts or abilities we have. What right have we to do it? We did not earn them. They came to us by inheritance — through our mothers and fathers — and shame to us if we are ever so ignoble, so degraded as to think ill of our parents, ashamed of them because their gifts and abilities—the seed of ours—have not been developed! Whom have we to thank for the development of ours? Why, no one but them! They did for us what life left undone for them. This meeting has done me worlds of good, and hereafter when I think of our little crowded home, its hard work, the necessary skimping, and the little folks who are sometimes fretful and troublesome, I hope I'll always be able to overlook that and recognize that the basis—the germ—of all that I can ever be or do is a direct heritage from my parents. Abraham Lincoln gave his mother credit for his noble character and hundreds of other worth while men have done it. Honor to parents is a characteristic as essential to a noble, upright character as honesty is. A person with self-respect or any moral or Christian principle will no more dishonor his parents—be they what they may—than he will cheat or steal."

She stopped abruptly, and the chairman called on Rachel, who turned red and shook her head in a confused, humiliated way; but she no longer wore a look of defiance. After the meeting she slunk away to her room, and the girls let her go, for they were not in a questioning mood.

In Rachel's room a fierce battle ensued. The forces of Self were lined up against those of her better, bigger, truer nature. "I've been a selfish, beastly thing—looking at it from my side of the question—thinking of no one else—appreciating nothing—and my parents have made every sacrifice that any of the girls lauded in the meeting. And their hearts are tender with love and appreciation, while mine is hard and ugly and defiant. Just because I've had few pretty dresses and knew little about making dainties and decorating for parties and using proper forks at formal dinners, I've held a grudge against my parents. And if I do have any talents, they're a heritage from my parents. What a despicable, hateful thing I've been! The girls didn't laud their parents to the skies; there was evidently nothing unusual about their homes. Very likely their little brothers and sisters are sometimes dirty, and sit on a homemade bench behind the table, and quarrel to 'lick the dish.' Such things savor of home. If anything should happen to Mother in my absence, I could never forgive myself for having thought unkindly of her. Hereafter," and she raised her eyes upward in earnest entreaty, "give me grace, O Father, to quell every temptation to be ungrateful to my parents and help me to develop the Christian principle of appreciation."

Hesston, Kans.

MOTHERS

By Ruth Heatwole

God knew we would need the fond caress,
Of a touch that understands,
To soothe, and quiet, and sympathize
So He gave a mother's hands.

He also knew that the way was hard,
That somehow all the while
We would need the faith that a mother has—
So He gave her trustful smile.

God knew we'd have need of a Higher Power
To lighten our toils and cares—
So He planted a rose down deep in her heart;
There it blossomed—a mother's prayers.

And He knew 'twere best we should have a bit
Of the beautiful heaven above—
So He gave with her hands, her smile, her prayers,
The gift of a mother's love.

La Junta, Colo.

A cloud is really nothing but a mass of damp, watery particles, with no essential beauty in it at all. It is the sunlight upon it that makes it a fleecy, brilliant dome on the horizon, or a vision of rose and gold at sunset. So with our trials—they are unpromising material, but the light of God's power and love can transform them to the most beautiful things in our sky.—J. R. Miller.

You may acquire flocks and fields, cattle and coin, sons and social standing, but if like Jacob, you miss the blessing of God, you live in penury and poverty while you seem to have plenty.—Wonderful Word.

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A FEW OBSERVATIONS CONCERNING BIRDS

By Florence Bittinger

Probably no wild creatures appeal to man more strongly than the birds. Their beautiful colors and delightful songs make them charming to both eye and ear.

Many human emotions are common to the birds. They show joy, fear, anger, love, jealousy, etc., and express these different sentiments by voice and manner. How delightful it is, after the dreary days of winter, to hear the silvery trill of the Song Sparrow, the joyful piping of the Robin, or the happy warble of the Bluebird, announcing that spring is at hand. Solomon, the wise man, in his beautiful description of the coming of spring, says, "The time of the singing of birds is come."

Springtime is mating time for the birds. A few birds, such as the eagles, are known to remain mated for life, but among the smaller birds, this attachment usually lasts for only a single season. Unfortunately, from our point of view, these contests for the favor of the mates of their choice, are not conducted in a very peacable manner. Many fierce fights occur among the male birds before the matches are all made. It is a common sight, in the spring, to see two Robins upon the lawn, dashing at each other with beak and claw, doubtless for the possession of the lady Robin of their choice.

Not all birds, however, resort to such warlike methods to win their brides. The Flicker, or Yellow Hammer, a large woodpecker, conducts its courtship in quite a different manner. On some dead limb of a tree, two or three males will gather around a female, and will nod and bow and pay their respects to her in a most proper and decorous way. Doubtless each of the suitors feels that the others are intruders, and would be glad to get rid of them, but they do not resort to violence.

During the nesting season, nearly every pair of birds lays claim to a certain territory, surrounding the nest, which they regard as their own, and into which they will not permit any other birds of their species to intrude. Other birds may come and go at will, or even nest in the same tree, but let one of their own kind cross the imaginary line, and instantly the watchful male is upon the tresspasser, and hustles him back across the boundary, apparently with the emphatic warning that this is private property. There are, of course, some exceptions to this rule, as among birds like the Swallows, which nest together in colonies.

The nests of birds show every variation in type of structure, from the simplest to the most elaborate. The Whip-poor-will builds no nest whatever, but lays its eggs upon the leaves in the woods, or upon a rock or stump. The Cuckoos and the Mourning Dove build very simple and frail nests, of only a few sticks or twigs, barely sufficient to hold the eggs. The Chimney Swift glues together a small nest of bare twigs in a chimney, or sometimes, against the wall in a barn. On the other hand, some birds build very complete and elaborate nests, which require many days of work. The nest of the Baltimore Oriole, compactly woven from strings and grass, and swinging from the twigs of a tall tree, is a fine example of skillful bird architecture. Sometimes that little busybody, the House Wren, will make use of an old Oriole's nest, and will fill this dainty structure with sticks and rubbish, as the naturalist, John Burroughs, says, "as though one were to build a log hut in a palace." The most beautiful and artistic of all our bird's nests is probably that of the tiny Ruby-throated Hummingbird. It is saddled upon a small limb, built of the finest material, and the outside covered with lichens, so that it looks exactly like a small knot upon the limb. When it contains the two wee, pearly white eggs of the little builder, it is a perfect little gem.

Robin's Nest

By far the greater number of birds build a new nest each year. The Swallows are exceptions to this rule, returning each year to their old mud nests, and repairing them, or rebuilding those that have fallen down. Not only do most birds build a new nest each year, but those which raise two or three broods in a season, commonly build a new nest for each brood. The Robin shows some originality in this respect, occasionally using the same nest for several broods, and at other times building a new nest by the side, or on top of the old one. Three or four storied Robin's nests are not uncommon. The writer knows of a Robin's nest built upon the facing above a window, which has been used for three seasons, and in which eight broods have been raised.

Most birds are greatly attached to their nests, though there is a great difference in this respect among different species. The Yellowbreasted Chat, a shy and slinking bird of the thickets and shrubbery, is very touchy about its nest. If the nest is visited just once, and especially if the eggs are touched, the birds almost invariably desert it. How different, in this respect, are our common dooryard birds, the Robin, the House Wren, or the Chippy, fearlessly placing their nests about nooks and crannies of our houses, and paying little or no attention to the daily activities of their human neighbors. Gene Stratton Porter tells a most interesting story of a Robin's attachment to her nest. The nest was built upon the gear of a freight car in New York City. While the bird was incubating her eggs, the car moved away, with the Robin on the nest. Day by day the train moved westward, the faithful bird sticking to her nest. The men of the train crew became interested in the bird, and placed scraps from their lunch-pails where she could get them. Finally the car reached its destination in the freight yards of Richmond, Ind., over 800 miles from where it started, with the Robin still on the nest!

In their choice of haunts, birds vary almost endlessly. There is scarcely any type of country, from the barren desert to the densest forest, that does not have its characteristic birds. The Hermit Thrush and the Whip-poor-will withdrew to the remote solitude of secluded woods, while the Purple Martin takes up its abode in the heart of populous cities, seeming to delight in the city's uproar and turmoil. The Meadowlark, the Vesper Sparrow, and the Bobolink frequent open fields and meadows; the Wood Thrush, the Ovenbird, and the Scarlet Tanager like deep shady woods; the Chewink, the Brown Thrasher, and the Indigo Bunting haunt thickets and brushy pasture fields, while the Red-winged Blackbird and the Yellowthroat choose swamps, marshes, and the borders of streams.

As a rule birds are greatly attached to their mates, although there are many exceptions, and we must not apply human standards to their conduct in this respect. The lovable little Chickadees are examples of faithful devotion to one another. They build their nests in trees or posts, in small holes which they peck out themselves. As soon as one bird quits working, the other immediately takes its place, and thus they alternate until the labor of excavating the hole is finished. In hatching their eggs, and feeding their young, the Chickadees are likewise examples of loyal devotion to one another, sharing in the duties very equally. To a greater or less degree, this is true of most of our smaller birds. Some of them build the nest together, while with others most of the work is done by the female, the male carrying material to her. Some female birds are very particular in building their nests, and will not permit the male to help in the actual construction of the nest, seeming to think that a mere man is not careful enough in furnishing a home.

As an example of a different type of family life among the birds, we might mention the Red-winged Blackbird, that jet black inhabitant of swamps and marshes, with his brilliant scarlet shoulder patches. This bird is anything but a model husband, according to human ideas. He is a polygamist and usually has several plain, streaky-brown wives, who do all the work of nest building, hatching the eggs, and raising the young, while the male is a gentleman of leisure, sporting about in the willows and cat-tails, and singing his jingling song, apparently without a care in the world. However, if his nesting grounds are invaded, or if any of his nests are approached by an enemy, he becomes very solicitous, flying about and screaming out his harsh alarm note in great anxiety; so he is not without family affection after all.

Nothing in the life of the birds is more marvelous than the migrations to and from their winter homes. Twice a year, in spring and fall, they undertake a journey, in many cases of thousands of miles, the way beset with dangers from storm, sea, and countless enemies. Our hardier birds, which are the first to arrive in the spring, go only to the southern states to pass the winter. The House Wren, the Phoebe, and the Brown Thrasher winter along the gulf coast, and in Florida. The Baltimore Oriole and the Yellow Warbler pass on to southern Mexico. Many others go to Central and South America. Upon their migrations, birds travel mostly at night, stopping to feed and rest during the daytime. When crossing a large body of water, like the Gulf of Mexico, they are obliged to fly day and night until land is reached.

It is wonderful how birds reach their northern homes about the same date each year. The dates, of course, vary from year to year, but if records of arrival are kept for a number of years, an average date may be obtained, and it will be found that very rarely do they vary more than ten days either way from this date, and usually less than five days. Here in Pennsylvania we may confidently look for the Baltimore Oriole about the first of May.

How do the birds know when to start upon their travels? Who guides them through the trackless sky, upon the pitch dark night? How does the little Yellow Warbler, from the blackness of the night, know when it has once more reached the old Pennsylvania orchard, or the Baltimore Oriole its native elm in Illinois? How do the Martins find their way back to the old box in the northern village? We can only answer that it is by the wisdom of the Creator, who has endowed all His creatures with faculties necessary to their existence. He has endowed man with superior wisdom, intelligence, and reasoning powers, while upon the lower creatures, who lack these gifts, He has bestowed certain abilities which man, himself lacks; such as are shown by the birds in finding their way without chart or compass. "Yea the stork in the heaven knoweth her appointed times; the turtle, and the crane and the swallow observe the time of their coming."

Wood Thrush

Springs, Pa.

THE BIRD CHORUS

By Mary Miller

The morning air was a-quiver with bird notes. A wealth of music—of wild galloping notes, of mellow warblings, of sweet silvery whistles—was bubbling from tiny throats and blending gloriously in the warm sunshine. On the porch vine a little wren was gushing its life away in song. Its body quivered and its heart seemed to be running over with gay, ecstatically happy music. Higher up on a branch of a maple a robin chirruped gaily, noisily, nervously; and yet higher on the telephone wires a cardinal, a mocking bird, and a brown thrasher were tense in a rapturous rivalry. The mocking bird was beside himself in the wild joyousness of his song. He tilted from the wires and swooped back again to let the music gurgle yet more wildly from his throat. He caroled, and warbled, and thrilled until the brown thrasher felt himself beaten in his own kind of music and flew away to his mate in the apricot tree.

The cardinal was not outdone; he sat on the wires and "whit-teered" in rich, liquid, mellow tones that seemed to come from a velvety throat. The two rich songsters continued to vie with each other while back in the row of apricot trees, numberless sparrows, unconscious of the raging contest on the wires, were cheeping and twittering with an inconspicuous noisiness, mellowed and enriched by the flute-like piping of the Harris sparrow and the tender, wind-like cooing of the doves. From away out in the grasses came the obligato to the chorus in the luring, outdoor call of the meadow lark—so airy, so free, and so perfectly wild and tempting that its ecstacy was almost painful; and in an old box-elder a woodpecker was beating time to the music with a steady, drum-like tapping.

Hesston, Kans.

THE REWARD OF THOUGHTFULNESS

A little lad quickly left his companions to help a blind man across a crowded street. Before the blind man had time to thank him, the boy had run away to join his associates who walked on, unconscious of the presence of a blind man needing a little help.

"Who was that lad?" asked the blind man.

"Only a kid,' a stranger replied.

"Well," said the blind man, "he will be a success whoever he is." And he was right. Success is not gained merely through the acquisition of possessions or in large enterprises but in the worth while attitude one holds toward life and in seeing opportunities of service and being quick to perform them with no thought of reward.

The impulse to help another is very natural, but too many fail to do so because they are too busy, or too thoughtless and fail to see opportunities of service or lack a disposition to do what they can without reward.—D. Carl Yoder.

REMEMBER MOTHER

By Stella Kauffman

"Virginia, O Virginia!" called a voice from the bottom of the stairs. "It's time to get up." The dark curly-haired head on the pillow turned over and a sleepy voice drawled, "Yeah." But the eyes did not open. Presently the same voice called again, "Virginia, are you getting up?" This time the drawled affirmative was more impatient, but the sleeper lay still for another hour. Then the eyelids fluttered and Virginia sat up, rubbed her eyes, stretched, and lay back again. The sound of the Maytag downstairs reminded her that it was Monday morning. Lazily she got out of bed. She picked up her wraps that she had neglected to put away the night before and hung them in their place. She certainly had been tired last night when she came in. She wondered if mother knew what time it had been.

Having leisurely dressed she at last went downstairs. Through the kitchen window she saw her mother already hanging up the second tub of clothes. The breakfast dishes had not been cleared from the table. On the linoleum under the table were scattered peices of a broken dish in a mess of soaked cornflakes. One of the twins must have done that and hurried off to school. She wished they would clean up after themselves. It was perfectly disgusting always to get up to wash dirty dishes and clean the dirty house. That was all she ever did. Day in and day out it was just dishes, dishes, dishes. She had told Joe last night that she was sick of it. He had said she should get away. "Get out of the burg," were his words. She would like to show her parents that she could. They had no right to make her stay at home.

The back door opened and Virginia's mother came in carrying a clothes backet. Around her plump neck hung the clothespin sack. Her usually cheerful face wore a slightly worried expression as she glanced in at Virginia who, her back turned, was washing dishes at the sink. She set her basket on the back porch and went into the kitchen. Virginia gave no sign that she knew her mother was there. Her mother put her hand on her daughter's shoulder, "Virginia, were you with Joe Anderson last night?"

Impatiently Virginia moved away from the hand on her shoulder and answered without looking up. "He brought me home from Lillian's place. I don't see what's wrong with that. He's all right."

"Virginia, you know I don't want you to go with him. He's not the kind of person you should have as a friend."

"Joe's all right. Just because he smokes you think he's no good."

"I wish you wouldn't say that, Virginia. That isn't all I dislike about him. He just isn't our kind. Mrs. Brown says—"

"Yes, I know Mrs. Brown has a great deal to say about him. All that's the matter with her is that she's jealous because Joan can't go with him."

"Well, for that matter, Joan isn't the kind of girl you should go around with. She isn't at all the same kind of girl she was before she went with Joe, and I don't want you to change like she did."

Virginia wrinkled up her nose. "Joe's the only one that takes a girl anywhere. If the other fellows won't take us anywhere, they needn't kick if we go with fellows away from here. Church is the only place the boys around here take us."

"Virginia, don't talk like that."

"No, I'm not supposed to do anything. It's don't do this, and don't do that. What do you expect me to do?"

A tired look crept into the mother's patient eyes. "You used to have a good time here at home when you had Hilda and Fred and some of the rest in."

"That's just it. All they want to do though is just sit around and tweedle their thumbs. It's exasperating."

Turning, the mother went back to finish her washing. Virginia gave further vent to her anger by making a great deal of unnecessary noise with the dishes. She could not understand why mother had to pick on Joe. She was just old fashioned, and so were Fred and Hilda Hayes and the rest of their crowd. Now that she was beginning to have a good time mother would have to act this way. Church! As if you could have a good time sitting in church! Virginia's anger rose higher. Tears started to drop into the dishpan and mingle with the soap bubbles. Joe had said she should get out of the town. She would show him she could. She would leave. The commercial course she had taken in high school would help her to get an office job in Milwaukee. The thought of leaving thrilled her.

That evening after the supper dishes were put away and father and mother were in the living room with the twins Virginia went up to her room to pack her things. At last everything was packed except what she needed in the morning. She set the alarm, which she never thought of using any other time, at five-fifteen. That would give her time to get out before mother got up at six o'clock. She crept into bed, but when sleep finally came it was restless. The alarm frightened her in the morning, and she hurried to turn it off before it would awaken any one else. Then quickly but quietly she dressed and made her bed. Ready at last, she started carefully down the steps. She hoped no one would hear her. In the kitchen she left a note which her mother could find.

Outside the air was still cool, but the May morning was bathed in sunshine and the birds were making the morning glorious. This would be a good day to work in the garden, Virginia found herself thinking. But she caught herself, she would not need to worry about the garden any more. The interurban stopped for her and she was on the way to Milwaukee.

Arriving there she found it was too early to look for work so she went to a restaurant near by for her breakfast, then waited at the station, where she had checked her suitcase. She bought a paper and read the employment column. Several stenographers were wanted. She decided to try those first. She wrote the addresses in a little notebook, gave a final glance into her purse mirror and started for the offices of Turner and Son. There she found several girls already in line waiting for interviews. Taking her place at the end of the line Virginia felt inquisitive glances cast her way and sensed that in appearance she was different from the others. Her cheeks were not rouged and her clothes were rather plain and simple compared to those about her. When she was finally admitted to the inner office the question of experience arose, and she had to admit that she had none. Discouraged she went back to the station. There she rouged her cheeks like the others had done.

Going to office after office by noon her feet were aching from the walking she had done, to mention nothing of the weariness of standing in line. At the restuarant where she ate her lunch she heard two girls talking about their work at a factory. One mentioned that she had heard that a couple of typists were wanted in Mr. Miller's department, and that work at their shop seemed to be picking up.

Virginia's ears pricked up at this. When they left the restaurant she followed them at a distance and saw them go into a match factory. She did not go in at once, but browsed around in a few dress shops. After she heard the one o'clock whistle she went back to the factory and up the marble steps. In the lobby she was directed to the employment office. She inquired about work in Mr. Miller's department. After the usual questions she was told to report for work in the morning.

Virginia's heart sang within her. For a time she had feared that she would have to go home defeated. Now, although the work was not what she had hoped for, she was glad that she could be independent. That night she stayed at the Y. M. C. A.

The next morning she reported to the office and was put to work in a room with several typists. She found them quite different from the girls she had overheard in the restaurant the day before. They were helpful and friendly. One of them asked where she was staying. Louise was looking for a roommate to share her light housekeeping room, so the next day found Virginia living on Pleasant Street. Not that it was pleasant to Virginia. Although she at first thought the little room cozy and clever, she began to tire of its cramped cooking space and its narrowness. Nothing could be more unsightly, she was sure, than the view out of their back window. It seemed like a sea of garbage and ash pails and tin cans. The odor of the gas almost made her ill, and the constant noise of the apartment house grew monotonous.

On Friday evening her roommate's friend came. He said he would get one of the other boys and make a foursome if Virginia would go with them. They drove several blocks and stopped before a dingy looking house. At the honk of their horn a young man came out and after introductions were over he, without further ceremony, climbed into the car. Some one suggested that they go out to Crystal Park to dance. Virginia at once protested, saying she could not dance. They laughed at her at first but finally saw that she meant it.

So they decided to go to the show at the Regent. During the show Virginia was uneasy. She could not enjoy the picture, and the loud remarks and laughter of her companions embarrassed her. Their harshness grated on her nerves as well as the pictures. The heavy arm her partner put over her shoulder repulsed her. She was genuinely relieved and glad when they were out on the street again. However, in the restaurant the boys took cigarettes and offered them to the girls. Louise took one in order to appear game. Although she hated its very odor she pretended to enjoy it. In the car she began to feel dizzy and faint. She was glad when Virginia said it was time to go in.

The girls were rather quiet as they undressed for bed. Virginia was not only disgusted but she felt sick. And Louise was disgusted too. In the morning Virginia was unable to get up. Her head throbbed violently. Louise gave her a cup of coffee and then had to hurry off to work. At noon she came home with their checks and a magazine for Virginia. While Louise was getting something to eat, Virginia who was much better by this time took up the magazine and opened it. The first thing that caught her eye was an advertisement of candies. In big type across the page she read—"Remember Mother on Mother's Day with a box—"

That was all she saw. Tears blurred her sight. "Remember Mother—" Sunday was Mother's Day. That would be to-morrow. She must go home. Mother would be worried sick by this time. Oh, why had she been so thoughtless, so mean, so short sighted? Her mother and her home were everything to her. She must go back. A fever of impatience seized her—she must go this very afternoon.

Louise looking around spied Virginia's tears. She came over and sat down beside her. Virginia sobbed, "I'm going home Louise. I ran away but I must go back to mother. You've been kind to me but I must go home, mother needs me."

Louise was severe. "Virginia, you should be ashamed of yourself. If I had a mother and a home I wouldn't be living here." She looked around at the little room. "Some people are fortunate and don't know it. Now you get dressed and I'll finish our dinner and help you pack."

On the train Virginia waved to Louise until she lost sight of her. Then she settled back in her seat to read. Her magazine again opened at the advertisement that had sent her on her way home. Through her tears of regret she smiled at the admonition, "Remember mother—" and held the box of chocolates in her hands a little closer.

West Liberty, Ohio.

MOTHER

By John C. Wenger

Usually only those whose mothers died while they were still babes and those who have ungodly mothers early come to realize what a great place mothers fill in their lives. Christian mothers, how dear they are to their children! But, sad to say, most children wait until mother is gone to express their gratitude for what she has meant to them.

Mother! How beautiful the word! Mother! What a pure, sweet fragrance she sheds upon our lives! Jesus Himself was able to call Mary, "Mother." I imagine that as a child He often went to His mother to feel her dear presence. Other eminent men have gone to mother for comfort in life's difficulties and vicissitudes, knowing that of all people, she alone could help them.

Mothers influence our very souls. In the words of Lamoreaux;

"O mother, when I think of thee
'Tis but a step to Calvary.
Thy gentle hand is on my brow,
'Tis leading me to Jesus now."

It was mother's love, her ministry, suffering, abiding, that moved us to reach our yearning hands toward the everlasting love of God. Friends, that is the testimony of many.

As children we went to mother with our cut fingers and childish griefs, and always she was able to kiss away the pain and soothe our minds. As youths we were often perplexed, lonely, sad, or over-elated, and we confided in mother. As young people we are beginning to realize as never before what our mothers mean to us. In twenty years I believe we will see mother in a still dearer light. And only when she answers that great summons will she be accorded her rightful place. We voice our feelings in the oft-quoted words of Abraham Lincoln, "All that I am, or ever hope to be, I owe to my angel mother." Are we living tributes to our mothers? May God grant that we are.

Emerson said, "Men are what their mothers made them." Lacratelle wrote, "I would desire for a friend the son who never resisted the tears of his mother!" As another puts it, "If there be aught surpassing human deed or word or thought it is a mother's love." Coleridge wrote, "A mother is a mother still—the holiest thing alive." Men may be giants intellectually, but God has given to mothers a refinement of personality, an exquisite beauty of character, and a depth of spiritual life which men can never attain. "Maternal love! that word that sums all bliss," wrote Pollock. How beautiful are the words of Southey: "His sweetest dreams were still of that dear voice that soothed his infancy." Longfellow said, "Even He who died for us upon the cross, in the last hour, in the unutterable agony of death was mindful of his mother, as if to teach us that this holy love should be our last worldly thought—the last point of earth from which the soul should take its flight for heaven." Wallace paid a mighty tribute to his mother when he wrote:

"They say that man is mighty,
He governs land and sea,
He wields a mighty scepter
O'er lesser powers that be;
But a mightier power and stronger,
Man from his throne has hurled,
For the hand that rocks the cradle
Is the hand that rules the world."

When sickness or weakness of the body comes upon us no one can soothe like mother. Cook said,

"I miss thee, my mother, when young health has fled,
And I sink in the lanquor of pain,
Where, where is the arm that once pillowed my head,
And the ear that once heard me complain?
Other hands may support me, gentle accents may fall—
For the fond and true are still mine:
I've a blessing for each; I am grateful to all,—
But whose care can be soothing as thine?"

As you read that letter from mother can you not feel a throb of love, a deep, pure

(Continued on page 150)

MY MOTHER

By Arline Yoder

A mother's love! What does it mean
To claim a mother's love that's true,
A love that calms and soothes, and e'en
Forgets the pain it suffers too?

A mother's soul, so calm, serene,
O'erflows with thoughtful, tender deeds;
No task too great or small it seems
Can mar or change her simple creed.

A mother's heart—how tender, kind
Despite its sorrow, toil, and care!
And ne'er in all the world you'll find
Another quite so good and fair.

A mother's prayer ascends on high
For wisdom, guidance from above,
To lead her child to glorify
Her Savior, Lord, the God of Love.

A mother's hope—a priceless gem,
A jewel more rare than diamonds bright,
Fulfilled, may claim a diadem
When day is done in heaven's light.

West Liberty, Ohio.

CHRISTIAN MONITOR PULPIT

EFFECTUAL PRAYER

By L. J. Burkholder

TEXT: That your prayers be not hindered.—I Pet. 3:7.

The apostle here deals with the practical question of family relationship and the results of proper attitudes. Whether our prayers are answered or unanswered will depend largely upon home conditions.

The field of prayer is very large, yet little explored. Even when it is entered, so often, the desired results are not obtained. The answer to Daniel's prayer (Dan. 10:13) seems to have been delayed for three full weeks because of the opposition of the prince of Persia. At the present time the powers of evil combine to prevent the answer of God from coming to the supplicant. God may not be charged with not answering true prayer. His part in the case is clear. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." "If ye ask any thing in my name, I will do it." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." Peter was delivered. Paul prayed that the thorn in his flesh might be removed, but God gave him more than he asked by assuring sufficient grace to carry on with the handicap present. Elijah prayed for drought and then for rain, and God honored his requests by literal answers. These definite answers to prayer might be multiplied both from the Bible as well as from present-day instances. God's storehouse is still full, and our needs are many. It is the delight of our Father to pour His rich gifts upon His children. How He longs to have us trustingly ask for our daily bread and for other needs!

Our daily conflicts with the flesh and our proneness to drift require that we constantly apply at God's throne for needed grace. No one, by himself, is able "to keep his haughty passions bound." If we fail to meet the conditions in our prayers they become hindered and the flesh wins in the struggle.

In our association with neighbors and other fellow men there arise conditions that call for God's grace. "Ask and it shall be given you." Why do Christians become involved in neighborhood wrangles? Is some one not praying? It is more likely that the prayer has been hindered because the conditions have not been met. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

The Church offers a large field for the exercise of brotherly love. Prayer is a vital factor in the work of the Church. What seemed to be a more difficult case of healing, called from the Master the statement "Howbeit this kind goeth not out but by prayer and fasting." The disciples of that day, like the men of to-day, too often fail in results because of hindered prayer. Possibly we pray often enough and long enough and with sufficient eloquence but lack in fervency. "For we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." If we would avail ourselves fully of the potency of prayer, many persons now standing without the fold would be gathered in, laborers for the harvest would be found ("pray ye therefore"), workers now in the field would receive moral and material support, many knotty problems would be solved, and the peace of God would rule in our hearts.

"The effectual fervent prayer of a righteous man availeth much." Since such results can be obtained when one man prays aright, what might not be accomplished if the entire ministry would wait upon God in prevailing believing prayer? When the Church humbles herself and prays as she ought the windows of heaven will be opened, and God will answer as, He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Since there "are given unto us exceeding great and precious promises," what manner of men ought we to be? May we yield ourselves to God and bear much fruit. Some Christian lives are barren as a desert. Frequently the Lord's work languishes. Many souls are longing for the deep things of God, and the Lord is even more ready to bestow upon us these deeper things. Believing prayer is the human agency which makes possible the bestowal of these gifts from God upon the needy lives of men. Most happy is the man who becomes a successful pray-er. Praying which gets the answer implies a condition in life rather than a course of conduct. Outside this condition of life the prayers will be hindered. It will not do to bring one's self into the attitude of prayer for the occasion. This state of being, in the person to whom God will grant answers to prayer, is expressive of the Spirit's indwelling. To live in the Spirit and not walk in the Spirit would be a contradiction of words. Our text makes family discord the reason for hindered prayers. When there is discord in the home it has been caused by some person's being unfaithful to God and not walking in the Spirit. God could not be expected to make a discordant member a a channel of blessing. Such an one could not consistently become an avenue by which heaven's blessings are bestowed upon earth's famishing ones. In the text the admonition is given to husbands, "Dwell with them . . . that your prayers be not hindered." There is no doubt that many answers to prayer are withheld for the reason here suggested. Every one has a part in making the home life what it should be. We help either to make or to mar the tranquillity of the home atmosphere.

A brighter day will open to God's people when prayer is given it's rightful place in our daily program. When our petitions ascend to God, unhindered, as the incense rises from the altar; then God will command the blessing. Showers of blessing will fall freely upon us. When will we quit starving our souls by neglecting prayer? Many lives about us go unblest because we neglect our intercessions. Samuel said, "God forbid that I should sin against the Lord in ceasing to pray for you." Paul expressed himself thus: "Praying always for you," "Always in every prayer of mine for you all making request with joy," "Making mention of you in our prayers."

Markham, Ont.

THE COST OF THE CIGARETTE HABIT

In an article in the "Light" by D. H. Kress, M. D., nerve specialist of the Washington Sanitarium, Tacoma Park, D. C., our attention is called to the mounting cost of the cigarette habit. It is worth thinking over. He says: "The worst vice of civilization is not the use of alcohol or dope. The worst vice of civilization is the prevalent use of cigarettes by boys and girls. It is estimated that Americans paid out for tobacco not less than $3,600,000,000 last year, or an average of about $30 for every inhabitant, man, woman and child. This amount is much more than sufficient to meet the expenses of running the United States Government."

We talk about hard times, but certainly here is this one item that could be eliminated and no serious injury would result to any one. This, I think, everyone is willing to admit. Benjamin Franklin once said, "I never saw a well man in the exercise of common sense who would say that tobacco did him any good." Neither have I. The money spent for cigarettes, if saved, would go a long way toward ushering in better times.—Reformed Church Messenger.

EDITORIALS

"Behold Thy Mother!"

Since 1914 the second Sunday in May has been designated by Congressional action as Mother's Day. The day serves the purpose of calling special attention at least once in the year to the significance and sacredness of motherhood. There are few indeed who do not feel a tug of tenderness and love at their heartstrings when they stop to think of what their mothers mean to them. The willing sacrifices they have made for us, the unstinting love they have bestowed upon us, the blessed heritages they have left for us, make us feel very keenly that we owe them more than we can ever pay.

At the mention of the word "Mother" tender memories come to us, not only of loving ministrations and unselfish devotion, but of prayers and songs, and tender teachings that meant much in drawing us toward God and leading us to love and serve Him. The influences of godly mothers cannot be estimated and will only be known in eternity. But we should not deify motherhood. We know that there are mothers who are not worthy of the name, and even our own godly mothers were human and had their failings. Yet at the same time every influence that leads us to appreciate more what they have done for us cannot help but make us nobler and better.

In this connection it becomes very interesting to study about the famous mothers of the Bible. Time and space do not permit us to go into detail about such great women as Rebekah, Sarah, Hannah, Elisabeth, and others. They have left lasting monuments to us by their devotion to their families and to their God. But the outstanding one among the Bible mothers must ever be Mary, the mother of Jesus. It was she who was "blessed among women" to such an extent that she was called to become the mother of our Lord. It was an outstanding position, surely, but carried with it no warrant to make her an object of worship. Jesus was subject to His earthly parents during His younger years, but when the hour came when He should take up His ministerial work He emphasized the fact that natural relationships and spiritual relationships were based upon entirely different foundations. Matt. 12:46-50.

Yet Jesus did not ignore His earthly mother. She was human, of course, and needed salvation like all other humans. That she believed on Him is abundantly verified by her devotion to Him while on the cross and her connection with the disciples after the resurrection. Her mother love went with Him to the cross and we find her among those who were standing by while He was bearing the sins of the whole world. And it is significant that in that dread hour, when He was burdened with the fearful weight of the sins of humanity Jesus forever put His seal upon motherhood and the home. In one of the sayings from the cross He made provision that His mother should be cared for when He was gone.

"Behold thy mother!" comes to every one of us as a message from Jesus. Behold how she went into the shadow of death that you might have life! Behold how in utter unselfishness she was willing to sacrifice many things that you might be well taken care of! Behold how sincere her devotion to God, her beautiful prayer life, her unshaken faith in Christ, her bright hope of the future! And as you behold these things may your love for her and her God lead you to a nobler life in this world and a blessed eternity in the world to come.

The Value of a Life

Human life seems to be valued very cheaply these days, as a glance at the newspapers will abundantly testify. We find a continual story of murders, hold-ups, suicides, and a general disregard for human life. It is a fact much to be deplored and brings grave concern to all seriously minded people—of the government, the school, and the Church. The crime bill of the nation is enormous. Recently it was made public that it cost the state of Pennsylvania $23,568 to prosecute, convict, and electrocute one person who was an accomplice in a murder. Besides the cost to the state, the misery and sorrow that these sins against society and against God leave in their wake, are forceful reasons why everything possible should be done to make people appreciate more the value of human life. It is the most precious possession that we have and is a gift from God Himself.

The state is, of course, using its constituted authorities to try to stem the tide of crime, but in many instances it seems powerless to get at the bottom of things. Officials often are corrupt and in league with criminals. Legal processes are slow and full of loopholes for the offender who has the means to put up a brilliant defense. And even when the extreme penalty for murder is carried out, its deterring effects are often minimized by maudlin sympathy for criminals.

The school, too, is doing something to help in teaching good citizenship and showing that an essential element of patriotism is obedience to the laws of the land. But here again the effect is often minimized by the vicious examples of teachers who have no scruples in breaking laws which they do not like.

In view of these conditions the responsibilities upon the Church, the Sunday school, and the Christian home are tremendous and the opportunities almost unlimited, The Bible emphatically teaches that human life is sacred and that the taking of it is one of the most heinous of crimes. Wherever the Bible is believed and honored this crime, as well as others, will disappear.

Here is the great mission of the Church. Every life that is brought into touch with the Bible and its teachings will almost surely be helped by it in some way or other. Of course only such hearers of the Gospel message as really embrace its teachings by faith and become converted, are saved in the real sense of the word. And a life that is saved by Christ is not only saved for eternity, but for this life. We were much impressed in reading about the life of Irene Schroeder, the twenty-two-year-old young woman who was recently executed because of her part in killing a state policeman. What if she had been directed into right channels when she was young, instead of being allowed as a motherless child to go into the haunts of sin!

Life is real and it is worth while. It is the work of the Church to save souls and thus to save lives. Every Church, every Sunday school, every children's home, every Christian home, every personal worker, every Christian agent or agency, is a mighty contributor to the welfare of the nation and to the saving of lives from the evil and for the good. Let us awake to our opportunities and our responsibilities.

The Mighty Cross

Easter is over. For most of us it was an enjoyable time, no doubt. Our minds were drawn anew to the great events of the last week of the life of our Lord, which came to a joyful culmination in His resurrection. We rejoiced that our Lord, who was dead, is alive forevermore, and that as the firstfruits of them that slept He guarantees the resurrection of all those who believe on Him. Yet the tomb of our Lord can never be separated from the cross. So even in our celebration of the resurrection our minds must necessarily go back to the dark days of the crucifixion. And it is well that we do so, for Christ's work was mediatorial in both cases.

And in thinking of these things we are impressed again of the greatness of the cross of Christ. The cross was an instrument of Roman torture and execution and its connotations were mainly those of suffering for the most degraded forms of crime. But through Christ the cross was given a new and entirely different meaning. It now represents to the world the idea of vicarious suffering, the innocent for the guilty, the just for the unjust. It means pardon for the condemned sinner and peace for the burdened heart. Other great men lived 1900 years ago in the Roman world, but their names are seldom mentioned. But the cross of Christ towers over the wrecks of time, and the name of Him who suffered there is daily upon the lips of millions of people.

Let us never lose sight of the cross. May we never move out of its protecting shadow, for there, through the blood of Christ we may receive daily pardon and cleansing. Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The cross not only means peace and pardon to us, but stands between us and a Christ-rejecting world. Trusting in the merits of Him who died there for our sakes, we feel more and more that we owe all that we have to Him who gave His all for us.

"When I survey the wondrous cross
"On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

"Keep Thyself Pure"

Purity is everywhere to be commended. When people buy things they have a right to expect that they should be pure and unadulterated. We want our food to be pure. When we buy clothes that are represented as pure wool we do not like to find them partly composed of cotton. We take pleasure in things that are absolutely pure. We also admire people whose lives are pure and upright. Paul's advice to Timothy as quoted above implies that it is possible for a person to become pure. It further implies that once having reached a state of purity that condition may be maintained.

God's Word tells us that man was created pure and sinless. It also tells us the sad story that man, by transgression of God's law, fell into sin. That fallen, sinful nature has been transmitted to all mankind, since all men are descended from the Edenic family. But God made it possible for man to become pure and free from sin through the atoning blood of Jesus Christ. That is the only way through which we may become pure. But that is only the beginning of a life of purity. While Christ came to redeem us and to "purify unto himself a peculiar people, zealous of good works," each one of us has something to do in the matter of keeping pure.

If we take delight in the many things that the world offers that lead away from purity, we can hardly expect the Lord to keep us pure. Some of the things that we should avoid, if we would keep our lives pure and clean, are the popular magazines that are full of indecent pictures and suggestive stories. Then the freedom and intimacy between the sexes that is prevalent among young people of to-day can not lead to a life of purity. And perhaps worst of all are the moving picture shows. According to reliable authorities they constitute one of the most serious moral menaces in our land to-day. Murder, gun-play, drinking, gambling, smoking, and indecency, characterize the present-day pictures to an alarming extent.

In a recent tract, entitled the "Menace of the Movies," by W. E. Edmonds, pastor of the Glendale Presbyterian Church, Glendale, Calif., the statement is made that "the Child Welfare Committee of the League of Nations analyzed 250 films in 1926 and found in them 97 murders, 51 cases of adultery, 19 seductions, 22 abductions, and 45 suicides. Among the principal characters in these 250 pictures were 176 thieves, 25 prostitutes, 35 drunkards, etc." And judging from the billboards and other outside evidences the pictures have not improved in recent times, the censorship of Will Hays notwithstanding.

"Keep thyself pure," is the divine command. To do so we must avoid the sensual, lustful, degrading things that the world offers and fill our minds with the good, the pure, and the noble. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." If we keep the springs of our life—the mind and heart—filled with pure things our lives will likewise be pure. "Blessed are the pure in heart: for they shall see God." "And every man that hath this hope in him purifieth himself, even as he is pure." Let us live in that purifying hope from day to day.

CHRISTIAN LIFE

HOW MAY WE SERVE JESUS NOW

By Cora E. Zimmerman

As we read the Gospel record of the earthly life of our Lord, and notice the ministrations tendered Him by His friends and followers the question suggests itself, How may we serve Jesus now?

We are all familiar with the idea of service as it enters into our daily affairs, and so are afforded a starting point in our consideration of this subject. Startling as the assertion may seem, it is nevertheless a fact that serving Jesus does not consist in simply taking the moral and ethical standards of the New Testament and making them the code of conduct. Many false teachers do that. Their error consists in this, that they accept Jesus merely as a beautiful character after whom to follow, ignoring altogether His redemptive work on the cross. We cannot be said to be serving Jesus if our serving consists only in trying to imitate His perfect life. In what, then, does serving Jesus consist?

Acceptable service to God must begin with an experimental work of grace in the heart—in other words, the new birth. We must become children of God by repentance toward God and faith in Jesus Christ before we can serve acceptably. None but those who are born again can render acceptable service to God, because the unregenerated possess no saving faith, and "without faith it is impossible to please God," and "whatsoever is not of faith is sin." Only upon the deep and broad foundation of a life hid with Christ in God can we build the fabric of a life of service.

It is important in serving Jesus that we think of Him not so much as the man of Galilee but as a risen Lord, now sitting at the right hand of God, ever living to make intercession for us. Other religions have had their leaders. Their activity and power ceased with their lives, leaving only a memory. Their followers can only look back. The child of God looks back to the cross and bases his hope of eternal salvation on the work accomplished there, but in the present, in his daily life of service he looks up to receive strength and comfort and joy from Him who liveth and was dead and who is alive forever more.

Serving Jesus is simply the Christian life in action, the Christian life expressing itself in the home, in the office, in school, in church activities, or on the mission field. Or, to view it from another angle, it is the Christian life enduring under trial, through difficulties, in distress, and again in joy, in prosperity, and in success.

Serving Jesus means a complete surrender of our life to Him. The supreme motive for enthroning Jesus Christ in our hearts as sovereign Lord is that great, stupendous fact of history, the Cross of Calvary. "Ye are bought with a price, therefore glorify God in your body." It is this thought that Watts expresses in his great hymn beginning, "When I survey the wondrous cross on which the Prince of Glory died," and closing with the words, "Love so amazing, so divine, demands my soul, my life, my all."

The Christian standard of service is stated in Col. 3:23 and I Cor. 10:31: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men;" "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." "Unto the Lord and for His glory," should be the Christian motto for daily living.

Having enthroned Jesus in our heart and having as our motto, "Unto the Lord and for His glory," it becomes necessary to cultivate a close walk with our Master, growing in grace and building up our spiritual life by reading His Word and by prayer, and seeking nothing less than the bringing of every thought, word, and deed under His control.

The scope of Christian service is large and all-inclusive and its opportunities are many. It is not limited to those acts which are usually termed religious, but embraces all the duties of our daily life. Serving Jesus **now** implies loyalty to Jesus in the face of present-day tendencies as they manifest themselves in the world of affairs, as they are apparent in modern ideas, as they are seen in the activities and ambitions of men and women, and as they are conspicuous in popular organizations and institutions.

It is necessary, if we value devotion to the Master, that we notice the characteristics of the present day and closely scrutinize them in the light of God's Word. Explanations of the significance of the present age as given by human wisdom are not to be relied upon. Though men may laud the present and praise its achievements, God's Word says that the whole world lieth in wickedness and that the prince of this world is Satan who operates, and in a large measure operates successfully, to blind and deceive mankind. The whole world not only lieth in wickedness, but this wickedness is often so adroitly concealed by Satan that it frequently presents itself in goodly garments. It is easily possible for one unenlightened to adopt the standards of the world and serve Satan, while at the same time he believes he is walking in the light. Evil in this guise presents itself in many forms, one of the most outstanding of which is the teaching of the modernist who claims to present the truth while in his heart he rejects and denies the fundamental doctrines of the Bible.

Another danger we face is the influence of the almost universal emphasis put upon the present. This is seen in the multiplied number of enterprises launched, pleasures planned, and in the ceaseless activity, generally, with only the present in view, all having a tendency to shut out thoughts of God and eternity.

May we take as a thought to carry with us the words of the hymn:

"Consecrate me now to Thy service Lord
By Thy power of grace divine;
Let my soul look up with a steadfast hope,
And my will be lost in Thine."

Shiremanstown, Pa.

GOD'S BLESSING

By Mildred Risdon

The fading sun in splendor dies,
A misty coolness now abides,
The long, hot day is at its close,
A breeze among the willows hides.

The twilight like a mantel spreads
O'er flowers, birds, and bees,
O'er merry brook, o'er peaceful meads,
And clothes the whispering trees.

'Tis such a scene that fills my heart
With thankfulness to Thee;
I feel a happiness, a bliss,
In this, Thy gift to me.

I love Thee in the azure vast
That lies above my head;
I love Thee in the tender grass,
In yon bright tulip bed.

Monarchs may seek this quiet peace
In palace grand and great,
But I have found this peace divine
Within my cottage gate.

Goshen, Ind.

DESTRUCTIVE LITERATURE

By Merle Shantz

While I was in high school I was told that there are two forces in the world of nature, one destructive and the other constructive. The one tears down and the other builds up. I gave the matter little attention at the time but have thought considerably about it since. Who has not seen the decaying trunk of a tree, and has not observed the new life of a little sapling? Even in our bodies we know that these forces are at work, — breaking down cells and building up new ones.

The comparison, I realize, is not a perfect one, nevertheless, as in the physical world so in the world of souls these two forces are at work. We might generally call these forces good and evil. The good builds and the evil destroys. In and through that which builds we see the hand of God, but in that which destroys we see the power of Satan. God's great agency in the world for the fulfillment of His will is the Church. Through it He is building a spiritual and eternal kingdom. But there are also destructive influences in the world which attempt to tear down that which God builds. Three that are most prominent are: Bad habits, evil associations, and destructive literature. These are special menaces to our young people as well as to all ages.

The peril of destructive literature is comparatively modern. Education for the masses is, after all, a recent development. Just a few hundred years ago our forefathers were unable to read or write. Even Bibles were rare, often being chained to pulpits. Before the invention of the printing press books were scarce and costly. Education was limited to the rich and to the priests. The young people of that day had their perils but that of destructive literature was not one of them. But to-day conditions are different. Hundreds and thousands of books and countless periodicals flood our nation. Everybody buys and reads literature.

Let us consider what literature really is. We find in Webster's dictionary that it is "the written or printed product of the human mind." That includes good, bad, and indifferent literature. The definition continues: "Such productions as are marked by elevation, vigor, and catholicity of thought, by fitness, purity, grace of style." According to this latter part of the definition there is very little literature written to-day. But our topic demands that we stay by the broad meaning including everything written, and discuss the destructive portion of it.

Literature is with us. We cannot escape it, for as long as we have thoughts they will be expressed in writing. Wherever we go among human beings literature stares us in the face, and it may be a solace to our souls or a snare to our steps, depending upon what we read. But the problem of destructive literature would be quite easy if we could always draw a line between the good and the bad, and so differentiate. Much of our literature, however, like life, is checkered, some black and some white, some good and some bad. Surely no one would venture to say that daily newspapers are in every part good, nor can we say that they are totally bad. The wheat is mixed with the tares. If we entirely discard newspapers we would miss much that is good. Hence this teaches us that we must learn to read wisely, to chose the good and reject the evil. Some periodicals, of course, should be turned down outright, and some books should never be opened.

But when is literature destructive? How can we tell, and thus guard against its evils? In the first place literature is destructive when it fails to strengthen our minds and to develop our intelligence. God gave us our brains to use, not to abuse. Whether we believe it or not, some people read trash for the same reason that a dope fiend takes dope, just to soothe the mind and to produce a sort of mental sleep which helps him to escape the realities of life.

We often destroy our mental powers by the trash we stuff into our minds. Many people never get beyond children's stories. When they are thirty they read books fit for a child thirteen. Read shallow books and you develop a shallow mind and destroy your God-given capacity to think. Any literature that soothes rather than makes us think is destructive.

The reason many people fail to find interest and inspiration in the Bible is because they do not have the intelligence to get anything out of it. They have wasted the substance of their God-given capacity to think by wallowing in the filthy mire of shallow and silly reading. If you do not exercise your arm it becomes useless. If we fail to exercise our minds through good wholesome reading we lose the power to enjoy wholesome literature.

Much of the modern literature is not merely mentally destructive but also morally destructive. It may appear in a well-written style, the English may be polished, the language beautiful, but at the heart it is not moral. It is merely filth and impurity dressed in pretty words. Such literature is doubly dangerous, for we may easily be carried away by the beautiful phrases and say amen to the morals the story reveals. Many abominable sins are made acceptable to respectable people through that very mode.

Stories come through books and magazines into our homes. Some come as messengers of vice disguised beneath a thin veneer of beauty. Christian morals, ideals of purity, and standards of Sabbath observance are being undermined by the periodicals and books that flood our homes. Many of them dress up materialism, unbelief, divorce, and adultery, and make these abominations appear desirable. In much of our literature the characters are men and women who ignore all of the ten commandments. And the more attractive such leading characters appear to the readers the greater the danger. We cannot remain a moral people and read immoral literature.

I want to mention just now a danger which threatens our young people in regard to peace and war. It is very dangerous to give young people literature which idealizes war. I wonder if the war spirit has not been greatly helped by the reading of many war novels?

Literature is, of course, destructive when it hinders the development of our spiritual life. This is the ultimate test of any literature, be it ever so supposedly good. If it dims our vision of things eternal, if it makes us forget God and His Word, if it robs us of our faith in a crucified and living Savior, if it closes our eyes to the sin and suffering of humanity, if it hides ugly sin under the mask of beautifully sounding words and pretty phrases, then it is destructive, no matter if it is a prize-winner and a best-seller. If it makes men appear more like an animal with mere animal passions rather than like a living soul made in the image of God, then it is destructive. If it lays more emphasis upon material success and worldly ambitions than upon spiritual ideals, then we had better leave it unread. If it makes us hardboiled and cynical, destroying our finer feelings and sympathies, then we had much better leave it alone. Much of our present-day literature concludes its final paragraph with a sentiment of despair and dejection. Because God is not in it they see no meaning in life.

However, let me not end my discussion thus. How may we do our bit to help win the victory for ourselves, at least, over destructive literature? Surely there is a way. We might begin by leaving unread all books which we find to be harmful. Let us not help to boost the sale and encourage the production of questionable books, written by those who wish to commercialize men's secret desire for the unclean. And we would do well never to buy those cheap Sunday papers which are sold and read so widely upon the Lord's Day.

Furthermore, we can win a personal victory over inferior reading matter by cultivating the habit of reading good books. There are many good books which are at our disposal in public libraries, or which we may obtain from our publishing house. After we acquire the habit of reading good literature any other will be tasteless and flat. In this connection I might add a wish. I think it would be a fine idea if our conference would appoint a committee to compile a list of good books suitable for young people to read. Such a committee might suggest the cream of the old and the best of the new which would be suitable and helpful for the development of our minds and the enrichment of our souls. Young people will read. Why not attempt to guide their

(Continued on page 156)

• MISSIONS •

A JOB ANALYSIS OF A FOREIGN MISSIONARY

By Geo. J. Lapp

If the prospective missionary or the volunteer for foreign mission work will carefully study the following outline of the job analysis of the work of a foreign missionary he will be able to at least partially understand the magnitude of the task. The writer has purposely left direct evangelistic work until last since evangelistic effort is so vitally related to every other phase of missionary endeavor. The emphasis must as a matter of course be put on the religious and evangelistic effort in connection with every institution. As missionaries we are primarily religious teachers and preachers. We are first exponents of the religion we represent. Believing it to be founded on truth and that Jesus Christ is the only Savior of the world we are here in India or in South America or in any other mission field to hold Him up before the people. With this as a background let us look at the task.

MEDICAL WORK:

- Hospital and dispensary.
- Roadside clinics.
- Institutional medical work.
- Outstation clinics.
- Leper clinics.
- Ministering to missionaries.
- Evangelistic effort.
- Keeping records and accounts.
- Official correspondence.

EDUCATIONAL WORK:

- Hiring and dismissing teachers.
- Superintending elementary and higher schools.
  - General discipline.
  - Arranging curricula.
  - Religious education.
  - Teaching if time permits.
  - Official correspondence.
- Developing Vocational Schools.
  - Project work.
  - Manual training and trades for boys.
  - Industrial work, weaving and needle work for girls.
  - Field and home work for girls.
  - Agriculture for boys.
  - Keeping records and accounts.

DIRECT EVANGELISTIC WORK:

- Bazaar and other open air preaching.
- Zenna and other work among women.
- Training workers for evangelism.
  - Institute and Normal work.
  - Training schools.
- Refresher classes.
  - Conducting reading and correspondence courses.
- Touring villages and areas around village schools and stations.
- Superintending.
  - Evangelistic district schools and outstations.
  - District and station evangelistic work.
- Executive and adjustment.
- Keeping accounts and making out reports and statistics.

SOCIAL AND WELFARE WORK:

- Superintending girls' and boys' homes.
  - Orphanages.
  - Hostels and dormitories.
  - Homes for Christian children.
  - Baby homes.
  - Widows' homes.
  - Leper homes and colonies.
  - Child welfare work.
- Organizing for religious and social contact.
- Humanitarian efforts.
- Community welfare work.
- General discipline.
- Keeping records and accounts.

GENERAL WORK:

- Mechanical ability.
- Ability to sew, cut, and fit.
- Ability to shoot straight for defense against rabid and destructive animals.
- Ability to organize one's own and others' work.
- Ability to adapt one's self to every condition and people.
- Learn the vernacular of the country.
- Learn the habits and customs of the people.
- Learn to conserve one's own mental and physical powers.
- Home-making and home-building ability.
- Ability to eliminate one's self and get others to work.

Every detail of the above job analysis will not apply to every condition of every mission field but in general it does apply, and years of experience on the Mission field has taught the missionary that somewhere through the years he has had to fit into practically every place provided for in the above outline except those places which required more highly specialized training along lines for which he was not prepared. This will perhaps enable one to realize the need of laying a good foundation in preparation for the tasks before him.

There is another consideration which should or should not be included in the job analysis and that is church work. The ideal is for the missionary to lead souls to Christ and help the native church to organize along Scriptural lines and leave her to her own leadership. This seems to have been very largely the method of the apostle Paul as he toured different regions. In our own mission field in India we have not done this because of the large number of orphans from whom has sprung the Christian community. Their efforts in church activity and administration have needed close supervision and the missionaries were the only persons qualified to do this. Consequently the missionaries from the very beginning of the Church in India have very closely identified themselves with every development and interest of the Church. Up to the present time they have been chosen as shepherds of the flocks. This was done at first by the missionary body and afterward when the church membership expressed their desire they too still insisted that the missionaries be their leaders. Even in the matter of chosing bishops, when the last one was chosen and ordained a few years ago the Indian brotherhood might have chosen an Indian to serve in that office but they preferred a missionary bishop. The missionaries have so closely identified themselves with the Indian Church that they have all transferred their membership from their American Church homes to the India Conference and have in every respect become members of the India Mennonite Church. Therefore while one would not presuppose a missionary's task to be that of church work on the mission field yet it is included very definitely as far as India is concerned.

Now as to preparation for the work. Any experience and general or specialized training is of use to the missionary. He should be keenly aware that he is called of the Lord for the work. This call should come through the Spirit working in his consciousness and through the recognition of the Church as to his qualification and ability and through the appeals that come for active service. Every one who feels the call should let himself open for appointment to the work. Boards are on the lookout, yet it is possible that they may overlook those who are ready and fitted for the work and should be sent. Field workers generally gladly welcome such expressions of a readiness to take up the work. The volunteer should be free to make his convictions known but also ready to go or stay as the Lord and the Church may direct.

More highly specialized training along lines of medical, educational, and other work is required. But let none conceive the idea that different phases of missionary work are divided into sealed compartments and that missionaries are doing educational or medical, or industrial or agricultural or other work for the sake of the special service. **They are doing the special service for the sake of evangelizing the unevangelized and bringing souls to Christ.**

The task of the missionary is more than any one can do in his own strength, but God, who has called us from darkness into light and to the work which means so much to the immortal soul, is sufficient for the tasks and will work through us if we only let Him. What seems impossible to us is possible with Him, and we should look for the accomplishing of the impossible in His strength. Whatever the task, the burden for the lost must remain and should be the great factor impelling one on to any service so that souls may be saved both for time and eternity.

Balodgahan, via Dhamtari, C. P., India.

HOW A BOMB TRANSFORMED CHANG

"Good morning, Chang. Are you home again? I thought you had joined the army. When did you get back?" Mr. Chao had just arrived from a distant province where he had been in business and had not yet heard the news of the village.

"Oh yes, I have been back a year. I don't think much of the army. It's no place for a Christian anyway."

"Are you a Christian?" asked Mr. Chao in surprise. When did you take such a notion? Christianity is a foreign religion and we should have nothing to do with it."

"Yes," said Chang," I joined the church over three years ago. When we become Christians we are supposed to cut out all bad habits. You know I was always the black sheep of the family and had plenty to cut out. My relatives did not object to my being a Christian for they were only too glad if I reformed. Well, I did reform a bit, but I still gambled and drank occasionally.

"One day I had a chance to enter the army and I was glad for the chance. I never did like work and despised farming particularly, for it required so much hard work. You know a soldier usually gets pretty good pay and plenty to eat with little to do. If there is hard work like digging trenches we get the farmers to do that. It is seldom that we get into fighting, so there is little real danger. Then it is so easy to turn bandit and plunder wealthy homes and take away all their treasures. These days you can even capture foreigners and hold them for heavy ransom."

"See here, Chang," Chao exclaimed, "if being a soldier is such a fine business why didn't you stay in the army? Why are you home now?"

"You just wait until I finish my speech. Didn't I tell you that the army is no place for a Christian? Well, things went fine for a number of months. I was no worse than the rest of them and can not say that I was much better, even if I was a Christian. But finally we did get into some fighting and a number of comrades were killed and some wounded. It made me think a bit when I lay down to sleep.

"One night when we went to bed we heard the boom of distant guns and the occasional crash of a shell, but by midnight everything seemed quiet and we were all sleeping soundly when suddenly I heard a call: 'Chang Chiu Tang, Chang Chiu Tang!' I was sleeping not for from the general's tent and supposed he had called me, so I arose quickly and went to him and asked what he wanted. But, to my surprise, he said that he had not called me, so I went back to bed again and was scarcely asleep when I heard the call the second time. I again got up and went towards the general's tent, but had not gone very far till a bomb fell in the very place where I had been sleeping and tore a hole a foot deep in the earth.

"I need not say I received a terrible shock—not only of body, but of mind and soul. I knew then that it was not the general in the tent who had called me, but the Ruler of the universe. My Heavenly Father had saved me from being blown into a thousand pieces. I knew then that God was watching over me every minute, although I was such a poor weak child of His.

"Yes, I was His child, but so unworthy; and feebly I had answered His call to serve Him. In a flash His great goodness and my unworthiness overwhelmed me and I fell on my knees out under the open sky at midnight and poured out my heartfelt gratitude to Him for His watchful care over me. I then and there consecrated myself fully to His service, and promised to serve Him to the best of my ability. At last I realized that His watchful eyes are ever on me to protect and guide if I will only listen, so I determined to do my best to listen to His softest whisper."

"That was a narrow escape," said Chao. "What did you do after that?"

"I did a good deal of thinking and praying, and the more I thought the more I was convinced that the army is no place for a Christian. What does the soldier do but eat up the grain of the hard-working farmer and run up the price of all food? He gets most of the taxes for his wages and helps the numerous generals to get rich and continue the unsettled condition of China. I tell you there is nothing constructive in this military business. It is all destruction—destruction of life and morals; it is destruction of art and science. Am I not right?"

"Yes, you are right," said Chao. "Unless these military chiefs get a broader, less selfish outlook on life and work for the good of the nation, rather than for their own honor and pocketbook, we will have worse famines, floods and banditry than ever. But you have not told me how you happened to get home."

"Finally I asked for leave of absence and came home, determined to do a bit of constructive work. I went to work on our farm in earnest, something that I had never done before. We had a fine crop—enough for our family and some to sell to help out during this dreadful famine time."

"My family and neighbors were greatly surprised at my changed attitude and conduct, and they listened attentively to all I had to say. I used every chance possible to tell them about Jesus, God's delegate from the courts of heaven. The Bible was a new Book to me, and prayer was a vital force in my life. My wife and neighbors became interested in Christianity and when the missionary came to our village a number of them joined the Bible class. This spring my wife and three of the neighbors went to the city and were baptized, so we are starting a Christian community at this place. Christianity stands for industry, morality, education, spiritual development and reconstruction along every line for the individual and for the village as well as for the whole nation. Working for God in this quiet mountain village is a taste of heaven. I would rather work for the Lord here, than for the best general in the largest army in China."

"This is all very interesting, indeed," said Mr. Chao. "Let me have a look at that Book you call the Bible."—Emma Horning, in The Gospel Messenger.

THE MASTER OF MY BOAT

I owned a little boat awhile ago
And sailed a morning sea without a fear,
And whither any breeze might fairly blow
I'd steer the little craft afar and near.
Mine was the boat,
And mine the air,
And mine the sea,
And mine the care.

My boat became my place of nightly toil,
I sailed at sunset to the fishing ground;
At morn the boat, freighted with the spoil,
That my all-conquering work and skill had found.
Mine was the boat,
And mine the net,
And mine the skill,
And power to get.

One day there passed along the silent shore,
While I my net was casting in the sea,
A man who spoke as never man before,
I followed Him—new life began in me.
Mine was the boat,
But His the voice,
And His the call,
Yet mine the choice.

Ah, 'twas a fearful night out on the lake,
And all my skill availed not at the helm,
Till Him asleep I wakened, crying, "Take,
Take Thou command, lest waters overwhelm."
His was the boat,
And His the sea,
And His the peace,
O'er all and me.

Once from His boat He taught the curious throng,
Then bade me let down nets out in the sea;
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.
His was the boat,
And His the skill,
And His the catch,
And His my will.

—Bible Review Monthly.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.—Matt. 28: 2-6.

EDUCATIONAL

NOAH OYER
1891 - 1931

By Harold S. Bender

In the passing of Noah Oyer, who died February 25, 1931, at Goshen Indiana, God has taken from our midst a devoted Christian, a dear friend, a diligent student and teacher of the Word, a faithful preacher and worker in the Church, an able educator, and a man of God. It is but a few days that he is gone, and those of us who were most closely associated with him can scarcely realize that he is gone forever. It is perhaps too early to say much about his life and work and its meaning to the Church at large, as well as to the school of which he was for more than six years dean, pastor, and head of the Bible department, yet we can at least give a summary sketch. The reader will perhaps permit me to speak in the first person, since it seems hardly possible to speak otherwise of one with whom I was so closely associated these past twelve and one-half years as friend, fellow-student, and coworker, first at Hesston, then at Princeton, and finally at Goshen College in the work to which we were called by the Church and in which Brother Oyer was permitted to labor unceasingly for slightly more than six years.

As a Christian Man

My first and most lasting impression of Noah Oyer was that of a sincere Christian man, a true child of God. He sincerely endeavored to live up to his privileges in Christ Jesus and to manifest the Christ life in his daily walk among men. In this, by the grace of God, he succeeded to a marked degree. He made an unforgettable impression of true Christian piety, not only upon his friends and coworkers within the Church, but upon the outside world. Upon one occasion he found it necessary to call upon officals of a certain State Board. After he had left, although this was his first visit to the office, one of the secretaries remarked, "There is certainly a Christian man if there ever was one."

Yet Brother Oyer never made any loud profession of his Christianity. He was humble, simple in heart, having "an eye single to the glory of God." He was modest and retiring almost to the point of shyness, yet free and open-hearted to all those who were likewise open-hearted. He was tender-hearted and gentle. One of his former students remarked upon hearing of his passing, "A gentler man I never knew." And it was not a gentleness born of weakness, but a gentleness flowing from the spirit of love, of faith in others, and desire only to do good. Even toward those who might have seemed to be his enemies he tried to maintain and to a large extent did maintain true Christian love. In speaking of such a case at one time, I remember hearing him say, "I wish I could love that brother better."

His religion was one born out of a deep experience of his own, not based upon the ideas or dictates of others, nor borrowed from books or movements. The center of his faith was Jesus Christ the Savior Himself—the Jesus of the Scriptures. To him Christ was not a mere dogma, teacher, or example, He was a personal friend, the gracious Savior upon whom he rested for forgiveness of sin, and strength to live the Christian life. As he so often said in his addresses, and as he states it in his article "Religion in the College," to him it was "A tragic thing to separate doctrine and ethics," and for him there was no such separation. Faith and works met in union for him. A characteristic expression of his Christianity is found in the fact that perhaps his two favorite hymns in our hymnal were "Beneath the Cross of Jesus" and "Dear Lord and Savior of Mankind." We sorely need in our midst to-day real Christians of such a type, who not only talk about the things of God, but live them.

As a Student and Teacher of the Word

Brother Oyer was from the beginning of his career as a student (he studied at Hesston Academy and Bible School from 1912 to 1919) primarily interested in studying and teaching the Word of God. He valued other studies, being much interested in biology in particular, but his chief delight was in the study of the Bible. To this he devoted himself, and it soon became manifest that he was called to be a Bible teacher. He began to teach even while he was yet a student at Hesston, and during his teaching at Hesston and Goshen he taught Bible classes including New Testament Greek, Systematic Theology, and Religious Education, though chiefly direct Bible study courses, for a period of twelve years. His favorite course was "The Life of Christ," which he regularly gave to upper classmen. His last effort in this line outside of his regular teaching in the College was the organization of a Bible study class to study the Gospel of Matthew, which met weekly at the College and to which a large number of Christian workers from the Elkhart County Mennonite churches gladly came.

His study and teaching of the Word was marked, first of all, by absolute sincerity and fidelity to the truth. He sought nothing but the authoritative teaching of the Word as it was meant to be understood by the Holy Spirit and original writer, never tying himself to any man or human system. He was throughout his entire career as a Bible student a believer in what is known as premillenialism, although he never was extreme in his views and was less disposed as the years went on to emphasize this teaching above others.

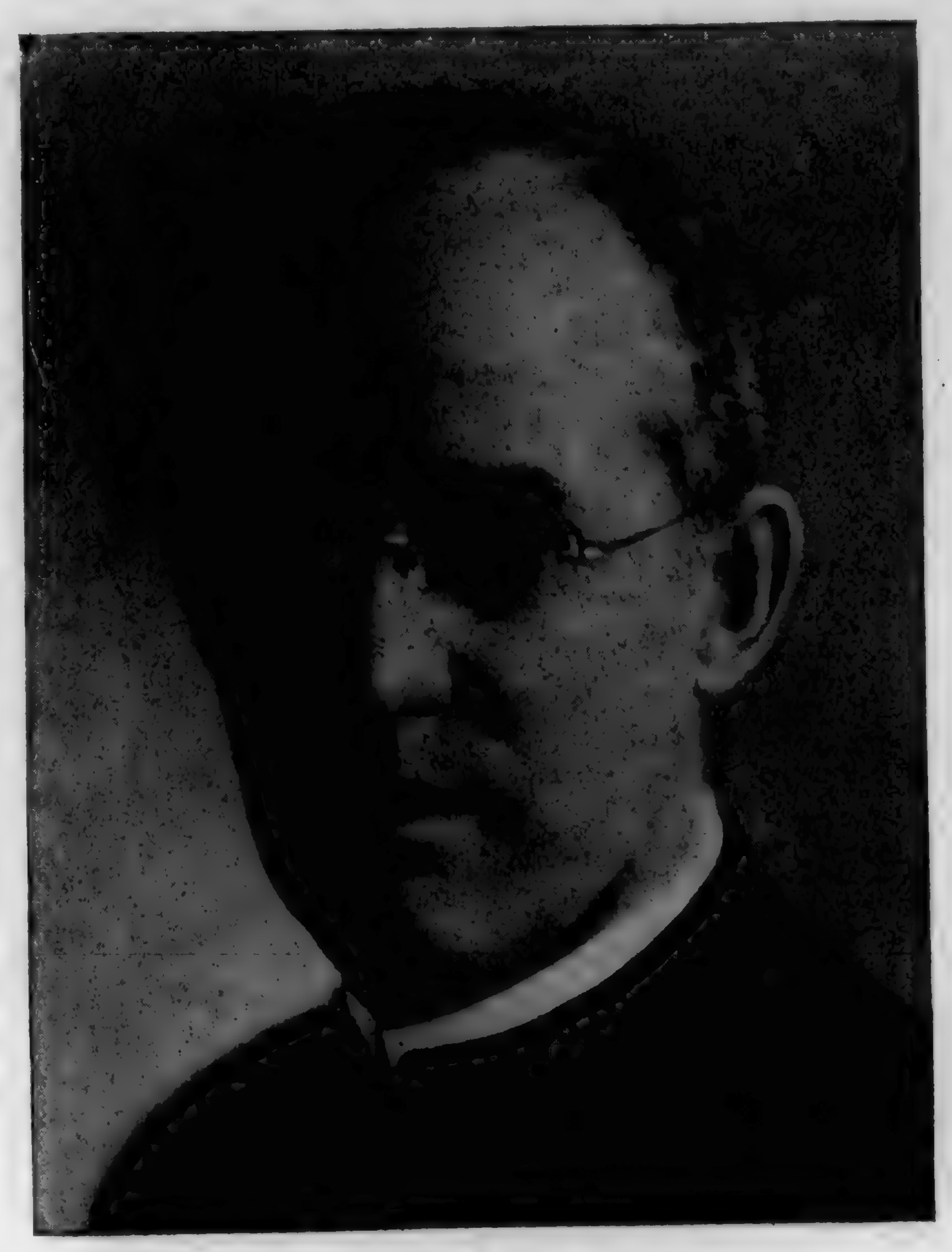
His study of the Word was greatly benefited by his two years at Princeton Theological Seminary, where he was especially influenced by the great Bible teacher, Benjamin B. Warfield, one of the great figures in the world of orthodox Bible scholarship in the last generation. Brother Oyer was thoroughly convinced of the plenary inspiration of the Scripture and held strongly to what is generally known as the "orthodox" theology. He was a staunch believer in all faith, including that of the substitutionary atonement. There was never the least shadow of a doubt in his mind on any of these great teachings. In his later years he was more and more inclined to teach "Biblical Theology," rather than "Systematic Theology," feeling that what students in his classes needed more than anything else was an understanding of the doctrines of the Bible as they were taught in the Word.

In his Bible teaching Brother Oyer was very spiritual. Although he was accurate and systematic in his presentation of the formal side of his work, requiring the accumulation of information by students, yet his main concern was that the living truth of the Word be appreciated and emphasized by the students, so that this same truth should be fruitful in the inner life. He was altogether free from the riding of hobbies. He constantly sought to make application of the Word to present-day life and did not view the teaching of Scripture as something of historical value, something to be learned as a teaching of the past, although he believed in the historical method and in scientific exegesis to discover the meaning of Scripture. Unfortunately, due to the multiplicity of duties which fell to his lot, he seldom had the opportunity to write on doctrinal or theological themes, or even on practical questions of Christian life. I recollect just now a valuable article which he contributed to the **Gospel Herald** as a student at Princeton, on the inspiration of the Scriptures and the striking, searching article on "Religion in the College" which was published as the September, 1930, **Bulletin of Goshen College.** This article met with instant and widespread approval, both inside the Church and without. Although he was very busy in his work at the College, he occasionally found time for Bible Conference work and served acceptably on several occasions in the local conference district, in Ohio, and Illinois. For a time he taught a Bible class in the Millersville congregation, Millersville, Pa.

As a Church Worker

Although Brother Oyer never sought position or work in the Church, he was early called to active service and was constantly given increasingly numerous and important duties. He served as Sunday school teacher, Sunday school superintendent, preacher, member of the Educational Board, teacher and officer in our Church schools, and member and chairman of several Church-wide committees appointed by General Conference. He was teacher in Bible at Hesston College from 1917 to 1920 and again from 1922 to 1924. He served as dean in his last year as successor to Brother J. D. Charles. He was teacher and head of the Bible department as well as Dean, at Goshen College from its reopening in 1924 to his death. He was called as pastor of the Hesston congregation in September, 1923 as successor to Brother Charles and held the same position in the Goshen College congregation from 1924 until the time of his death. He became chairman of the General Sunday School Committee in 1924 and held this position until his death. For the same length of time he was a member of the Young People's Topic Committee and of the Young People's Problems Committee. During the last few years he was active in the work of the Young People's Institutes, which seem to have become a helpful part of the work of the Church in the middle west. He was instrumental in helping to start this work in 1928. During the past year he was active as chairman of the Literary Committee, a subcommittee of the Young People's Problems Committee, which he was leading in a study of the problems facing our Young People's Literary societies, endeavoring to make this activity more serviceable and valuable to the young people of the Church. He was a member of the Board of Education from 1916 to 1924 and during the past year, and served as a member of various committees, including the important Educational Study Committee.

This brief summary only indicates the scope of his interests and activities as an active worker in the Church. He keenly felt the opportunities and responsibilities of the various duties which fell upon him and delighted in working diligently in the carrying on of these duties. He gave much thought to his work, had insight into the fundamental problems which needed attention, brought wisdom to the counsels of the committees of which he was a member, and in his quiet, unassuming way did a great deal in leading and directing the work to which he was attached. He was not an eloquent speaker, and yet his words were gladly listened to because of the thought and wisdom which were always present in what he had to say. In all his work in the Church, he sought only the glory of God and the promotion of the cause of Christ, apart from any selfish purposes for himself, for the institutions to which he was attached, or to any faction of the Church. He had a Church-wide viewpoint and was deeply interested in a unified program which would enable the entire Church to work together in devotion and loyalty to her Master and Lord.



Noah Oyer

He was also particularly interested in the work of the Church through and for her young people. In the last years he became known among some as the advocate of the interests of the younger generation, to some extent, unfavorably. The criticism was however due to a misunderstanding, because he never thought of the young people as a group within the Church, which had interests apart from the Church, but always as the growing future Church. He will be especially remembered as the advocate of the "conservation" of our young people. He felt keenly the obligation and responsibility of Church schools in this great program of conservation, but he also sought to emphasize this until it also lay deeply upon the conscience of every pastor and minister and church worker. In a real sense the burden of the need of leading and developing the young people of the Church was his life burden. He earnestly sought to overcome every attitude toward our young people which was not that of sympathy, understanding, and constructive helpfulness. He insisted that the way to develop loyalty in the young people of the Church was by presenting them a message and a program which would challenge their loyalty to principles. This principle which he emphasized was fundamentally in accord with his emphasis upon spiritual life and obedience to the Word of God. That his interest in the young people was not merely a theoretical interest was evidenced by the fact that he was loved and respected by the young people whom he worked with in person, whether in school or out of school. He was gifted above the average in his ability to meet and counsel with young people in their spiritual, moral, and personal problems.

Those who knew Brother Oyer best will testify to his intense devotion to the faith and life of the Mennonite Church. He was a member of the Church by personal choice and conviction and felt that her faith was the faith of the Scriptures. There was not one of her principles which he did not personally believe in and live out. He sought as a Church worker to promote loyalty to these principles, a loyalty which was based upon intelligent conviction. He coöperated willingly with the organization of the Church of which he was a sincerely endeavoring to give and take counsel. He believed in a Church discipline which laid emphasis upon inner control, for he felt that the ministry in the Church should serve primarily as leaders to point the way heavenward and guide and appeal to others to go with them on this way in obedience to the Scriptures. Due to his preference for this sort of discipline there were occasionally those who misinterpreted this attitude of our departed brother. He was, however, in no way disloyal. In his work in the Church he was easy to coöperate with, always consierate of the opinions and convictions of others, glad to give recognition and place as character and ability required. "Coöperaation" was a motto which he constantly held before himself and before others.

As an Educator

Although Brother Oyer was primarily a Bible teacher, yet when the call came to him to assume the work of directing the educational activities of our Church schools both at Hesston and Goshen, he threw himself whole-heartedly into the tasks which face a college administrator. His primary task as dean was to develop and direct the educational policies and inner workings of the educational institutions which he served. To suit himself for this work he spent much time in studying the best educational material at his command, whether in books, periodicals, or current discussions. He was thoroughly informed on modern educational problems and realized that although our colleges were primarily Church schools they also needed to adjust themselves to the educational world at large, and constantly maintain the highest type of educational work. He brought this needful message to the faculties of our schools and to the Board of Education. Today we are more than ever conscious of the problems that face us in this regard. He devoted himself whole-heartedly to the work of meeting both church and state standards.

In the faculties of which he was a member he was recognized by his coworkers as a leader. He was able to make the faculties aware of the problems which faced the institution, both within and without, and he was constantly depended upon to give the necessary counsel and advice in working out these problems. He also recognized the great importance of developing proper methods of teaching students and insisted that it was the obligation of the teacher first of all to deal with his students as individuals and not as elements of a machine; that the teacher's work was to teach people, and not courses. By this emphasis he set up as a true goal of education the development of personality, a personality which for him meant the full-rounded Christian personality, fully equipped to live the highest type of Christian life in the modern world—free, strong, and fearless. Brother Oyer believed thoroughly in the necessity of developing a Christian philosophy of life as the guiding faith, as the guiding program, for the young student. He felt that the college should not fail in helping the student to find this philosophy and that every faculty member was bound to make his contribution toward this.

Conclusion

I have not spoken of Noah Oyer as a friend and brother, for memory is too fresh to require this, or to permit it. Those who knew him best can best testify here. The messages of condolence and sympathy which came to the college and the family at the time of his death almost without exception emphasized this phase of our departed brother's life. Everywhere he went he made friends, whether it was at the Seminary, in the outside world, with state officials, or among the students and faculty, or out in the Church. Even those who disagreed with him respected him and felt his manly Christian character. There is no question but that Brother Oyer had his weaknesses, that he was human as all of us, but these weaknesses fade away in our minds as we look back upon the life and work which he lived among us. I said at the beginning of this brief sketch that we can hardly realize that he has left us. Not only will his memory remain green in our hearts, but his influence will live on in the lives of hundreds of students, coworkers, and fellow Christians, who will live nobler, more Christlike lives because of what he has meant to them. His monument is not in the form of books, or buildings, or wealth, but the lasting record of himself in the lives of the individuals and institutions of which he has become a part.

Goshen, Ind.

THE CHRISTIAN HOME

V. "The Symphony of Motherhood"

By Erma Miller Erb

To do the best I can from morn until night,
And pray for added strength with coming light;
To make the family income reach alway,
With some left over for a rainy day;
To do distasteful things with happy face;
To smile instead of frown at fate,
Which placed me in a family always late
To meals! to do the sewing, mending and
The thousand small things always near at hand,
And do them always with a cheerful heart,
Because in life they seem to be my part:
To know a place for everything, and keep
It there; to bake, to answer questions,
To be the mainspring of the family clock
(Or that effect) and see that no tick-tock
Is out of time, or tune, or soon, or late—
This is the only symphony which I
Can ever hope to operate.—Davis.

The director raises his baton and from a score of throats the symphony sounds forth. The audience sees but few gestures of the baton, but to the attentive singers every movement of the eyes, lips, and hands of their leader has its meaning. Inharmonies there are none. The music continues to flow along easily; it falls and swells and finally ceases. But before this perfection is reached there must be hours of practice, study, and drill. The blending of voices and personalities which has preceded is a suggestion of the preparation life itself gives for participation in the New Song, the Song of the Lamb.

For seventeen years the month of May has been definitely set apart to honor motherhood. Appropriately it comes in the month when renewed life is springing out of earth's bosom. Brown husks of bulbs have fallen away and divided into more bulbs that send their green shoots up through the leafy mold, significant of the sacrifice of life itself so that youth may blossom out into the sunshine.

> In the dark womb where I began
> My mother's life made me a man
> Through all the months of human birth.
> Her beauty fed my common earth
> I cannot see or breathe or stir
> But through the death of some of her.
> —Masefield.

And best of all, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

Inharmonies! Therein lies the material for the symphony of motherhood. Finding the medium between means and necessity, grief and encouragement, time and labor, strength and duty, giving to childhood not only the things enjoyed in the parents' own lives but the things they lacked. The guide or baton of the true mother is the willing gift of self; not a dutiful or grudging sacrifice. Fathers also have a passion to do more for their children as they forget themselves.

Busy mothers whose time is entirely taken up in family duties regret the fact that they do not have more time to give. The family income does not always adequately supply the need, but mothers meet the situation by making over garments, doing without things they themselves need, and by using simpler materials. I can only recall one time that I saw a mother nicely dressed while her children were quite shabby. Possibly there was an explanation for it. A real mother, the first day of her widowhood, took her little ones upstairs for their usual quiet hour, instead of selfishly nursing her grief.

A young girl once remarked that she felt that the aim of parents should be to give to their children the things they had lacked in their own childhood without feeling that they are sacrificing. This seems to be quite general among parents. Mothers orphaned in childhood are unusually demonstrative in their affection to their own little ones. Parents who had little opportunity along educational lines make real sacrifices so that their children may enjoy what they missed. Many of us can testify to this. Again, parents overworked in youth, perhaps poor, seek an easier path for their children, often to the detriment of the children. Possibly the expression, "Shirt sleeves to shirt sleeves in three generations" has its origin in multiplied cases of this kind. So although not always wise, love for the child is the basis of it all.

While thinking of love for a child we find it confined not alone to parents. I find a little poem among my latest clippings which suggests all the grandpas and grandmas by proxy—the Uncle Johns and Aunt Emmies and Aunt Annes and Uncle Wills all of us have met with.

> There is a joy I've never known—
> A little child to call my own;
> There is a pride I've never had—
> Another self to call me Dad.
> But I can tell you what I've done,
> I've learned to love my neighbor's son.
>
> Although my home has not been blessed
> With such a welcome little guest,
> There came to me another joy,
> I love my neighbor's little boy.
> And I am proud to know that he
> Is really quite in love with me.—Shaffer.

It is the unusual that gains publicity, and as yet companionate marriages, free love, and the eventual legitimacy of illegitimates appeal to the few rather than the great body who believe in the first establishment of God. The plans of God are unchanged by the thinking of mere man. Walking in God's ways—therein lie safety and happiness. While these heresies are aimed at the sanctity of motherhood, the plan is unchanged. Simple things still appeal to the heart, as they always have. Jazz will never destroy real music, although it has tried to force its way.

(Continued on page 160)

THE EARLY MENNONITES' VIEW ON CHRISTIAN STEWARDSHIP

By John Horsch

An indication of the serious resolve of the early Swiss Brethren to live a life of practical holiness and consecration to the service of God and their neighbor is found in their teaching and practice regarding the use of earthly possessions. The principle of Christian stewardship, as held by them, was more than an abstract theory; they were seriously determined to carry it into practice.

Martin Bucer, one of the Zwinglian reformers, criticized the Swiss Brethren for teaching that it is inconsistent for Christians to live in luxury while there are those who do not have the necessities of life, and whom they could help.[1] Hans Leopold, a minister of the Brethren in Augsburg who suffered martyrdom in 1528, said that "if they know of any one that is in need, whether or not he is a member of their church, they believe it their duty, out of love to God, to render him help and aid."[2] Heinrich Seiler, who in 1535 was executed by drowning at Bern in Switzerland, said: "I do not believe it wrong that a Christian has property of his own, provided he will do right and share his goods with the needy, for he is nothing more than a steward."

A book of the early Hutterites contains the statement that among the Swiss Brethren baptism was administered only to those who vowed "to consecrate themselves with all their temporal possessions to the service of God and His people." In the Swiss Brethren congregation at Strasburg in Alsace applicants for membership were (in 1557) asked among other questions, "whether they are willing to devote all their possessions to the Church and its needs, if necessity requires, and not to fail any member that is in need, if they are able to render aid."[3] That this was in fact the position of the Swiss Brethren is corroborated by the testimony of Heinrich Bullinger who says that, according to their teaching, "every good Christian is under duty before God to use from motives of love all his possessions [if need be] to supply the necessaries of life to any of his brethren."

In the disputation at Frankenthal, in 1571, the principal spokesman of the Brethren said: "We confess that Christians may have private property without violating Christian love, always with the provision that they do not misuse it but at all times let their abundance serve the needs of the poor, as Paul teaches in II Cor. 8 and 9.[4]

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[1] Lang, Evangelienkommentar Martin Butzers, p. 126. Bullinger, in his larger work, makes the charge that, in the view of the Brethren, to be rich is inconsisten with Christian principles ("rych syn sye boss," Widertoufferen ursprung, fol. 128b). They obviously believed that a point may be reached in the acquisition of material wealth, where further hoarding would be contrary to the principle of Christian stewardship and a clear violation of Jesus' teaching on wealth.

[2] Kuhn, J., Toleranz and Offenbarung, p. 231. Touching practical brotherly love, Pilgram Marbeck says in a treatise on the Lord's supper (having in mind the great controversy on this subject between the followers of Luther and Zwingli): "The apostle does not say, 'Examine the bread and wine, what it is,' but 'Let a man examine himself;' for what the bread and wine is to the one who partakes of it, depends on the condition of his heart. Are you truly melted in the love of Christ and your neighbor? If with all your heart you are disposed to practice the example of Christ toward your brethren, and not alone toward your brethren but also toward friends and enemies, according to the words of the Lord Jesus, then the breaking of the bread and the partaking of the cup is truly a communion of the body and blood of Christ. But if your heart is evil and embittered against your neighbor, in envy or ill-will, or evil of any kind, of which you will not cease in true repentance, you will eat and drink damnation unto yourself by partaking of the bread and wine." (Gedenkschrift zum 400 jahrigen Jubilaeum der Mennoniten, p. 529).

[3] Hulshof, Doopsgezinden te Straatsburg, p. 214. A contemporary writer says concerning the early Brethren at Augsburg: "In their brotherhood there was in evidence the purpose to render each other the greatest possible help from motives of brotherly love." (Meyer, C., Wiedertaeufer in Schwaben, Zeitschrift fuer Kirchengeschichte, vol. XVIII, 1897, p. 252).

[4] Protocoll Franckenthal, p. 533. Professor Tschackert said of the Anabaptists (excluding the revolutionary and fanatical sects that shared this name) that they were "a voluntary Christian fellowship striving to conform to the Christian spirit for the practice of brotherly love." (Die Entstehung der lutherischen und reformierten Kirchenlehre, Gottingen, 1910, p. 133.)

Scottdale, Pa.

HISTORIES OF LOCAL CHURCHES

V. Berlin Church, Holmes County, Ohio

By Ralph Suntheimer

The little town of Berlin is located six miles east of Millersburg, the county seat of Holmes County, Ohio. The present church building is located on the northwest corner of the square, facing east.

The church at this place was started in 1917 by some of the enterprising ministers of adjoining congregations, at first as a mission station or branch of the Martins Creek Church, a church three miles west of Berlin. This mission station, however, gradually took on the form of a church, and partly worked as an organization. Some of the most prominent men instrumental in starting this church were: Fred Mast of the Martins Creek Church and Samuel H. Miller from the Walnut Creek Church.

In the fall of 1917 an old building formerly used as a store and apartment house, and owned by John Unger, was offered for sale. Seeing this opportunity to have a special place for their mission station, many of the interested folks of the town pledged money to buy this building. It was bought in September but was not converted into a church building immediately. But as finances permitted they remodeled it, so that it serves its purpose quite well to-day.

The first meeting held in the building was on the afternoon of March 3, 1918. For some months they had only Sunday school in the afternoon and singing in the evening, of the same Sunday. However, when some visiting minister happened to be there or by other arrangement they had preaching services following Sunday school in the afternoon. Later in the year they began to have regular preaching services following Sunday school every two weeks. Since this was more or less a mission station, no ministers had been ordained. During the later part of 1917 in December, they made another step forward by having preaching services every Sunday afternoon. On March 13, 1919, a Bible Reading Class was started by the efforts of Hiram J. Yoder and Franklin Yoder. This group met every two weeks on Sunday evening. In 1922 they began to have Sunday school and church on Sunday morning one Sunday, and Sunday school only, in the afternoon of the next Sunday.

Then in 1924 the afternoon Sunday school was discontinued, and they began having church and Sunday school every two weeks as they are doing to-day.

On the first Church Sunday of the month, they take up a mission offering which is used for the running expenses of the Church and the balance is turned over to the Mission Board at Elkhart, Indiana. Another of the activities of the church is the Sister's Sewing Circle. The sisters are doing a noble work, by supplying clothing and bedding for the needy in foreign lands as well as those in the community.

At present the Martins Creek Church is supplying the ministers and they are: Bros. Calvin Mast and Simon Sommers. This church has made much progress in the short time of its existence, although there has been much opposition by members of other churches of the town, and by those that do not belong to church who do anything to hinder its growth.

Sugar Creek, Ohio.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.—Jno. 20:19, 20.

God keeps in advance of His people and each event was looking to the coming advent. Each crisis is a call for Christ.—Wonderful Word.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

What rich opportunities are given to the young people of to-day! Have we thought of how much time and labor and money and prayers and service is given for the sake of those who shall come after us? Do we use our opportunities to the best advantage? Are we fulfilling the ideals of those who are spending their energies in our behalf? If not, we are following the way of a Christ-rejecting age. Though Christ has sacrificed so much, yet the world has rejected Him and passes by the great opportunities of His saving grace that they may follow the manner of that wicked spirit Satan who deceiveth the whole world.

Take a pre-view of the topics of this month:

BIBLE STANDARDS OF LIFE—OBEDIENCE TO PARENTS.
OVERCOMING THE WORLD'S CONFLICT.
THE MEANING OF PENTECOST.
BEHOLDING THE FIELD—THE MOUNTAIN SECTION OF NORTH AMERICA.
SACREDNESS OF THE HOME.

Here are some very important subjects. If we get these properly thought out we shall have an equipment that will surely bring success to our life, and make us efficient servants of the Lord.

Let the value of the Word of God be fully realized in your work. Too often our talks and exercises only evaporate, leaving nothing behind to bless the meetings because there is so much of our personal ideas and so little that is based upon the Word of truth. Stick close to the Scriptures and let God have His way in the heart, and there is sure to be a blessing in our work.

BIBLE STANDARDS OF LIFE—OBEDIENCE TO PARENTS (Jr.)

Eph. 6:1-3

Topic for May 10

MOTTO

"Honour thy father and thy mother."

MEDITATIONS ON THE TOPIC

I. **Obedience to Parents.**—In everything God has an order. Roots were made to be underground and the leaves of the tree above ground because God has made each one to fill a certain service. So when God gives children to parents, it is but fitting that those children should keep in the place which God assigned if they would fulfill the purpose of their lives? Any other plan would be just as foolish as to plant a tree with the top in the ground and the roots up. Children are dependent on father and mother for their food and clothing and protection while they are growing up till they have become able to understand the ways of life and can care for themselves. But the child is not able to be independent as soon as the body is strong enough to do the work for itself. There are many lessons of life to learn, and a guide is needed long after the body has grown to full size and strength. The experience of parents should be respected even when the mind of the child has become educated and trained to know many things that the parents never learned.

I like the spirit of that thought which is expressed like this: "We should obey our parents as long as we live though they may have long been dead." The truths they taught us should never be disrespected. They may not be with us to see or to rebuke our faults any more, but if we neglect to heed their teaching we shall suffer for the neglect and God will require it of us.

All this is especially applicable to children of godly parents. It is sad that there are any other kind. But even when this is true, the child is duty bound to honor and respect them as far as it is possible without breaking the laws of God. We need not obey the command of any one who orders us to sin against God. But as children we can then entreat and not show rebellion.

II. **The Text.—Eph. 6:1-3.**—Here the duty of children is plainly set forth. "In the Lord" qualifies the command so that the statement, "This is right" can truthfully be made. The promise is unfailing and has been proved from generation to generation.

OUTLINE STUDY

I. Obedience Commanded.

1. To father and mother.—Prov. 6:20.
2. Especially parents "in the Lord."—Eph. 6:1.
3. "In all things."—Col. 3:20.

II. The Command Fulfilled in Spirit.

1. By respectful attention to teaching.—Deut. 27:16.
2. By cheerfully showing piety at home. —I Tim. 5:4, 8.
3. Fulfilling parental joy.—Prov. 10:1.
4. Respecting parents when old.—Prov. 23:22.
5. Faithful to God and the Church as well as parents.—Tit. 1:6.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Obedience.**
2. Memorize a Text from the Outline.
3. The Honor in Obedience.
4. Helpers at Home.
5. Taking the Counsel of Father and Mother.

For Others.

1. True Respect to Parents Manifested in Life.
2. The Joy to Parents in Faithful Children.

PERSONAL THOUGHT

I need never regret if I am faithful to father and mother.

SEED THOUGHTS

Don't Deepen the Wrinkles

Is father's eyesight growing dim,
His form a little lower?
Is mother's hair a little gray,
Her steps a little slower?
Is life's hill growing hard to climb?
Make not their pathway steeper;
Smooth out the furrows on their brows
Oh, do not make them deeper.

There's nothing makes a face so young
As joy, youth's fairest token;
And nothing makes a face grow old
Like hearts that have been broken.
Take heed lest deeds of thine should make
Thy mother be a weeper;
Stamp peace upon thy father's brow,
Don't make the wrinkles deeper.

In doubtful pathways do not go,
Be tempted not to wander;
Grieve not the hearts that love you so,
But make their love grow fonder.
Much have thy parents borne for thee,
Be now their tender keeper,
And let them lean upon thy love,
Don't make the wrinkles deeper.

Be lavish with thy loving deeds,
Be patient, true, and tender,
And make the path that ageward leads
Aglow with earthly splendor,
Some day thy dear ones stricken low,
Must yield to Death, the reaper;
And you will then be glad to know
You made no wrinkles deeper.—Anon.

BIBLE STANDARDS OF LIFE—OBEDIENCE TO PARENTS

By Tessie Raber

"Children obey your parents in the Lord: for this is right. Honour thy father and thy mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."

Children who learn obedience at home are usually good citizens in later life. A child who has been obedient to his or her parents will be obedient to God and the Church, for in all probability they will never think of trying to deceive God or anyone else. Paul says, "Children obey your parents in all things, for this is well pleasing unto the Lord."

When children love their parents they are glad to obey them. And so with our heavenly Father. If we love Him we are glad to do His will, for we can never pay the debt of love we owe Him who sent His only Son to die for our sins.

Solomon says, "A wise son maketh a glad father: but a foolish son is the heaviness of of his mother." He goes on to tell us that the fear of the Lord is the beginning of wisdom. Again, he says that the wisdom of man is but foolishness in the sight of God. So we as God's children should love Him so much that we will want to be obedient to His Word and the Church. Then we will make our heavenly Father glad. But on the other hand if the devil deceives us and we think we are about as wise as God Himself, we will be as the foolish child, a heaviness or hindrance to the cause of Christ.

Children should not only respect their parents when they are at home with them, but in old age as well. "Hearken unto thy father that begat thee, and despise not thy mother when she is old."

Parents are usually judged by the conduct of their children. "If any man be blameless, the husband of one wife, having faithful children not accused of riot or unruly." Children should be obedient to their parents. So too, must we be obedient to God's Word and the Church or we will be a hindrance instead of a help to the cause of Christ.

Elkhart, Ind.

OVERCOMING THE WORLD'S CONFLICT.—Eph. 6:10-20

Topic for May 17

MOTTO

"Fight the good fight of faith."

MEDITATIONS ON THE TOPIC

I. **Victory Over a World Against God.**—The world has a god. But its god is not in fellowship with our God. The god and prince of this world has nothing in Christ. Jno. 14:30. If we are Christ's, Satan has nothing in us. As the apostle James has written, so all the Scripture verifies, that "The friendship of this world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God." The god of this world will blind the minds of men if they are brought under his sway. He rules as prince over all the forces of darkness and has under him many rulers of darkness who are directed by his wicked designs. Eph. 6:12; I Jno. 5:19. We need never deceive ourselves with any seeming love and friendship that is shown us by a Christ-hating prince, nor by his agents of wickedness. What seems to be friendship for the time being is only for some deep set scheme to overthrow the cause of Christ in the hearts and lives of men.

But there is a place of safety and weapons of power for the use of the Christian. "He that is begotten of God keepeth himself and that wicked one toucheth him not" (Jno. 5:18). God has provided means which we may freely use and by which we may overcome. The Word of God illuminated by His Holy Spirit gives us understanding of the situation. By the Word of Truth and the power of the Spirit and the gate of prayer and the fellowship of believers who battle with us, great forces of evil are held back and many strongholds of Satan are pulled down. II Cor. 10:3-6. We do not fight after the manner of men. What seems defeat in the eyes of men is victory in the Lord. Spiritual foes are not subdued by carnal forces. Let us put our confidence in the Lord.

II. **The Text.—Eph. 6:10-20.**—In this passage we have the advice to take the whole armor of God in our struggle against spiritual wickedness directed by the wiles of the devil.

OUTLINE STUDY

I. The Spirit of the World—

1. Produces evil works.—Jno. 7:7.
2. Not to be the ruling power in God's children.—I Cor. 2:12.
3. Works in the children of disobedience.—Eph. 2:2.
4. Deceptive as to its true character.—II Cor. 11:14, 15; II Cor. 4:3, 4; I Cor. 2:8.
5. Has great spiritual forces under command.—Eph. 6:12.
6. Is actively opposed to the cause of Christ.—Matt. 13:19; Zech. 3:1.

II. Forces for the Use of Believers in the Conflict.

1. The Holy Spirit giving a true understanding.—I Cor. 2:10-16.
2. The spiritual armor and weapons.—Eph. 6:14-18; II Cor. 10:4-6.
3. Vigilant conduct with faithful resistance.—I Pet. 5:8, 9.
4. The power of the Gospel.—Col. 1:13; Rev. 12:10, 11; Rom. 1:16.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Overcome.**
2. Memorize a Verse from the Outline.
3. Our Strong Helper.

For Young People.

1. This "Present Evil World."
2. Foes to the Cause of Christ.

For Older People.

1. "The Good Fight of Faith."
2. The Certainty of Victory to the Faithful.

PERSONAL THOUGHT

Is our allegiance completely with Christ? Then let us be strong in Him and use all His equipment in our conflict with the world.

SEED THOUGHTS

It is the age of the absent and rejected Christ. What gives the age its special character is not merely that Christ is personally absent; but that His absence is the consequence of violent and murderous rejection by those whose lead the age has followed, and with whose purpose it has been in full accord and sympathy, and who hence are appropriately called "the princes (i. e. rulers or leaders) of this age" (I Cor. 2:8).—Selected.

It is "the age of the world," the age in which "the world," in the fulness of the development of its aims and of its organization, comes into prominence and occupies the earth. It is the age whereof Satan is the god, that is the spiritual guide, to whom homage is paid—the age in which he prosecutes, to the full limit, his business of "blinding" the minds of the unbelieving.—Selected.

The believer, therefore, has properly no more to do with the world and with its works and purposes than the Holy Spirit has to do with his works and purposes. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" (II Cor. 6:14-16). —Selected.

SUGGESTIONS FOR JUNIOR MEETINGS

By H. N. Troyer

Practically all Juniors like to climb. Our lesson in Ephesians this week is like the top of a mountain to which we have climbed if we started at the bottom in the first chapter at verses 18 and 19, "That ye may know . . . what is the exceeding greatness of his power to usward who believe." Now in Chapter 6:10 we arrive at the top—"Finally." We are to understand what relation we have to our Lord and Master whom we have accepted. We are to be strong in Him and His might and not in ourselves. Moses tried to rescue Israel at first by himself and failed. But when God worked through him, Israel was brought out from a very mighty king.

God's power is wonderful. Electricity also is a wonderful power. But it must have motors to work through. So God must have motors (us) to work through. To do this we must put on the whole armor of God so as to be able to stand. If this is put on right the power will work. Sometimes some people's armor becomes "gummy" like our automobile starters and then they need to "clean up." The battery (God) is just as strong as ever but will not work through a gummy machine. Let us not forget that this armor is all ready for us, for we are simply to "take" it (verse 13).

Let us examine this armor as it is turned over to us piece by piece:

1. The girdle or belt of truth holds all our garments together. If we read the book of Ephesians we notice that we are not to do corrupt speaking (4:29), nor evil speaking (4:31), nor foolish talking and jesting (5:4), but we are to speak the truth in love (4:15) and speak every man truth with his neighbor (4:25).

2. The breastplate of righteousness covers the heart. We are to live as the Bible tells us to live, and then there will not be a lot of handles sticking out for the devil to get hold of.

3. Our feet should be shod with the Gospel of peace—shod like horses are, so that we do not slip. We ought not to slip on our foundation, the rock Christ Jesus, who made peace for us on Calvary.

4. The shield of faith is movable and is to be used wherever an attack is made on us. Satan tries hard to get us to doubt and have hearts of unbelief, but if we use the shield of faith we can quench all the fiery darts of the wicked.

5. The helmet of salvation also covers a very important place that Satan so often attacks—our head and mind. He tries to get us not to accept anything unless we can reason it out, but we are saved by faith and not by reasoning.

6. The sword of the Spirit is also necessary. This sword is our Bible so mastered and understood that we can use it like Jesus did when the enemy tried to overcome Him in the wilderness. Now, while we are young, is the time to study the Bible and commit verses for use later on.

7. We would, even with the above armor on us, still be helpless unless we kept in touch with God through prayer. To pray aright, however, we must come to Him in the right way and wait upon Him. We must take time to be holy.

Let us take the whole armor of God and not omit any piece and so leave a loophole for the enemy to slip in.

ASSIGNMENTS: **Obeying Parents a Step towards Obeying God** (Eph. 6:1); **God's Help in Our Daily Life; Overcoming by Staying Away (Eph. 5:27); Overcoming by Being Tender-hearted and Kind.** Eph. 4:32.

OVERCOMING THE WORLD'S CONFLICT

By Bessie Weaver

Since the beginning of time there has been a continual conflict between the spirit of the world and the Spirit of God. We read in Rom. 12:2: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." In James 1:27 we are told that pure religion is to keep one's self unspotted from the world. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other" (Matt. 6:24). There is no such thing as a half-way Christian.

How, then, may we overcome the world's conflict? First we should be filled with the Holy Spirit and allow Him to rule our lives, "for the Spirit searcheth all things"—the Spirit of God knows the things of God. We should put on the whole armor of God to be able to withstand when temptations come. This armor as given in Ephesians 6 consists of truth, righteousness, the gospel of peace, the shield of faith, salvation, and "Praying always with all prayer and supplication in the Spirit."

The spirit of the world, which is none other than Satan, fights to gain subjects from God's people. Satan resorts to any kind of trickery to gain his ends. "Wherefore let him that thinketh he standeth take heed lest he fall." We must be sober, be vigilant, and be steadfast in the faith if we would overcome our adversary. He did not hesitate to approach Christ, the Son of God. How much easier it is for him to attempt to persuade us to follow after the things of this world!

It takes a great love for God, great faith in Him and a constant adherence to and vigilance in keeping His Word to live the overcoming life. But what a wonderful victory it is to withstand the wiles of the tempter through the help of our Lord Jesus Christ, and be able to walk worthy of Him, faithful in every good work and increasing in the knowledge of God, "strengthened with all might, according to His glorious power."

What a glorious reward will be ours if we hear it said of us, "They overcame him by the blood of the Lamb and by the word of their testimony: and they loved not their lives unto death." May we all be able to say with Paul, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."

Elkhart, Ind.

THE MEANING OF PENTECOST

Acts 2:1-40

Topic for May 24

MOTTO

"He maketh peace in thy borders, and filleth thee with the finest of the wheat."

MEDITATIONS ON THE TOPIC

I. Pentecost has become so closely associated with the coming of the Holy Spirit that many people have not considered the origin of the term and with what it was associated in the minds of the children of Israel. The word "Pentecost" means "fiftieth" and was applied to the services that were observed on the fiftieth day after the offering of the first ripe sheaf at the Passover, when a "new meat offering" was offered, consisting of two leavened loaves. The period between the offering of the first ripe sheaf and the fiftieth day was the Pentecostal season, during which the harvest was gathered. Thus they were to honor the Lord as the one who gave them bread.

"The presence of leaven in the two wave loaves, which formed the new meat offering appointed to be brought at the end of the harvest (Lev. 23:17-20) is quite consistent with this view of the symbolical import of leaven. The new meat-offering is evidently typical of the Pentecostal Church. It was offered fifty days after the sheaf of first-fruits, a type of Christ as the risen Savior, 'the firstfruits of them that slept' (I Cor. 15:20; Col. 1:18). No leaven is found conjoined with the meat-offering. For in Him who is its antitype, no corruption, no evil had any place. But in the 'new meat-offering,' a type of His people, it is otherwise. The two wave loaves were 'baken with leaven,' a symbol of indwelling sin and corruption. To profess sinless perfection is proof either of self-deception or wilful falsehood (I Jno. 1:8). Corruption marks the saintliest among the saved. Isa. 6:5. To be in Christ is to be fully accepted. Thus the loaves were waved before Jehovah in token of such acceptance, but were not burned upon the altar, for they contained leaven. The ground of their acceptance was doubtless found in the other offerings which were offered at the same time. Lev. 23:18." (White). We are only accepted and sealed by the Spirit on the ground of the sacrifice of Christ, Eph. 1:6-14.

II. The Text. Acts 2.—Here we have an account of the coming of the Holy Spirit who was sent on the day of Pentecost and who marked the acceptance of the believers because of the risen Redeemer who has appeared in the presence of God with His own blood. Vs. 33, 37, 38, 39. To accept Him is to be accepted of God and to be sealed with the Spirit.

OUTLINE STUDY

I. The Harvest Season in Israel.

1. Offering the first ripe sheaf.—Lev. 23:9-14.
2. Offering the new meat offering, fifty days later.—Lev. 23:15-21.
3. A memorial of deliverance from bondage.—Deut. 16:12.

II. The Birthday of the Church.

1. The Passover when Christ was sacrificed.—Acts 1:3-11; Matt. 26:17; 27:1, 33, 50.
2. The fiftieth day after the Spirit was poured out.—Acts 2:1-4.
3. A token of the salvation in Christ.—Acts 2:33; Eph. 1:13, 14.

III. What it Means to Believers.

1. Peace ruling in the heart.—Col. 3:15; Phil. 4:7; Eph. 4:1-6.
2. Fruitfulness in the life.—Col. 1:8-12; Gal. 5:22, 23.
3. Power in service.—Acts 1:8; II Tim. 1:7, 14.
4. Hope for the future.—Rom. 8:15-27.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Holy Ghost.**
2. Memorize a Verse from the Outline.
3. Tell the Story of the Day of Pentecost.

For Young People.

1. The Meaning of Pentecost in Israel.
2. The Meaning of Pentecost to the Church.

For Older People.

1. The Blessing of the Holy Spirit to our Hearts.

PERSONAL THOUGHT

Do we enjoy the blessings that have been brought to us through the Pentecostal season of God with its offerings and sacrifices?

SEED THOUGHTS

Asking For the Blessing

We bow our knees unto the Father
  Of Christ the Lord of earth and heaven,
That riches of His grace and glory
  And power for service may be given.

Oh fill the inward man with power,
  As Christ within our hearts doth dwell;
Our root in Him, though storms may lower,
  Victorious love we still shall tell.

The love that passeth knowledge give us,
  Its height and depth and breadth and length;
Abundantly beyond our asking,
  Beyond our thought give us Thy strength.

Thy power it is that worketh in us,
  Oh multiply it here to-day,
And Christ our Lord shall have the glory
  Within His Church through endless day.

—Wilber F. Crafts.

SUGGESTIONS FOR JUNIOR MEETINGS

Of course all Juniors know that the day of Pentecost (Acts 2:1) was the day upon which the Holy Spirit in a special way arrived upon earth, being sent from heaven by Jesus. Jesus sent the Spirit to His dwelling place in the hearts of believers.

In Acts 2:2 the Holy Spirit is likened to the wind. We can feel the wind but cannot see it. So with the Holy Spirit. He can be felt but not seen. Jesus told Nicodemus that he must be born again. We are born again when the Holy Spirit comes into our hearts to help and teach us. After He is in us, we will not like the things of the world we used to like, but will like the things of God. We will like to think of Jesus coming again.

Again we all remember that the Holy Spirit came upon Jesus at His baptism in the form of a dove. A dove always seems to be gentle. When the Holy Spirit comes to us, He comes very gently and makes us gentle.

At another place we are told that the Holy Spirit is like fire. Now fire gives us light and heat. We need spiritual light to understand the things of God, to understand His Holy Word and give us the meaning thereof. This the Holy Spirit does. But not only light comes from our fire but heat also. When the blacksmith wants to bend and shape a piece of iron, he puts it into the fire to soften it. So the Holy Spirit softens our hearts so that we can be made and shaped into just what God wants. May we allow Him to soften and bend us as He desires, so that we may be better workmen and colaborers with God.

THE MEANING OF PENTECOST

By J. S. Hartzler

Pentecost is a word that carries with it the thought of fifty. It probably got its name from the fact that the feast was observed fifty days after the Passover. The rites of this day were given from Sinai, and the time was observed by the early Church. On that day the Holy Ghost was poured out on the believers at the close of a ten-day prayer meeting. Even near the close of Paul's third missionary journey he made special effort to get to Jerusalem in time for Pentecost. To us it should be a day of praise, as we remember that so many years ago the Holy Ghost was poured out upon the one hundred and twenty, and on down through the ages even to our time He has been living in the hearts of men and women. He is mine to dwell in me, to teach me, to bring things needful to my remembrance, to give me a testimony, to guide me into all truth, to show me things to come, to help me glorify Jesus, and to be my Comforter to the end. Praise God for Pentecost back there in Jerusalem, but especially for the Holy Spirit's coming into my life and being the Director of my inmost thought—IF I LET HIM.

BEHOLDING THE FIELD—MOUNTAIN SECTIONS OF NORTH AMERICA.—Jno. 4:27-42

Topic for May 31

MOTTO

"Go out into the highways and hedges, and compel them to come in, that my house may be filled."

MEDITATIONS OF THE TOPIC

I. Mountain Sections as a Mission Field.—God has placed no curse upon the mountains and hills. The curse that has been found there sometimes has come because of the sins of men who have gone to these regions and have brought God's curse upon themselves. But the natural conditions of the mountainous regions have something to do with the economic situation there. Unless these mountainous regions are used economically in the manner for which they were formed by the Creator's hand they will be a place of the poor. And poverty is no crime. Yet through poverty comes certain neglect of living essentials. Sinful man is often prone to neglect the spiritual and this makes poverty indeed. As spiritual poverty increases, the missionary spirit must be strong that will venture into fields so unpromising on the financial side. Thus we find neglect for generations, and it does not take many generations of ungodly living to bring man down to degradation and shame. We find all these in the mountainous region, but let it also be said, that this is not the only region where like things are found.

We need to look at the results of the Gospel, that puts to shame the weak and compromising character of many in fields surrounded with better opportunities. It is astonishing how few of our youth in the large congregations have the moral courage to stand for their convictions when others do not. To find this moral courage in a place where few take a stand is a proof of God's grace to those who put their trust in Him.

II. The Text.—This passage shows the interest of Jesus in human souls above His desire for natural food. In viewing the situation as a field for the Gospel He did not study the economic side so much as the side in which He saw that souls were responsive to the truth when it was fairly brought to their view.

OUTLINE STUDY

I. Echoes of the Command.
1. "Every creature."—Mark 16:15.
2. "Uttermost part."—Acts 1:8.
3. "To whom he was not spoken of."—Rom. 15:21.
4. "Gathered together all."—Matt. 22:10.

II. Mountainous Places as Neglected Fields.
1. Unproductive lands as a second-rate choice.
   - a. Places of the poor.
   - b. Places for the vagabond and fugitive.
   - c. Places for the adventurer.
2. Conditions Found in Such Surroundings.
   - a. Poverty.
   - b. Ignorance.
   - c. Spiritual privation.
   - d. Spiritual indifference.
   - e. Wickedness.
   - f. Degradation.
3. The Opportunity of the Gospel.—Rom. 1:16.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **Mountain.**
2. ~~Memorize a Verse from the Outline.~~
3. Children Whose Parents Know not Jesus.

For Young People.
1. Work for Jesus in a Mountainous Section.

PERSONAL THOUGHT

How do we view the fields? Does the value of souls and the possibility of winning them stand before other considerations?

SEED THOUGHTS

There are, first, the true worthy mountaineers that deserve far more praise than dispraise. While their isolated and hard life, remote from centers of culture, has contracted their wants and supply of those wants, and has forced them to do without a multitude of necessities and conveniences and luxuries that seem indispensable to many other people of the twentieth century, they have kept what is really worth while, namely their virility and force of character.

The fact is that Nature, in accordance with her marvelous method of compensations, has endowed these hardy mountaineers with some sterner qualities in lieu of the more Chesterfieldian ones of more favored society; qualities that render them stronger and more resourceful than their more pampered kinsmen in the valley or the plain. They have escaped many of the vices and follies that are sapping the life of modern society. They have nerves in this day of neurasthenia and neuremia. They know something of the necessary arts, in these days when centralized labor gives each workman only a part of one art to which to apply himself.

* * * *

The third class consists of the drift, the flotsam and jetsam that are cast up, here and there, among the mountains. They are the shiftless, ambitionless degenerates, such as are found wherever men are found. Usually they own little or no land and eke out a precarious existence, as only a beneficent Providence that cares for birds and other denizens of the forest could explain. — Highlanders of the South.

SUGGESTIONS FOR JUNIOR MEETINGS

By H. N. Troyer

Our lesson text, John 4, shows us Jesus working in the mountainous section of Palestine. As He traveled through He was on the lookout for souls to save. Soul-winning was His constant thought, as it ought to be of the Church to-day. Nothing is more pleasing to God or helpful to man. Yet how often this work is neglected! After conversion, the feeling comes that everything is now finished. We are now ready to go to heaven. Yes, we are ready if we wish to go empty-handed. God, however, expects each one saved to be a light to save another, and then another, and so on. Their work has only started when they become converted. God's love seeks sinners to bring them to Him, and so will we, if we are born again, since we become partakers of the divine nature and get the same love. Men are the great jewels that God is interested in. Let us not pass by them and run after something that glitters more in our sight.

The mountain sections are often neglected. Jesus must needs go through Samaria, the mountainous section, and many were saved besides the woman at the well. The difficulties and privations of mountain life and traveling often serve to keep people from working such sections. Yet it is sometimes the best field in which to catch fish (souls) for the devil's bait (worldly attractions) is often more limited than in the city or automobile infested districts. Many soul-winners have gone to these mountainous districts and have taught school during the week and Sunday school on Sunday, thereby letting their lights shine.

Some mountain sections have been noted for their hiding places for criminals. They would come down from the mountains into the valleys during the night, do their wicked work, and return again before the morning. But mission work was started in these sections and many were converted, so that from then on little was heard from this class as criminals. IT WAS CHRIST OR CRIME. And Christ won because some of His followers were faithful in bringing Him to the people that needed Him.

ASSIGNMENTS: **What We Can Do to Help Bring the Gospel to These Neglected Places; How to Win Souls.** Assign to different ones a study of the nearest mountain section — its people, population, industries, church privileges, opportunities, etc.

MOUNTAIN SECTIONS OF NORTH AMERICA

By Mrs. J. O. Miller

Just before Jesus left this world for His heavenly home He commissioned each one of us. He said, "Go ye into all the world, and preach the gospel to every creature." Another teaching of Jesus says, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth."

Jesus is telling us here to carry the Gospel message of salvation to every creature, but first to help those in Jerusalem. Our Jerusalem may be our immediate neighborhood, the city, and the neglected and almost forgotten mountain sections of our own country.

In this subject we are thinking of, and considering, especially the mothers and fathers, boys and girls, of the mountain sections of North America. A soul won for Christ in these sections is just as precious and as valuable to the Kingdom as a soul won in dark Africa or heathen India.

When thinking of the mountain sections many opportunities present themselves. We are sure that blessings are in store for those who take them the message of salvation.

Let us take a glimpse into some of the mountain sections—note the homes and social life—and so better appreciate their need.

In the Southern Highlands the typical mountain home of to-day is the log cabin of the American pioneer—a house that can be erected by four "corner men" in one day and is finished by the owner at his leisure. The most common type is the single large room. This single room is bed room for the family, as well as guest room and kitchen (unless it has a lean-to), and general living quarters. Poverty, however, does not fully account for such a manner of living. It is largely a matter of custom and taste.

Extremely early marriages are often tolerated. One writer tells this incident: "A boy of sixteen married a frail, tubercular girl of twelve, and in the same small settlement another lad of sixteen wedded a girl of thirteen. In both cases the result was wretched beyond description."

It is the plain duty of Christian society to study such conditions and seek to apply the remedy. It is necessary for a missionary to meet any people "on the level and part on the square" so that they will have no reason to suspect his motives.

The one thing that will encourage better living conditions, higher moral and social standards, is the salvation Jesus provides.

"PRAY YE THEREFORE."

Elkhart, Ind.

SACREDNESS OF THE HOME.—Gen. 2:18-24

Topic for June 7

MOTTO

"What, therefore, God hath joined together, let not man put asunder."

MEDITATIONS ON THE TOPIC

I. Home is God Ordained.—What God has ordained is sacred. Man often profanes the most sacred things which God has given and places it on a lower plane in which selfishness and lust and ungodliness set the standard. But when God started the human family, He started an institution that in His wisdom was to bring blessing to mankind and glory to God. It has fulfilled the purpose of God in so far as man has obeyed the standards which God has set for its work.

Man is ever seeking out inventions. Eccl. 7:29. He tries by his own reasoning to find something better than what God has set forth in His Word. But all man's inventions (innovations) must sooner or later come to naught. The corrupting effect of man's inventions will soon come to light if we but open our eyes to see. Divorce has been one great curse to the world. It has hatched out many forms of sin and crime. By the side of divorce comes the heathenish practice of polygamy. Men of modern times have sought to civilize fornication by calling it "companionate marriage," or in other ways have attempted to make it legal and permissible, to avoid the stigma of shame that purity and piety must put upon it. But the fact remains that in the beginning God ordained one man and one woman to be companions for life, and no human invention can set this plan aside without breaking God's law and bringing consequential sin and sorrow and trouble into the human family.

When we consider all the service which the the home is to render to childhood and to the service of God, it is plain to see that the sacredness of this institution should never be violated.

May God give wisdom to every one of us.

II. The Text. Gen. 2:18-24.—Here we have an account of how God took wise counsel in preparing an appropriate companionship for man in the beginning and how He has set forth the command for this plan to continue that *two shall be one*—"no more twain, but one flesh" (Matt. 19:6).

OUTLINE STUDY

I. Designed of God for Man's Good.
1. A favor from God.—Prov. 18:22; 19:14.
2. Help suited to man's need.—Gen. 2:18, 21-23.
3. To crown his life.—Prov. 12:4; I Cor. 11:7-9.

II. Should Be Kept Sacredly Undivided.
1. The marriage obligation.—Gen. 2:24; Mark 10:9; I Cor. 7:10, 11.
2. The duty of consideration.—I Pet. 3:7.
3. The wife's position.—I Pet. 3:1; Prov. 31:27.

III. Solemn Duties toward Children.
1. Teach the Word of God.—Deut. 6:7.
2. Train in the way of life.—Prov. 22:6; Eph. 6:4; Tit. 3:4.
3. Love.—Tit. 2:4.
4. Provide for.—II Cor. 12:14.
5. Correct.—Prov. 19:18.
6. Regard as a heritage.—Psa. 127:3.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **Home.**
2. Memorize a Verse from the Outline.
3. My Place in my Home.

For Young People.
1. The Ideal Home.
2. How to Prepare for Happiness in the Home.

For Older People.
1. "Hear the Instruction of a Father."
2. "Forsake not the Law of Thy Mother."

PERSONAL THOUGHT

What blessings have we enjoyed through the faithfulness of true home builders? How much are we willing to do to maintain the standards which God has set up for the home?

SEED THOUGHTS

When homes are ruled according to God's Word, angels might be asked to stay a night with us, and they would not find themselves out of their element.—Selected.

The "true Christian home is God's flower garden in which the soil is enriched with love, the seed sown with carefulness, the plants watered daily with kindness, causing the buds to come forth at the proper time, opening into beautiful, fragrant blossoms which enrich and beautify both earth and heaven."—Sel.

High on a pinnacle above all earthly grandeur, all gaudy glitter, all fancied ambitions, set the home interests. Feed the mind in it; feed the soul in it; strengthen the love, and charity and truth and all holy and good things within its sacred walls.—Selected.

Kindly heaven smiles above,
When there's love at home;
All the earth is full of love,
When there's love at home.—Sel.

SUGGESTIONS FOR JUNIOR MEETINGS

Often we accept our home as one of the necessary things and do not stop to consider its greatness and sacredness. God instituted it for our good, and anything God does is the very best.

Have you ever noticed how much heaven and God are compared to the home and things in it? The home experiences help us to understand the things of God. How often God likens His love and work to the father's and mother's love for their children. Jesus compares His work and love to the wife's love for her husband. Children obey parents and thereby learn to obey God. In the home helpfulness, unselfishness, and self-denial are necessarily learned where there are several in the family. These are necessary traits of character for every Christian to possess. As obedient children we necessarily learn, by training and discipline, the very thing God does as the Father of all His followers.

How important, then, that we value the home rightly and learn the lessons there that God intended when He instituted the home! It is so sacred that God saw fit to construct the great Bible truths in pictures of families and family relationships. Note families of Adam, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Levi, Rahab and relatives, Achan, Gideon, Jephthah, Eli, Samuel, Saul, David, etc. May we ever hold sacred the home and learn its sacred lessons and precepts that we may grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

ASSIGNMENTS: **Find Relationships between Home and God and Heaven in the Bible; Pictures of Different Bible Homes with Lessons Therefrom.**

THE SACREDNESS OF THE HOME

By Nancy Gingrich Hostetler

A true home is the dearest and most sacred place on earth, where father, mother, and children live together in perfect harmony, where there is mutual sympathy and understanding; where love reigns supreme. Such a home is really heaven on earth, giving us a glimpse and a foretaste of the Eternal Home beyond the skies. If parents realize the sacredness of their mission in life (as regards parenthood) they will make the greatest effort to establish such a home, that their children may grow up in an atmosphere of love and purity.

In order to accomplish this in the highest sense we must first feel and know that God is our Father, and accept Christ as the Head of our household. Then we should be led and guided in all things by His divine will and power, so that we may know how to lead and guide our children. Through our teaching and especially our example, we may then help them get a vision of God and the life He intends them to live; to help them see that He has a plan for each of our lives, and that we are here to help each other in working out that plan.

As we realize the responsibility of having tender young lives placed in our care for us to mold and shape, and know that we will have to give an account of the way in which we make use of this opportunity, we recognize the fact that parenthood is a sacred charge. We may well take upon us this charge with fear and trembling, and yet with great joy.

While thinking of the seriousness of the responsibilities that devolve upon us as parents in the home, let us also appreciate the great joy and happiness that comes to us in rearing our children and helping them build character that shall be a blessing, not only to themselves and to us, but to all humanity. We owe our very best to this cause. All our efforts should be directed toward being the very best fathers and mothers we can possibly be. It is such a sacred trust that we cannot be too well prepared for it; therefore our education toward that end should have begun long before we entered the marriage relation.

God is the author of the home, and should always be recognized as the highest authority by both parents and children, and will be so if all are in the right relation with Him. In order to keep this relation it is necessary to continually feed on God's Word and be obedient to it. Children who are intelligently trained to obey their parents from earliest infancy will be very apt to be more obedient to the Word of God and the regulations of the Church than those who are allowed to have their own way too much. Obedience will save children much trouble and parents many a heartache.

The home should be a holy of holies, a quiet sanctuary where the family can gather around the hearthstone and feel secure from the stress and storms of life; a place where all that is best and noblest shall be fostered and encouraged and all that is detrimental to character and life shall be discouraged. Some one has said,

"Home is not merely four square walls,
With pictures hung and gilded;
Home is where affection calls,
To the shrine the heart has builded."

This shrine should be kept pure and holy by daily communion with God, both as a family and as individuals.

Elkhart, Ind.

MOTHER

(Continued from page 134)

love, impregnating every word? I can. In return do you offer your love and gratitude to your mother now or are you waiting to lay wreaths upon a mound in a cemetery? If you are away from home sit down to-night and write a love letter to your mother. The heritage of your mother is a wonderful blessing. Dickens said that he believed the virtues of the mother are visited upon the children as well as the sins of the fathers. That was not spoken of Christian fathers as much as of pure mothers.

Before we are ready for it mother will be in the sunset of life. Now is the time to express our gratitude, to live our appreciation; by kind words of love and tender care to make the latter half of her life more joyous. Mary Davis Reed has written a beautiful prayer for mother.

"Father of all, she is growing old;
Silver replaces the wealth of gold
That used to gleam on her gentle brow,—
I pray, dear God, Thou wilt bless her now.

"Her form is not as straight as of yore
But bowed 'neath the weight of care she bore;
Her footsteps falter along life's way,—
Dear God, be her staff and guide, I pray.

"Her cheeks have lost the rich glow of health;
And time has stolen strength's store of wealth;
Gone are the hopes and dreams of youth;
Lead her, dear God, in the light of truth.

"Her eyes which were once so bright and clear
Are now grown dim through many a tear;
But her soul remains as sweet and fair,—
Keep her, dear God, in Thy constant care.

"Her path leads on to the setting sun,
And her journey here is almost done;
O comfort and guard her every day,
And grant her Thy peace, dear God, I pray."

When she is called to rest may we unitedly sing:

"Tell mother I'll be there, in answer to her prayer,
This message, guardian angels, to her bear!
Tell mother I'll be there, heaven's joys with her to share;
Yes, tell my darling mother, I'll be there."

Harrisonburg, Va.

THE SUNDAY SCHOOL

STUDIES IN LUKE

Chapters 13:1 to 18:14

By Ezra Bender

18:15-17. As we study the Gospels we are continually impressed with the fact that Jesus truly was a Master teacher. In the verses before us we see Him again using something that was familiar to His hearers to bring out a great spiritual truth. He proceeds from the known to the unknown. The account of the infants being brought to Jesus is given not especially to show His attitude towards little children but more on account of the great object lesson which He drew from them. It was a common custom for mothers to bring their babes for a rabbi's blessing. The fact that Jesus welcomed them and blessed them should encourage parents to-day to bring their infants to Him. The Christian nurture of children is far more important than many parents realize. If they would bring their babes to the Lord and daily keep them before Him in prayer they would be spared many heartaches and disappointments. Some try to take these verses to defend infant baptism. By doing so they only expose their ignorance of God's Word and of the purpose of the ordinance of baptism. Do not overlook the important teaching that Jesus brings on this occasion. "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

18:18-30. The ruler who asked the Lord "What shall I do to inherit eternal life?" pictures the condition of many professing Christians to-day. He wanted to earn eternal life. Eternal life is a gift of God through Jesus Christ our Lord. You will notice that this man was upright and morally earnest, but still he did not possess the assurance of eternal life. The Lord tested the man on his own ground—earning eternal life—and showed to him that he had not really kept the spirit of the law even though he believed he kept the letter. "He was very sorrowful: for he was very rich." Jesus does not demand that all who follow Him must literally give up their worldly possessions. He is dealing with a specific case. In this case it was wealth that hindered. In your case and mine it may be something quite different; nor need we be rich as this ruler was to have money to stand between us and the Savior. The Lord demands that we give up anything which prevents honest discipleship and fellowship with Himself. Notice the striking hyperbole (the camel and the needle's eye) which the Lord uses to drive the lesson home. "The things which are impossible with men are possible with God."

18:31-34. In these verses we have our Lord's fourth announcement of His rejection. More details are given in this announcement than in the former ones. As He makes these statements He is simply quoting Old Testament prophecies concerning Himself. This shows that He regarded Himself as the Savior of the world. The grave was not His goal. With absolute definiteness He pointed to the resurrection. The disciples understood none of these things.

18:35-43. As Jesus was approaching Jericho He healed a blind beggar. Matthew and Mark each give an account in some respects similiar to this one. However, our wisest plan is to consider them as separate occasions and not to try to harmonize them. This miracle again proves the Master's human sympathy and divine power. It also brings to us the spiritual teaching that Jesus alone has power to give sight to the morally blind. This man's misery and poverty on account of natural blindness is a true picture of the misery to which one is brought on account of spiritual blindness. As there were obstacles in the way for this man to receive his sight so there are also hindrances for those who would see spiritually. Those who go before the Lord (instead of following) are apt to try to hinder those who truly long for light. But let us follow this man. See his eager determination and unshaken faith which was completely rewarded by receiving absolute relief. The Lord is just as able and willing to give us spiritual vision if we come in the right way. Notice, too, the rejoicing not only of the one who received his sight but also of those who saw the miracle.

19:1-10. These verses are peculiar to Luke. In the blind beggar and Zacchaeus we see two types of sinners. Both are sadly in need of the Savior. Both are blessed by Him. The fact that Zacchaeus was a taxgatherer is no proof that he was dishonest; but because he was a rich taxgatherer we feel pretty certain that he was a dishonest man. As he comes in touch with the Master he is willing to go even beyond the requirements of the Law. He also declares his willingness to make four-fold restitution. This was the restitution required of a sheep stealer. Ex. 22:1. True repentance always desires to make amends for the past. Zacchaeus desired to see Jesus and allowed no obstacle to hinder him from doing so. He was truly rewarded as all honest seekers are. "This day is salvation come to this house."

19:11-27. The parable of the pounds was given by our Lord because He was about to enter Jerusalem and the crowds expected Him then to set up His kingdom. He knew that He would be rejected and crucified and a long interval of time would elapse before His earthly kingdom would be established. This parable is especially interesting because Jesus uses an actual incident to give this teaching. Herod the Great and his son Archelaus had actually gone from Jericho (where the parable was spoken) to Rome to receive the sovereignty. Archelaus left money in trust with his servants. The Jews appealed to Augustus on account of the cruelties of Archelaus.

Jesus compares Himself to a nobleman who went to a far country to receive for himself a kingdom and to return. While He is in this far country His servants should be faithful to the opportunities granted them for serving Him. These opportunities are pictured as pounds. To every one of the Lord's followers something is entrusted which may be used for the advancement of His cause. The citizens mentioned in the parable who hated the nobleman are the Jews. The main portion of the parable is concerned with the return of the nobleman and the reward of his servants. The reward for service is shown to be larger service. Faithfulness in the little things is a preparation for greater responsibilities and more glorious service. When the Lord returns He will reward His faithful servants for their faithfulness. This should be an incentive for us to occupy till He comes. But do not get these rewards confused with salvation, for salvation is a free gift. Rewards are received for service after we are saved. Notice also the unfaithful servant. His failure to employ and appreciate that which he possessed resulted in its ultimate loss. The Lord closes this parable by giving a solemn warning to those who reject Him.

19:28-48. The triumphal entry of the Lord in Jerusalem is indeed a heart-stirring scene. We see Him mounted as a king, surrounded by acclaiming multitudes who spread their garments in the way and hailed Him as the Messiah. With all this demonstration Jesus is not swept away. He knows that He will be rejected and crucified. He also sees the destruction of Jerusalem as a result of the Jews' rejection of Him and pronounces a pathetic lament. He pictures the ghastly horrors of the siege that awaited that city. His words are a sad lament for what might have been. At the close of this chapter we see Jesus teaching day by day, with the multitudes attentively listening and the chief priests and the scribes and the chief of the people seeking how they might destroy Him.

20:1-8. Let us keep in mind that beginning with the nineteenth chapter on to the crucifixion we are following Jesus in His last week of earth life. It was on one of the days of this last week that we see Jesus teaching in the Temple courts and the chief priests and scribes coming upon Him in hostility, questioning His authority. The rulers had determined to put Jesus to death, but he was still too popular with the multitudes. They must discredit Him with the people. To this end they put forth organized efforts to entrap Him or to bring Him into conflict with the Jewish or Roman rulers. By their subtle question they placed Jesus in a dilemma. But Jesus could not be entrapped by the most subtle questions. Instead of giving a direct answer Jesus silenced His enemies with a question which involved them in a counter dilemma.. The question which He asked them really answered the question they asked Him, but in such a way that their purpose was defeated. Jesus also by this counter question laid bare to the crowds the hypocrisy of the rulers. They were constituted authority on all matters civil and religious and yet He made them confess publicly that they were not competent to judge a clear, familiar, important case relating to religious authority.

20:9-18. On this occasion Jesus also gave a parable to the people which clearly stated His claims and rebuked the hostile rulers and pronounced judgment upon their nation. Even the enemies of Jesus understood the parable. The householder was the Father; the vineyard was Israel; the husbandmen were the rulers; the servants were the prophets sent to call Israel to repentance; the Son was Jesus Himself; the death of the heir referred to His own approaching crucifixion; the return of the householder was the rejection of Israel and the call of the Gentiles. Then in the seventeenth verse He points to His exaltation. Verse 18 shows the judgment which came upon the Jews nationally because they rejected Christ. It also shows the future judgment which will strike the Gentile world powers at the close of this dispensation. Compare Daniel 2.

20:19-26. The chief priests and scribes in their first question failed to bring Jesus into any unlawful opposition to the religious leaders. They now planned a question for Him which they thought would either bring Him under condemnation of the civil ruler or make Him unpopular with the people. If He would answer "Yes," then the people would turn against Him. If He would say "No," then His enemies would report Him to the Roman government as a traitor and have Him condemned and crucified. This question was so well planned that they even had both parties come together to ask it. The Herodians were friendly to the Roman government while the Pharisees held that God was the ruler of Israel and that it was wrong to pay taxes to support a heathen state. They thought that surely by His answer He would offend one of those two parties. Again Jesus was equal to the occasion and answered their question without falling into their snare. In His answer He gave a law which applies at all times. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

20:27-40. This was the third attack that His enemies made upon our Lord. This came from another party of Jews—the Sadducees. The Pharisees and the Herodians had been silenced. Now the Sadducees, who were considered the intellectuals of their day, came with a final question. They were so wise (?) that they did not believe in the immortality of the soul or in the resurrection, neither did they believe in angels or in spirits. They were real materialists. The question they asked was concerning the resurrection. They pointed to a certain portion of Moses' Law and gave an illustration of the carrying out of this law to show that the acceptance of that law would be inconsistent with the belief in a resurrection. Jesus answered that in the resurrection, life will be regulated by larger laws than are known in this present age. There will be no more births, marriages, or deaths. He proved the fact of the resurrection by quoting from the very Law on which they had depended to show that resurrection was impossible. Moses spoke of the Lord as the God of Abraham, Isaac and Jacob. "He is not the God of the dead, but of the living." "And after that they durst not ask Him any question at all."

20:41-47. Jesus had defeated His enemies in their purpose of asking these crafty questions. To each of them He had given a reply by which they had been unmasked and condemned. Then He asked them a question based on Psalm 110. The Pharisees well knew that the Messiah should be David's Son. How could David in this Messianic Psalm speak of his Son as his Lord? There can be but one answer. The Messiah must be divine. He is God incarnate. He is the Son of David and the Son of God. Our Lord's Davidic descent could not be denied. He had manifested Himself as God by His mighty works. They could give Him no answer without confessing Him as the Messiah; therefore they were silenced. Then Jesus turned to warn the people against these enemies who were determined upon His death. He calls attention to their pride, their cruel avarice, and their shameful hypocrisy.

21:1-4. As Jesus noticed different ones casting their gifts into the treasury He uttered words which clearly show His attitude towards gifts. The Lord does not estimate the gift by its size but by what we withhold. He looks upon the heart and estimates the gift according to the motive and the love and sacrifice involved.

21:5-38. Beginning with the fifth verse the rest of this chapter is prophetic. Much of this chapter is similiar to Matthew 24 and Mark 13 but if you compare carefully you will notice that they were given on two different occasions. The discourse recorded in Matthew and Mark was given on the Mount of Olives while that recorded in Luke was given in the Temple. Parts of the prophetic discourse given in the Temple are repeated on the Mount of Olives but the point of the other is the great tribulation.

The people had been showing to Jesus the great temple. Probably they had been calling His attention to its lofty pinnacles and its massive stones. Then Jesus told them that there shall not be left one stone upon another that shall not be thrown down. This prompts the twofold question which the Master answers in this chapter. (1) "When shall these things be?" (2) "What sign shall there be when these shall come to pass?" The answer to the first is given in verses 8-24, and the answers to the second in verses 25-28. First of all Jesus sketched the character of this present age. There shall be deceivers, Compare I Jno. 2:18. There shall be wars and tumults. Nation shall rise up against nation, and kingdom against kingdom. Earthquakes and famines and pestilences shall come; and fearful sights and great signs shall there be from heaven. Such conditions have existed even to this present time, and will exist till the end of the age. But notice, beginning with the twelfth and continuing on to the nineteenth verse Jesus describes the sufferings that His followers must go through "before all these." If we study the Acts of the Apostles and the history of the Apostolic Church we see the fulfillment of those words. However, we wish to emphasize again the fact that the point of the prophecy given in Luke is the destruction of Jerusalem while in Matthew and Mark it is the great tribulation; and that the sufferings of the believers before the destruction of Jerusalem and also the horrible scenes connected with the destruction of Jerusalem are but adumbrations of the great tribulation before the revelation of the Son of Man in power and great glory.

Verses 20-24 were fulfilled A. D. 70 when Titus, the Roman general, besieged and destroyed Jerusalem. Josephus speaks of 1,100,000 slain and 97,000 taken away to Egyptian mines and elsewhere. The Jewish nation has been scattered among all nations. Jerusalem has been and still is trodden down by the Gentiles. Please notice that there will be an end to the times of the Gentiles. There is a day coming when Gentile nations will cease to tread Jerusalem down and it will be possessed by its rightful owner—Israel.

In this discourse the Lord goes from the destruction of Jerusalem to the time of the end and His return. Please keep in mind that the Second Coming of Christ is not only a point of time but it is also a period of time. We think of His first coming as a series of events, in addition to His incarnation in Bethlehem, such as the baptism, temptation, ministry, rejection, crucifixion, resurrection, and the ascension. So shall it be with His second coming. It includes such events as the rapture of the Church, the judgment seat of Christ; the marriage of the Lamb; the great tribulation; the coming of Christ with His saints; and the great white throne judgment. Just how long a period of time may be covered by these events we are not told. If we recognize this fact it will keep us from wild conjectures concerning this subject. Verse 25 may be literal or symbolical, or both. We may be certain that there will be outstanding circumstances just before the coming of the Son of Man. Compare verses 24 and 28 and see that in the one the Lord speaks of the captivity of Jerusalem while in the other He has in view its deliverance. Verse 24 has been and is being fulfilled and verse 28 is still future. Jesus then spoke a parable reminding them that the appearance of foliage in the springtime is a certain harbinger to them of the summer. So the signs of which He spoke are a certain indication of His imminent return. Notice how in verse 33 He emphasizes the certainty of the fulfillment of this prophecy. Luke closes this chapter by telling us how our Lord spent His last week of earth life. In the daytime He was teaching in the temple and at night He abode in the Mount of Olives.

Martinsburg, Pa.

THE SUNDAY SCHOOL TEACHER'S OPPORTUNITY

By V. E. Reiff

I want to call attention to the opportunity which the five thousand Sunday school teachers have in properly teaching the use and abuse of God's gifts to our Sunday school pupils who now number fifty thousand. We will here endeavor to mention a few things which have come to our observation through the work at the General Treasurer's office.

It is very evident that every Sunday school teacher should realize more fully his opportunity and the real responsibility which he has in presenting the work of the Lord to the members of his Sunday school class. Just as surely as we are willing to do what we can, is grace given from our heavenly Father to help us to do what may seem an impossibility.

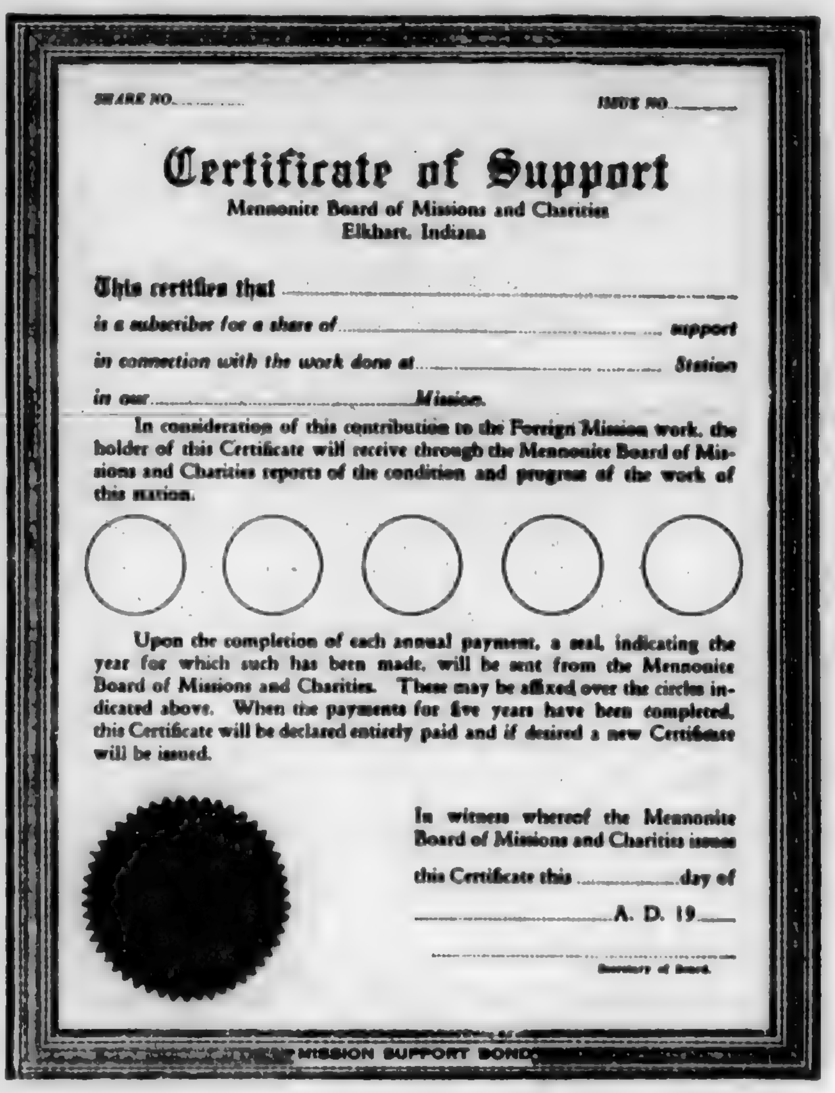
In glancing through the book which is published by the Mennonite Central Committee on the subject of Russia under the title, "Feeding the Hungry," we are led to whisper a prayer of thankfulness to our heavenly Father for His protecting care and His blessings upon the American people. There are conditions in the land of Russia to-day that we would not at all like to endure, but unless we accept the responsibility that is ours and grasp the opportunity that is before us, we may become careless and negligent in the performance of our duties and bring upon us the inevitable results which have come to our brethren in Russia when the Church and the nation try to forget God.

"Men are wanted, men of purpose,
  Men of high or low degree,
Each to be a fellow worker
  With the Man of Galilee.

Onward are His marching orders,
  He who leads to victory,
Onward 'till the world is taken
  For the Man of Galilee."

It is very true that none of us can save a soul, but we lead the lost souls of men to accept Jesus as the world's great Savior and we can continue to bring the message of salvation to the honest, who are eager for truth. As normal Christians, we naturally follow in the steps of Jesus Christ our Lord, and may it be our constant prayer that our every day living may be a true example for others to follow.

Now since we have had a glimpse of a few conditions existing in the world to-day, let us look about us and see what opportunities we have as Sunday school teachers to help the pupils in our classes to an expression of thankfulness for the blessings that God brings into each one of our lives. Without making a comparison here, the writer has been made very happy because of the increasing number of Sunday school teachers who are grasping their opportunities each year to present the needs of the foreign mission field and of our charitable institutions and our city missions and the rural mission field, to Sunday school classes.



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Elkhart, Indiana

This certifies that ____________________

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In consideration of this contribution to the Foreign Mission work, the holder of this Certificate will receive through the Mennonite Board of Missions and Charities reports of the condition and progress of the work of this station.

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Upon the completion of each annual payment, a seal, indicating the year for which such has been made, will be sent from the Mennonite Board of Missions and Charities. These may be affixed over the circles indicated above. When the payments for five years have been completed, this Certificate will be declared entirely paid and if desired a new Certificate will be issued.

In witness whereof the Mennonite Board of Missions and Charities issues
this Certificate this ________ day of
____________________ A. D. 19____

____
Secretary of Board.

MISSION SUPPORT BOND

So much depends upon the manner in which the work of the Lord is undertaken. The spirit of real willingness to help must be manifested through the gifts which are made for the various causes which are presented to the classes through their teachers and class officers.

We have a Sunday school class in Indiana that raised more than ninety dollars the past year for the support of a rural missionary. It was done by offerings each Sunday placed in a little mission box in the class for a mission offering. This plan is Scriptural. I Cor. 16:2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Many other classes may be doing just as well by contributing monthly or even taking up an offering quarterly for missions, but in carefully going over our records of the congregational offerings, we find that many Sunday school classes and even entire Sunday schools are doing very little for the advancement of the Gospel message to those who are lost.

Beginning with the beginners' classes in the Sunday school, the little child between the ages of four and six years learns to give nickels and dimes to tell the story of Jesus through the savings box plan which has been suggested by the General Sunday school Committee and the General Mission Board, or the teacher may have a savings bank in which the missionary money is placed each Sunday or at least once a month. Once a month is better than never, but the most successful class offerings are those which are taken each week. For the ages of six to twelve, the Junior Quarter Fund especially appeals. This group of healthy boys and girls want to do something for the spreading of the Gospel message in India, South America, and the upkeep of the Orphans' Home and the Children's Home.

In the Words of Cheer, published in March of this year, you will notice a detailed report of juniors who invested quarters during the year 1930 and each junior is entitled to invest, one, two, three or four quarters during the year 1931 as he or she has opportunity to invest. We are especially urging the juniors between the ages of six and twelve to invest quarters and, if they cannot invest quarters, to use the savings boxes to help raise the amount of $10,000.00 which we need each year for the support of the missionaries' children and the orphans homes under the direction of the Board.

For those above twelve years of age, the teacher may ask, What can these do to promote this work? First, they can go into this business for themselves. They can make an investment for the Lord. For the sake of the young peaple above the junior age, we are willing to loan $300.00 in one dollar bills. This has been set aside and named the Young People's Dollar Fund. Let us have your orders as soon as possible. We wish to present the missionaries' children and the Children's Home and the Orphans' Home as worthy causes to which these earnings should be placed. We ask the Sunday school teachers of Juniors and young people to help us to invest the entire amount of $1,000.00 for the benefi of these four causes. We also have the adult savings

(Continued on page 159)

BIBLE STUDY

BIBLE STUDY COURSE

Revelation

The second division of the book written by John, to be sent to the churches, comprises the message to the angels of the Seven Churches of Asia. The first part of the general message was that which John first saw, the vision of the Lord as He stood amidst the seven candlesticks, with the seven stars in His right hand, and the circumstances of his own meeting and talking with the Lord.

It may seem rather trivial to interpret the second section of this important message by the language of the Lord as He spoke to John, when He told him to write "the things which thou hast seen, the *things which are*, and the things which shall be hereafter." There seems to be no alternative but to see in the churches the "things which are," for the first part of the vision had passed, and the churches remained and do remain until the present age. The things which shall be hereafter have to do with matters which are outside of the present Church character and experience.

There are many things in the messages to the seven churches which readily apply to conditions in the churches to-day, and have existed in the history of the Church from the days of the apostles. There is not much in them that seems difficult to understand, and history furnishes sufficient evidence of such a nature, that, if we are so inclined, it is possible to trace events through the past ages unto the present time. The messages of the Lord to the seven angels of the churches are applicable to the past ages and experiences even to our present church age and conditions.

There is some similarity in all prophecy. Each of the prophets had a message for his people in the age in which he lived. It was not difficult for them to see the trend of events in their own history, if they sought to understand. Jeremiah had pictured the events that would soon follow, and those who were wise saw them fulfilled before their eyes. Yet, Jeremiah foretold events which neither he nor his people have as yet seen fulfilled.

The prophecies of Daniel had a similar plan; part of the visions and prophecies were of a present significance and part of them were to be sealed up until the time of the end. There were visions of Daniel which neither he nor the messengers of God expounded. His four beasts continued until the time of the Son of man. There was no definite exposition of their significance. The vision of the two-horned ram and the great-horned goat was interpreted even in detail, so that the historical events could be readily followed by those who would know the sad story of the returned people and their trying experiences as they were crushed between the kings of the North and South. But, the events following, —of which the angels of God conversed,—of those Daniel gave no interpretation and received none.

The revelation of the Lord was given to John for his comfort and for the blessing of the churches, as well as for a promise to the people who were dear to the Lord because they were the elect, His own flesh and blood people. The things which shall be hereafter, after the messages to the churches have been ended in fulfillment, have to do particularly with the course of the history of Israel in their return to the Lord and their entrance into the full covenant relation with their Lord, the Lion of the Tribe of Judah, the Lamb of God, whose blood washes them white and makes them acceptable to the Lord, with whom they shall stand and with whom they shall reign, for the full period of their promised kingdom. The ages cannot close without the fulfillment of those promises made to Abraham, Isaac, and Jacob. We need not talk of the merit of the Jew, for there is no merit in the Gentiles who enjoy the present blessing of salvation. There was no merit in the churches to each of which the Lord had granted a golden candlestick, and He held the star of each church in His own right hand. The same grace which retained Israel in her past history is granted to the Church in her present experience and will be granted to the Jews in the days of their return to the Lord, to whom they belong by promise.

With the thought in mind that the messages to the churches are given for the edification of the present church age, and with no intention of closely following historical events in seeing the fulfillment of each church age, let us note the messages in their general applications. The Lord's messages may be seen to unfold the progress of events, and contain a message to each individual and to each individual church. One cannot read these messages without making the application first to himself. He cannot read them without seeing similar conditions in his own church to a greater or less degree. The spiritual temperature of the ages seems to rise and fall as it did in the days of the kingdom of Israel, with a gradual decadence, warning of a coming rejection of the age, but, with a redeemed body saved by grace through faith.

The Messages to the Seven Churches

The messages are first directed to the angel of each church. The angels are the stars held in the right hand of the Lord. Rev. 1:20. There is a special significance in this fact. God sends His messages particularly through the ministers of the churches. Following each message to the angel of the church the Lord says, "Hear what the Spirit saith unto the churches," and the overcomers are those who have heard the voice of the Spirit through the message given by the angel of the church as he received it from the Lord.

A. The Church of Ephesus.—Rev. 2:1-7.

- I. The Lord's introduction—"Who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks."—v 1.
- II. To the Angel of the Church—John. It presumed that John was the Bishop of the Church in Ephesus, and if so, the message to John, the loving disciple, is especially significant.
  - 1. Commendations.
    - a. His works, his labor, his patience. —v 2.
    - b. Cannot bear them which are evil.
    - c. Tried them that say they are apostles and are not, but has found them liars.
    - d. Has borne and has had patience.
    - e. For the Lord's sake has labored and has not fainted.
  - 2. Criticisms.
    - a. Somewhat (It is suggested that the word signifies "all things"), against him, because he has left his first love.—v 4.

Note.—John would not knowingly have left his first love—the Lord, neither his Church. Even affections may grow less or grow cold. Love needs to be constantly renewed if it is to remain true. This passage does not say, "Lost," but "Left." To have lost the love would have been an accident. To leave the first love is reprehensible. The first love is pure. The second love is adulterous. The angel had left the first love, what then was the object of his second affection? Can the minister turn from his Lord in his interests in the business of the Church, for John was faithful in all his Church work, or, can he become enamored of his own personal affairs, or affairs of the world, and leave the tender personal love of the Lord Himself? The Lord called upon John to repent.

- 3. Admonition.—v 5.
  - a. Repent.
  - b. Do thy first works.
  - c. Remember from whence he had fallen.
- 4. Warning.—v 5.
  - a. The Lord will come to him quickly.
  - b. He will remove the candlestick out of his place.
- 5. Encouragement.—v 6.
  - a. The hatred of the Icolaitanes' deeds, which the Lord also hates.
- 6. The message of the Spirit to the Church.
  - a. The blessing to the overcoming, to eat of the tree of life that is in

the midst of the paradise of God. —v 7.

Significance.—There is always a drifting from the love of Christ to the things belonging to the organization and its work. The apostolic age held to the love of Christ in the beginning. The trend of its nature was toward the Church and its organization and composition—Apostolic rights, fellowship of Jews and Gentiles, authority of teachers, and the place of members in the body of the Church, became prominent matters of interest in the history of the age.

B. The Church of Smyrna.
I. The Lord's introduction.—"The first and the last, which was dead and is alive." v 8.
II. To the Angel of the Church.—vv 9-11.
1. Commendations.
a. Works, tribulations, and poverty (but he is rich).—v 9.
2. Contentious errors.
a. The blasphemy of those who say they are Jews.
b. Such blasphemers are of the synagogue of Satan.—v 9.
3. Encouragement.—v 10.
a. Fear none of those things which he shall suffer.
b. The devil will cast some of them into prison, that they may be tried.
c. Those who are cast into prison and tried will have ten days of tribulation.—v 10.
d. Those who are faithful unto death will be given a crown of life.
4. The message of the Spirit to the Church.
a. The overcomers shall not be hurt of the second death.—v 11.

Significance. — Internal difficulties usually lead to disrepute which invites persecution from without. Claims of profession usually depend upon their own commendations, and are of questionable character. The devil is a good pretender but always belongs to his own church. Resisting him invites the prolonged persecutions which came upon the Church in the post-apostolic age.

C. The Church of Pergamos.—Rev. 2:12-17.
I. The Lord's introduction.—v 12. — "He which hath the sharp sword with two edges."
II. To the Angel of the Church.—vv 13-17.
1. Commendation.—v 13.
a a. His works.
b. His dwelling place where Satan's seat is. Satan's seat was there but the angel of the church did not sit upon it, nor was he ruled by it. It was a hindrance to his work.
c. He held fast the name of the Lord.
d. He denied not the faith of the Lord, even in the presence of martyrdom for the sake of the faith. (Antipas was the martyr.)
2. Criticisms.—vv 14, 15.
a. He had those that held the doctrine of Balaam.
(1) Taught by Balac to Israel.
(2) Eating meat offered to idols.
(3) Committing fornication.
b. He had those that held the doctrine of the Nicolaitanes, which doctrine the Lord hated.—v 15.

Two developments were occurring in the Church as she continued in the ages. The first was the result of persecution, occasioning a falling away from the separations which belonged to the believers in their social and religious life. Fellowship with the world in eating and customs of life, idolatry and impurity of relationship resulted. The second development was that of ecclesiasticism, or the rule of men in the Church. The contentions by the Jews and the pretentious claims nf some who sought place and power continued its effort until it began to have success to a degree. The age of the Church Fathers, and their authority over sections of the Church is in point regarding this development.

3. Warning.—v 16.
a. Repentance demanded.
b. The Lord coming quickly to fight against the evildoers with his two-edged sword.
4. The message of the Spirit to the Church. v 17.—The overcomer to eat of the hidden manna, and to receive a white stone with a new name which no other may know but he who receives it.—v 17.

D. The Church of Thyatira.—2:18-29.
I. The Lord's introduction.—v 18. "The Son of God, who hath eyes like unto a flame of fire, and his feet are like fine brass."
II. To the Angel of the Church.
1. Commendations.—v 19.
a. His patience and works are known, the first more than the last.
2. Criticisms.—v 20—A few things.
a. Suffering the woman Jezebel who calls herself a prophetess to teach and to seduce the Lord's servants.
(1) To commit fornication.
(2) To eat things offered to idols.

Note.—In the Church of Pergamos there were those who held the doctrine of Balaam which caused the children of Israel to eat things offered to idols and to commit fornication. This iniquity had now increased to a place of authority in the Church of Thyatira. The authority lay in the approval by the Church (the woman Jezebel) and thus shows the angel of the church of Thyatira one step farther removed from the love of Christ, by his attachment to the Church which proves to be a Jezebel.

SABBATH REFLECTIONS

By Stella Kaufman

When the sun shines through the windows
Of the chapel, on my head,
When there's silence and a prayer,
And a Scripture lesson's read,
When the hymns of grace are caroled,
And my spirit's still unmoved,
Then, O God, hear my petition,
Touch my heart, I am reproved.

Words of truth, may I not let them
Slip away without a thought;
May this music stir within me
Hidden chords Thy hand hath wrought.
Let me feel Thy presence o'er me,
Let it enter in my heart;
To the days that follow after
May Thy Spirit grace impart.

West Liberty, Ohio.

3. Warnings.—vv 21-23.
a. She was given space to repent of her fornications but repented not.
b. Her children would be killed by death.
c. She would be cast into a bed, become a confirmed seducer.
d. Those seduced by her would be cast into great tribulation, except they repent.—v 22.
e. Her children to be killed with death. —v 23.
f. All the Church to know that the secret fellowship with the fornications of Jezebel are known of the Lord.—v 23.
g. Every one of the Church of Thyatira to be rewarded according to their works. No escape from their defilements.

Note.—The idolatry and fornication of Jezebel could be only the relationship of the Church with those things which are foreign to the Church and to the Word of the Lord. Fellowship with the world and its sins is the only wrong relationship possible for the Church. Such fellowship is spiritual death. The product of such fellowship on the part of the true believer will result only in fruit that will die a spiritual death. The decay of the Church is her reproach before the Church and before the world.

4. Admonitions.—vv 24, 25.
a. There will be no other burden placed upon the minister or angel of the Church who has this doctrine.
b. The rest in Thyatira who have this doctrine will have no other burden placed upon them. — Burden, in Scripture, suggests judgment or affliction.
c. The duty of holding fast that which they have until the Lord comes. (They have not the Jezebel doctrine, but hold fast the doctrine of Christ which they already have.)
5. Promise.—vv 26-28. — To the overcomer, who keeps the Lord's works.
a. He will be given power over the nations.—v 26.
b. He shall rule the nations with a rod of iron and break them as the vessels of a potter, even as the Lord received of His Father.
c. The Lord will give him the morningstar.

Note.—The special promise in each case has reference to the time to come. There will be no such ruling now. The business of the believer is to keep the Word and the works of the Lord unto the end. These rewards will come after the time of life is over.

6. The message of the Spirit to the churches.—v 29. In this instance the message to the overcomer is stated before the call to hear what the Spirit says to the Church, and is included in the promises preceeding. It will be noted that the promise is not made directly to the angel of the Church of Thyatira.

The age to which this message seems to apply is the age of Ecclesiastical authority, Church authority, as portrayed, heading up in a Jezebel. It was the church authority that seduced many to disregard the Word of the Lord and led souls to spiritual death and decay and made the church but a name in the age of Roman church rule.

E. The Church of Sardis.—Rev. 3:1-6.
I. The Lord's introduction.—"He that hath the seven Spirits of God and the seven stars."
1. His characteristics.—v 1.
a. His works are known of the Lord.
b. He has a name that he lives, but is dead.—This signifies life by grace through faith. Compare Gal. 2:20, "I am crducified with Christ, nevertheless I live." The fact of his living is evident because of the injunctions given and the promises. Yet, the death part is apt to overcome the living grace.
2. Admonition.—vv 2, 3.
a. Be watchful.
b. Strengthen the things which remain and are ready to die.
(1) Imperfect works before God endanger the life and works that remain true to God.
c. Remember the things heard and received.
d. Repent and hold fast the things received.
3. Warning.—3.
a. If he will not watch the Lord will come on him as a thief, unexpectedly.
4. Promise.—v 5.
a. A few names in Sardis which have not defiled their garments, who shall walk with the Lord in white; for they are worthy.
5. The overcomers and the message of the Spirit to the Churches.—vv 5, 6.
a. They shall be clothed in white.

b. Their name will not be blotted out of the book of life.
c. Their names will be confessed by the Lord before the Father and before the Father's angels.

The previous Church age seems to be indicative of the reign of the Church with her own established power. It may well refer to the age of the Romish Church. The age of the remnant who had not defiled their garments, who had but barely escaped from the destructive powers of Jezebel's fornications may be indicated as the end of the dark ages. But in both the Church of Thyatira and that of Sardis it is possible to find parallels in our present time and in individual lives. Too many are inclined to cling to the "name to live" and perish because of the lack of steadfastly holding to the Word and works of faith and life.

F. The Church of Philadelphia.—Rev. 3:7-13.
  1. The Introduction of the Lord.—v 7.
    a. He that is holy.
    b. He that is true.
    c. He that hath the key of David.
    d. He that openeth and no man shutteth.
    e. He that shutteth and no man openeth.

There is here no manifestation of His personal appearance, only of His attributes. His origin, His power, and authority are enumerated. Is it possible that the Church may be so far estranged from the person of the Lord that there is no longer a remembrance of His personality and only the thought of His qualities and of His authority remains in the conscience of the believer? Leaving the first love and becoming enamored of the things of the Church and of the world, whatever of good there may be in them, means the loss of power and testimony.

II. To the Angel of the Church.—vv 8-13.
  1. Commendation.—vv 8, 9.
    a. The Lord knows his works.—8.
    b. He has set before him an open door which no man can shut.—8.
    c. He has a little strength.—8.
    d. He has kept the Word of the Lord.—8.
    e. He has not denied the name of the Lord.—8.
    f. Concerning them of the synagogue of Satan which say they are Jews,—who are not but who lie.
      (1) They will be made to worship at the feet of the angel of the church.
      (2) They will be made to know that the Lord loves him.—9.
  2. Promise.—v 10.
    a. He will be kept in the hour of temptation which shall come upon all the world because he has kept the word of patience.
      (1) The trial will come upon all the world, to try them.—v 10.
  3. Warning.—v 11.
    a. The Lord will come quickly.
    b. He shall let no man take his crown.
  4. To the Overcomer, and the message of the Spirit to the Churches.
    a. He will be made a pillar in the temple of God.
    b. Upon him shall be written,
      (1) The name of God.
      (2) The name of the City of God, New Jerusalem, which comes down from heaven.
      (3) The Lord's new name.—v 12.

The wonder and assurance of salvation through Jesus Christ, who is so apt to be forgotten and neglected! He is faithful to even such little faith. For the saints shall be addressed to God, to the New Jerusalem, in care of the Lord Jesus Christ. There will be no misdirection and no miscarriage of the precious souls for whom Christ has paid so great a price.

To many this Church is typical of the age of the Reformation, the age of the open door or the open Bible. It was most certainly an age of contention for the virtues of Christ, for His kingly authority and for the liberties of conscience that are guaranteed by His Word. It was an age of discernment as to those who were worthy, those who were the true Israel of God, and it was an age of trial for the whole world. It was the age which laid the foundations of faith anew and claimed the privileges of freedom of worship. But did that age bring back to the Church the glory and majesty of the presence of the Lord in the midst of the seven golden candlesticks? Today men are much concerned about the qualities of Christ and His attributes, with liberties and license, with claims and names; but what of Himself?

G. The Church of Laodicea.—Rev. 3:14-22.
  I. The Lord's introduction.—"The Amen, the faithful and true witness, the beginning of the creation of God."—v 14.
  II. To the angel of the Church.—vv 15-22.
    1. His characteristics set forth.—vv 15, 16, 17.
      a. His works are known.
      b. He is neither cold nor hot as revealed by his works.—v 15.
      c. The Lord would that he were either cold or hot.
      d. Because he is neither cold nor hot the Lord will spue him out of His mouth.—v 16.
      e. He says he is rich and increased in goods and has need of nothing.—17.
      f. He does not know that he is wretched, miserable, poor blind and naked.
    2. The admonition.—v 18.
      a. It is given because the angel of the Church does not know his condition of misery and poverty.
      b. He shall buy of the Lord gold tried in the fire that he may be rich.
      c. He shall buy from the Lord white raiment, to be clothed and to hide the shame of his nakedness.
      d. He shall annoint his eyes with eyesalve that he may see.
    3. The warning.—v 19.
      a. Those whom the lord loves He chastens.
      b. He shall be zealous, because of the possible chastening, and repent.
    4. The Promise.—v 20.
      a. The Lord stands at the door and knocks.
      b. If any man will open to the Lord He will come in and sup with him and he will sup with the Lord.

Two things are essential; hearing the voice and opening the door. In this is manifested that recognition of the personal element which was so constantly neglected, and especially so in the case of the angel of the Church of Laodicea. His interests were wrapped up in the material things of the world. God, riches, comforts, and all essentials of life were in possession and seemed to satisfy. That which the Lord had was entirely absent. He had been neglected. He was not considered the source of even the material things. His personality had vanished from the spiritual consciousness. "Buy of me," "I stand at the door and knock," "I will come in and sup with him." This is the personal plea of One who is forgotten and whose presence has not been recognized nor invited.

The Church to-day is appealing for the Church's wealth and for her material possessions and powers. She is calling for her prophets and for her teachers, for her talents and for her graces. Some of these are forthcoming and proving a blessing to some extent, but the warmth of love and the devotion of loyalty cannot be supplied by these material and lifeless objects. What the Church needs to-day, as in every age, is the consciousness of possessing the person of Jesus Christ, the Living Head of the Church, and a constant fellowship with Him in all of the work that she has to do.

There is a wide gap between the leaving of the first love by the angel of the Church of Ephesus and the love of the riches of the world by the angel of the Church of Laodicea, but it was not the experience of a day. Nothing can take the place of a faith which believes that *He is*. No power can supplant that which rests upon *His Presence*. No love can fortify and strengthen like the love of Christ who dwells in the fullness of His person in the heart of every believer. But He may be neglected even when He dwells within.

    5. The Overcomers and the Message of the Spirit.—vv 21, 22.
      a. He will grant to sit with him in His throne, even as the Father granted to Him in overcoming.
      b. His own presence with the Father in His throne a pledge of the reward of the overcomer.

Let us note that all of the messages were directed primarily to the ministers of the churches. The Spirit's messages to the Churches are drawn from the messages of the Lord to His angels in the Churches. Let these messages all be applied to each person without respect to the angels or to the ages, or to the different churches. To lose sight of any of these personal messages is to be indifferent to the Living Savior who speaks to us by His Word wherever it is found. Let us not forget that every characteristic in all of the Churches is found in some degree in every church to-day. Let us therefore repent and let us return to the presence of the Living One, who loves us, and whom we should love with an ever-present and ever-increasing love and devotion and true, divine worship.

DESTRUCTIVE LITERATURE

(Continued from page 139)

reading through intelligent and sympathetic supervision?

After all, the best way to win a definite personal victory is to obtain a vital, living, spiritual experience with God. If God really holds sway over our hearts and our lives the desire for the shallow and impure will leave, for He will cleanse us from all unrighteousness. "Set your affection on things above, not on things on the earth." The home of our souls is in the heavenlies where Christ sitteth, and not amidst the filth of this world.

Again, we may find a guide for our reading in the words of the veteran apostle: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." We may well follow the example of the king and queen of England who together read a portion of Scripture every morning because of a promise made to a Christian mother. Surely we ought to acquaint ourselves with the greatest literature of all ages, the Book of books, the Word of Life. May we each discover the deeper meaning of the psalmist's beautiful words: "Thy word is a lamp unto my feet, and a light unto my path." Therein is the true remedy for all destructive literature.

Dorset, Vt.

What God purposes He performs. There is no default with God. The purpose of God stands if all else falls but nothing falls or fails in the purpose of God! His callings and elections are sure!—Leon Tucker.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE FORGOTTEN AND LONE CURE FOR THE CRIME WAVE

Unto you first God, having raised up his Son Jesus, sent him to bless you, in **turning away every one** of you from **his iniquities.**—Acts 3:26.

The above text is God's answer to the ever increasing outbreaks of the criminal tendencies of the human heart. Every day pulpit, newspapers, magazines, are decrying the crime wave, urging better law enforcement, education, social uplift, suggesting this cure and that. Why all this silence about Jesus Christ, the Son of the Living God, and His saving GOSPEL?

The work of EVANGELISM and MISSIONS ought to be the order of the day, and not the work only of in-door evangelism. The Church, like her Master, must needs again go out into the highways and the hedges. The Church, like her Master, must learn to fish where fish (men) are.

The zeal that characterized Christianity of old must flame again, and touch the masses. It is either this or the increase of crime and lawlessness to the point of universal revolution and anarchy. It is either the rule of Christ or the rule of Antichrist in the world of to-morrow. Most zeal to-day can be seen in the False Cults, Communism, and Roman Catholicism. The lethargy among Evangelical Christians is appalling. Next to Communism, Catholicism is the most aggressive organization in the modern world, and that aggression is the product of the enthusiasm of its members—lay and cleric. A recent illustration of this zeal on the part of the Communist is related by Stanley High:

> I was riding, once, on a train in Russia. In my third-class carriage there rode, also, a young Communist. We both spoke German, and thus I heard his story. The morning of the day on which our journey began, this young man was at work in a Moscow factory. In the middle of the morning there came to his factory two representatives of the Communist International. They came to this young man and said to him: "Comrade, you have been selected to go at once to China." The young man dropped his work, packed his kit, and within two hours was bound for Moscow, where he would catch the next day's Trans-Siberian express that would take him six thousand miles across Asia to Vladivostok, whence he would make his way down into China as an evangel for the thing in which he believed. Was he downcast? Not he. His eyes flamed as he told the story. "To think," he said, "that I, among all the Communists, should have been chosen for this great work!"
>
> I have sometimes wondered what would happen if a mission board secretary should come, some Sunday morning, into one of our well-furnished Protestant churches and pick out a likely looking young man, and say to him:
>
> "Young man, you have been selected for missionary work in China."
>
> No mission board secretary who valued his job would dare attempt any such effrontery. And yet, until we believe as sacrificially as the Communists believe, we can hardly expect our faith to win world-wide acceptance.

Another appeal that ought to send into the world the Christian of to-day is the fact that we claim to have the only saving religion in the world. This fact dawned upon a noted globe trotter recently, when he said,

> On my recent trip around the world I started out with the idea that perhap a synthesis of the world's great faiths was needed. But when I saw what is happening in the **Far East,** I came to believe that there is no other name under heaven by which men are changed and saved except by the name of Jesus Christ. It is the only way in which the world can walk in the way of peace.

The question is often asked, **"How shall we bring the Gospel message to the world?"** **Five S's** probably will give the needed information in simple and practical form. First, **"Survey the field,"** or as our Lord states it, "Behold the field." Second, **"Stir the Church,"** by getting her to pray about conditions, Third, **"Send forth the workers."** This has been ever and anon the responsibility of saved men. Fourth, **"Save the lost,"** by preaching to them the Gospel of God. Fifth, **"Shepherd the flock."** When men are saved begin the work of establishing them in the faith. The last is a paramount need in every missionary and evangelistic endeavor.

To do this four considerations are also helpful. First, **this evangelism must be largely outside of church walls.** Second, **it will be personal.** Third, **it will be lay activity, pastor led.** Fourth, **it will be case work in its character, carefully diagnosing each case, and then planning the treatment accordingly.**

A few illustrations must suffice: This is the way the problem of crime was met in a section of Winnipeg, Manitoba.

> Notice the work of the All Peoples' and Robertson House Missions. Within the space of a half-mile radius of these institutions the juvenile or police courts have little or no concern with the youth of the districts. Social experiments such as the missions referred to above do point to a solution. Interest of the whole city is needed, and the willingness of some to lend their active aid. It is a brand of patriotism, the only brand that will remove the shame to which the question of delinquency points, and it will have first and foremost the whole-hearted support of Winnipeg's police, whose desire to make things difficult for criminals includes a wish to make it difficult to be a criminal.

A Summer Bible School solved the crime problem among children in the colored section of Coatesville, Pa.

A student of Wheaton College saw a vision of the lost multitudes swarming the fields of great football games, and "was moved with compassion." As a result prayer groups have been formed who in turn have carried 35,000 Gospels to the gateways of these huge stadiums. Thirty-five to seventy-five students are giving their spare time to this work. Such work must become nation-wide, and world-wide in scope.

The Japanese Christian Church is doing evangelistic work in a nation-wide way through the newspaper, thus reaching half of the eleven million homes of Japan with the Gospel.

In South America Colporteurs and Gospel preachers are reaching thousands of people with the Word of God by Gospel coaches.

Jack Miner, the great wild bird tamer, who has tamed even the shyest bird, the Canadian Goose, uses these feathered creatures as messengers of the Gospel. He tags every bird, with the Gospel printed on a metal tag. God gives us more Gospelers, and we shall need less prisons and police.

THE SPIRITUAL LESSONS FROM THE PRESENT DEPRESSION

Although the fig tree shall not blossom, neither shall fruit be on the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herds in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.—Habak. 3:17, 18.

The above passage was the response of the soul of the Prophet Habakkuk to the Lord in the days of the depression 626 B. C. Will this be the response of Americans, Canadians, and others, after the economic atmosphere shall clear and the days become more prosperous? But yesterday I heard this statement from a foreigner who had recently come to the American shores: "Gott ist recht, es ist uns." In a nutshell this is the truth about the depression, "God is all right; the trouble is with us."

Such statements as the following are everywhere seen in print, "Are hard times imaginary?" "What is behind the depression?" "Are hard times nearly over?" "The next depression," and many more.

It is true that the entire economic order of the Western world has reached an impasse from which only the most spiritually minded, most clear-headed, creative, and courageous educational, industrial, and political leadership can extricate it. On the other hand it is also true that depressions are constantly occurring. They seem to be one of the Lord's methods through the ages of bringing men back to Himself, and also putting into mankind the iron necessary to strong and vigorous manhood.

The following note, widely circulated in England to-day, is worthy of perusal:

> The year 1830 saw a great business depression in Great Britain; and, although a century old, the analysis of that situation and the prophecy contained in an article written by the famous essayist, Macaulay, for The Edinburgh Review of January, 1830, are so remarkable in the context and vision, and so applicable to the present depression, that we are now quoting some extracts from it.
>
> "The present moment is one of great distress. But how small will that distress appear when we think over the history of the last forty years—a war, compared with which, all other wars sink into insignificance—taxation, such as the heavily taxed people of former times could not have conceived.
>
> "Yet is the country poorer than in 1790? We fully believe that in spite of all the misgovernment of her rulers, she has been almost constantly becoming richer and richer. Now and then there has been a stoppage, now and then a short retrogression; but as to the general contingency there can be no doubt. A single breaker may recede; but the tide is evidently coming in. . . .
>
> "If we were to prophesy that in the year 1930, a population of fifty millions, better fed, clad and lodged than the English of our time, will cover these islands. . . .—that machines, constructed on principles yet undiscovered, will be in every house—that there will be no highways but railroads, no traveling but by steam—that our debt, vast as it seems to us now, will appear to our great grandchildren a trifling encumbrance, . . . many people will think us insane.
>
> "We cannot absolutely prove that those are in error who tell us that society has reached the turning point—that we have seen our best

days. But so all said who came before us, and with just as much apparent reason. . . .

"On what principle is it, that when we see nothing but improvement behind us, we are to expect nothing but deterioration before us?"

The British Consul-General in New York in a recent speech took a fling at some of the pessimistic attitude of his countrymen, in their constant talk about depression.

In spite of the English tendency to put things in a poor light, because, "we just do love our sorrows," Mr. Campbell said there are many favorable factors in Great Britain's economic outlook, and unmistakable evidence "that the standard of living has gone up." We do not tell people we always have had 350,000 unemployed, that about 600,000 of the over 2,000,000 unemployed are working temporarily so many days a week or a month and that we have more people working in industry now than ever before in our history. So that, even in our unemployment situation—which is serious, please don't misunderstand me—we do not give the right facts, nor tell people in addition that, whereas we have over 2,000,000 unemployed, we have just about the same number of extra women working in the 3,000,000 employed now, compared with 1,000,000 before the war. Mr. Campbell added that, within the last three years, Great Britain, in spite of high tariff walls, has sold $10,000,000,000 worth of its products to protectionist countries as a result of cheapness and superiority of its goods; that Lancashire exported more cotton goods in 1929 than the United States, Germany, Japan and Czechoslovakia combined; that Great Britain still builds half the ships of the world; that the Sheffield steel output is fifty per cent. higher than before the World War, and that, in addition, dividends from overseas investments "really adjust what would otherwise look like an unfavorable trade balance." There are more Rolls-Royce motor cars in the English streets and lanes than ever, he continued, and factory girls and stenographers are better dressed than they used to be, "so that you do get the impression that the standard of living has gone up."

While it is true that the nations are wealthy, there being an abundance of gold, and that the granaries of the world are filled, although the distribution of things may not be equal and right, it is also true that millions have never learned the simple lessons of living within their means, and not mortgaging the future with debts. They are pleasure bent, living luxuriously, with no concern about the morrow, or the proverbial, "rainy day." The Chattanooga News Editor gave a wholesome humorous thrust in this direction combined with some homely philosophy:

"I have your statement," he wrote, "showing that I owe you $769.80, and I am inclosing a check for $5, for which please send me a receipt.

"I am sorry that I cannot pay you more at present, as I am unable to collect from my customers, as money is so scarce right now.

"My own living expenses are terrible, and with my store and farm, I can hardly get along. I will try to send you another payment of $5 when I sell my hay, which should be in June. I cannot pay you more at that time for my daughter finished college this year and that costs a heap of money.

"I thought I could send you a check when I got my tobacco money, but it took all I could rake and scrape to put in the lights, as my wife did not have electricity to run the separator, the sewing machine and vacuum cleaner. Then, too, we had to build a shed for the Ford so we could put the new Cadillac in the garage, and build a concrete bridge over the brook in our front lot, as well as a new road, so we could get in and out better.

"I can't send you the corn money in the fall, because my son is going to college and although the lads of to-day are very economical about hats and garters, still a coon skin coat costs the old man a lot, and even junk yard cars come rather high by the time they are decorated for college use.

"I might send you the hog money, but the missus and I have planned a trip in the fall, and after working hard all these years, I think she deserves a trip. We can't go before fall for she is having the house re-decorated and refurnished, taking out all the red plush and putting in overstuffed cane and mahogany. This is a terrible strain on my finances, especially as the new well we needed close to the house and the new up-to-date barn have to be paid for.

"Maybe next year things will look brighter, and I can pay you what I owe you, but right now, things look mighty black for us farmers."

That is the attitude, we suspect, that is largely behind the depression.

While millions of men out of employment are slowly going back to work may we not forget too soon the lessons learned, nor the God who gives us all, "and crowns our years with his goodness."

THE HOLOCAUST OF THE PAST WAR, AND THE MIGHTMARE OF THE NEXT

Put up again thy sword . . . they that take the sword shall perish with the sword.—The Lord Jesus Christ.

The above prophetic utterance is also the declaration of an absolute principle in the affairs of human life. The man who goes out armed, need not be surprised to meet the other man similarly protected. The man who carries a sword need not be offended when the other man also carries one in the scabbard. The same principle holds true in the realm of nations according to the declaration of Jesus, when He uses the plural word, **"They."**

It is very easy to forget, so we want to quote the words of a noted German mathematician, who is working for peace:

Although the World War is only a dozen years away from us there is good reason to conclude that the catastrophe has been forgotten by some people, and that the war mongers are abroad again. We cannot remind ourselves too often of the appalling cost of those insane years, 1914-1918. This German mathematician working in the interests of peace propaganda has graphically worked it out and we quote his figures as reported by one of our Baptist contemporaries. "In the four years of conflict eleven million people were killed—one for every thirteen times the clock ticked. Over ten millions were mutilated—enough to repopulate Spain were it suddenly wiped out. With the five hundred billion dollars the war cost, it would have been possible to present every family in the United States, Canada, Australia, Great Britain, France, Belgium, Germany and Russia with a $2,500 house standing in a five-acre plot and containing $1,250 worth of furniture, besides providing for each group of 20,000 families a hospital, university and schools, including the salaries of teachers, nurses, doctors and professors. If the little wooden crosses over the graves of the soldier dead were placed side by side, they would stretch from Paris through Europe and Asia right to Vladivostok, and the last would be washed by the waves of the Sea of Japan. These figures have been worked out with German thoroughness and most graphically do they set forth the appalling waste of war." And yet we seem to have, even in the Christian churches, certain pious folk who evidently believe that war is ordained of God!

The comparative strength, and this is supposed to be peace-time strength, of the European armies is as follows: Russia, 1,200,000 men; France, 650,000; Italy, 638,000; Poland follows with 299,041 men; while Great Britain has 186,100 and 180,227 territorials. Then Germany appears with 100,000. Why all this show of war while the nations are talking peace?

This term seems cast on the pages of the newsheets of the day; **"The Next War."** Shocking indeed is the thought. Let the nations be on guard, lest what Jesus said will apply them: "They shall perish with the sword." The German General Ludendorf wrote a new book which is making Europe sit up and take notice. It is entitled, "A World War Menaces Us." In this book he used his imagination and visualized the next war, in which he declares entire nations will be wiped out with others slowly dying. Victors and vanquished are alike crushed, perishing by fire, deadly gases, and famine. The following are some of his predictions:

In a new World War, Germany and Austria as well as Italy, their ally, would be crushed from the first hour. But General Ludendorff, surveying the events following the first day of mobilization, asserts that other countries, victors and vanquished alike, would be dragged into the same catastrophe, and would perish by fire, by arms, by gases, and by famine. Here is the final chapter of this summary expose:

War in the trenches goes on throughout Europe, from east to west, from north to south, for all neutral countries, even the Scandinavian, have been dragged into the struggle.

What remains of the Germans, the Hungarians, the Poles, the Roumanians, and the Jugo-Slavs are no longer capable of the slightest effort, nor even to express their will.

Revolution breaks out in Czecho-Slovakia.

The same in France and Belgium, where the masses rise up at last against those who have hurled them to death.

The civil war which follows is no less appalling than the other.

The same thing happens in England.

The situation is more complicated in Russia, where the representatives of the French Alliance lead the masses to the assault of Bolshevism.

Emissaries from Rome, who have become masters of the G. P. U., arouse other sections of the Russian people. The Soviet Government tries to keep them in submission. Civil war, finally unchained, is more frightful there than elsewhere.

On the Vistula, on the San, in the Carpathians, in Jugo-Slavia, and in Germany, little by little, the troops disband.

Entire peoples are dead, others are dying day by day.

Governments have collapsed; or indeed, if they are still in existence, can exercise neither authority nor force. There is no possibility of concluding peace.

The races of Asia and of Africa are to become the heirs of the races of Europe, if war and revolutions continue.

How long will they continue to go on?

What lies in the future, the course of the Christian is clear. It is the living of a life, controlled by the Spirit of Jesus Christ, a constant testimony against the world, with its evil works, with an appeal to turn to the Gospel of Christ, with repentance for the past, and faith in Christ for the future. The destiny of nations is in the hands of the Son. Let them kiss Him, lest they perish in the way.

THE CITY OF NEW YORK STIRRED UP ABOUT ITS CRIME RECORD

Unless the city of New York awakes fully, bestirs itself, it may soon have the unenviable reputation of the city of Chicago. Some one has put it thus: "The temple of justice has been besmirched. Human law is nothing. Human life is nothing. Hardly a day without a murder. One day I counted four. If one-tenth of what I read is true, the situation is deplorable . . . . So let us have a sweeping investigation, and find out if these things are so."

Jimmy Walker, the mayor, has returned from California where he was seeking to get back his health. He is not accused of being corrupt, but that he seems content with corruption, which they say is the next door to corruption itself. All lovers of righteousness will rejoice if conditions can be changed in the city that stands at the gateway to America.

ANOTHER PRISON RIOT AT JOLIET

The Warden cried, "Back to your cells, boys! . . . Get back or we'll fire!" Standing unarmed, he was greeted by a chorus of jeers. Guards fired low, three fell. Thus begins the sordid story.

The other convicts weakened, and the back bone of the riot was broken with the use of probably ten guns in the hands of guards and police.

The Warden did not use his gun, but led his detail in the shooting of tear bombs, which appeared to be mainly responsible for subduing the rioting men.

The shouting and din had been terrific for two hours.

The convicts were like so many maniacs.

They cursed and screamed and ran about like animals, and to add to the wildness of the scene, flames were leaping skyward from a half dozen buildings insde the prison walls, shedding thick rolls of smoke and showering sparks.

Antiquated Joliet Penitentiary, for decades cited by penal reformers as all that a State Prison should not be, was the scene last Saturday of a mutiny, effectively quelled. That uprising could be explained—indeed, was explained by apologists for the mutineers—as the natural reaction of men made desperate by confinement in an institution that should have been replaced a generation ago.

But only five miles away from Joliet Penitentiary is Illinois' new Statevile Prison, built as a model, with structures clean, well lighted, well ventilated and, considering their purpose, reasonably comfortable and attractive. Living conditions at Stateville normally are scarcely worse than those imposed on volunteer soldiers dwelling in barracks only a generation or so ago. And the tasks for inmates, it seems, have been no more arduous than those performed by many honest freemen for their daily keep.

Yet just four days after the Joliet mutiny, the 1,800 convicts in the new Stateville Prison rebelled, rioted, and set the place on fire, and were subdued only after three of their number had been shot, one fatally.

Make life easier in prisons? Life in prisons has been made immeasurably easier in the last thirty years, but the mutinous spirit has grown in direct ratio with the increase of privileges and liberties inside the prison walls.

While we hasten to pass laws to coddle the house the criminal who is apprehended, caught, convicted and sentenced, England is selling her prisons because she has no use for them.

While w hasten to pass laws to coddle the offender, England exacts stern justice, quickly and surely.

Our prisons are overcrowded, yet a vast throng of criminals are not imprisoned.

We build new, model institutions, we enact laws to extend the prisoner every opportunity to redeem himself and become a useful member of society.

If he does not corrupt our law enforcing and administering officials and is caught, convicted, sentenced and actually taken to prison, he destroys the shelter we have erected for him, takes possession of the instiutions until overcome by force, and demands a parole board that will give him his liberty.

A LAKE THAT DISAPPEARS

What is perhaps the most singular body of water in the United States is that of a small lake in the mountains of western Washington. It is known by the Chinook Indians as *"No Skookum,"* or "No Good." To the very few Indians who are brave enough to wander up to this lake, it is a great mystery, as well as a source of great fear, for they believe the underground crevices that feed the lake are full of evil spirits.

The lake covers perhaps fifty acres, and fish and waterfowl are more than plentiful,—for about nine months of the year. North of the lake towers Mt. Olympus of the Olympic Range, while to the south and west are the Coats Range of great hills.

In western Washington the "rainy season" usually lasts about nine months. A week or so after the rain sets in, *No Skookum* Lake is shimmering in the clear mountain air, wide and deep. But after a week's dry weather its waters vanish, taking with them the fish, and of course the waterfowl depart to other feeding grounds.

When the rain stops, the Indians that are fearless enough gather on the lake's schores to get as many fish as possible while there is yet time. Hour after hour, the waters sink lower and lower, until the last of it drains down the great holes and crevices at the bottom of the lake. Underground openings of immeasurable length, and as yet untraced by human eye, take the water from the lake, until what was a few hours before the bottom of a deep body of water is open to the sky. Then and there the superstitious Indians desert the vicinity. Nor will they go near it again until the waters return.

When the lake is empty thunderous roars and groans issue from the great crevices in the lake's bottom. Then, when the rainy season sets in again, the waters return with a rush and fill almost to overflowing what scientists claim was once the crater of a volcano. The waters surge up quickly through the subterranean openings, throwing up fish and great waves. Waterfowl are to be seen the same day. They seem to know just when to return. In ten to fifteen hours, where had been a mud-covered bottom of rock, all is deep water and the lake of *No Skookum* is again sparkling and rippling in the mountain breezes.

Scientists explain this singular occurrence by stating that the lake is connected by underground openings with great bodies of water, some of a higher level, under the snow-capped peaks of the mountain ranges near by, others on a lower level than itself. In fact, it has been observed that at the time *No Skookum* waters disappear, Lake Crescent, many miles nearer the coast, shows a rise in water. But how the water gets back in *No Skookum*, no one seems to know. White men who have been at the edge of the great empty cavity when the waters start to roll in from underground, state they have seen fish two feet or more in length come with the first rush of water. It is a great mystery, and likely will remain such for some time.—G. A. Tibbans in Christian Youth.

THINGS WORTH WHILE

Smiling.

Speaking kind words.

Showing respect for the aged.

Lending always a helping hand.

Telling the truth under all circumstances.

Choosing only the good for daily companions.

Reading books that instruct and inspire rather than excite.

Keeping the Sabbath day holy as God has commanded.

Forming the habit of close observation and careful study.

Spending less than one makes so as to provide for emergencies.

Accepting the Bible as the only true guide for this life.—Boy's Friend.

THE S. S. TEACHER'S OPPORTUNITY

(Continued from page 153)

boxes which we are glad to send to all who do not have an opportunity for missionary investment and by these older brothers and sisters in a family taking active part, it encourages the juniors to do what they can with the quarters which they invest.

We realize that it is very hard for one Sunday school class in a Sunday school to do much with the quarter investment or the dollar investment but where the Sunday school superintendent and all of the teachers are actively engaged and willing to coöperate, the quarter investment and the dollar investment plan and the savings box plan for the juniors and adults, will prove a great blessing. May we count ourselves stewards of the manifold blessings of God which He showers upon us constantly. We kindly ask every Sunday school teacher for the sake of your own spiritual welfare, and for the upbuilding of the Christian characters of the boys and girls, young men and young women of our Church, that you coöperate with the General Mission Board and the General Sunday School Committee in this great work.

Elkhart, Ind.

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MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

THE UNEQUAL YOKE

Should a Christian Support Modernism?

(The Autobiography of a Dollar)

By Martin Paul

The story under above title which ran as a serial in the Christian Monitor is now available in book form. It is the Autobiography of a Dollar which, though undergoing various transmigrations, tells the story of the experiences of a young man who dedicated his life to the cause of missions. At school he came under the blighting influences of modernism and after quite a struggle gave up his faith in the Bible and the great truths of salvation through the blood of Christ. However, he finally was sent as a missionary, although he had no message of salvation to bring to the ignorant, benighted people of China.

The author is a former missionary who knows whereof he speaks. The story is interestingly written and has a definite message especially to young people who are placed among influences which tend to undermine their faith.

It is a book that may be read with profit by both old and young. It should find a place in the home and in the Sunday school library and will be a fine booklet to hand to some one whom you know is having a battle with the forces of modernism and unbelief. 87 pages.

Paper Binding ....$ .25
Cloth Binding .... .50

Mennonite Publishing House, Scottdale, Pa.

From the Quarter Investment in the year 1930, $4,451.66 was returned, and from the Savings Boxes $2,877.52. While this required a lot of extra effort at the General Treasurer's office to keep track of these records and make these reports, we are very glad to be of service to every Sunday school officer and teacher who is willing to coöperate and help to make Christ known to the lost of the world.

To the young men and young women of the church who are employed in positions which pay them a weekly salary, we wish to present the Share Plan. Many of our young people are using this plan but there are hundreds of young people who could greatly increase the blessings which they enjoy in their own lives by more faithful stewardship of the money which passes through their hands each week or each month.

These matters are being presented to the Sunday school superintendents by special letters and we appreciate their coöperation in this great work. We believe that we have only begun in the work which can be done through our church by greater coöperation, and we trust that every Sunday school superintendent, and every Sunday school teacher, will grasp the opportunity which they have in teaching concerning the use and abuse of God's great gifts to us. Let us not forget the words of the Lord Jesus, how He said, "It is more blessed to give than to receive." Let us also heed the warning expressed in the words of our Savior (Luke 12:15), "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

All Sunday school officers and Sunday school teachers are welcome to write to the Administration Building, 1711 Prairie Street, Elkhart, Indiana, for information as to what lines of work their boys and girls or Sunday school classes of young people or older people might be able to take up. We are very certain by the expressions which come from those who have tried it that there is great blessing to those who give. If all would do what they can we are convinced that there would be no shortages or overchecked funds in the work which the General Mission Board has undertaken and which it plans to do in the future.

Those who feel that they cannot give can most certainly remember the work of the Lord in their prayers, and I am sure as you continue to pray that the Gospel story may be carried forth to the uttermost parts of the earth, you will become more interested in helping to make Christ known to the world. Let us not forget that when life and its trials are over, we will only be remembered by what we have done.

Elkhart, Ind.

The Bible is a window in this prison world, through which we may look into eternity.—Timothy Dwight.

THE SYMPHONY OF MOTHERHOOD

(Continued from page 144)

The same is true in pictures. Fine old pictures like that of Whistler's Mother (see cover) will continue to inspire and remind us of our mothers and grandmothers. Reverence is pictured by something as lowly as bowed heads in a potato patch; truth by an old woman scraping carrots.

"Who sweeps a room as by God's laws
Makes it and th' action fine."

The old song, "Silver Threads Among the Gold," reminds me of another phase of honoring motherhood and fatherhood. The beautiful sentiments suggest the experience of growing old together in a beautiful way. What a disillusionment to learn that the writer of the song and his wife separated—the beginning of the altercation being the sharing of the proceeds derived from this very song!

Red and white flowers are beautiful and suitable symbols for honoring mothers or their memories. Outward professions are in order, but how much more so when the inward man honors mother by his life! A gifted English teacher said: "I'd rather live more than I profess, than profess more than I live." Too often even in supposedly Christian families factions arise over the disposal of unearned material possessions. This is not only sordid but dishonors the parents.

In all the activities of our busy lives, may we as mothers so fill our places in the symphony of life that there will be fewer discords and inharmonies.

Wellman, Ia.

ON MOTHER'S DAY

By Ruth Heatwole

One girl sat closely by another;
Each wore a flower for her mother;
Both were fragrant, sweet, and fair,
Each was worn with equal care.
One flower had a crimson hue—
The wearer's cheeks were rosy too;
The other's face was pallid quite,
But, ah! her flower was snowy white.

La Junta, Colo.

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Christian Monitor

JUNE, 1931

Commencement
By Mary Miller

The Summer Vacation
By J. Paul Sauder

The Spell of Egypt around the Desolate Monuments of Sakkarah
By Anis Ch. Haddad

Christian David Esch
By J. N. Kaufman

The Heavenly Merchantman
By Allen B. Christophel

Oak Grove Church, Wayne County, Ohio
By Kathryn Gerig

Atheism's Advance among Students
By George T. B. Davis

Modern Church Architecture in the Light of Scripture and History
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Gleanings from the Recent Mission Board Meeting
By J. A. and Lina Z. Ressler

The Sacredness of the Home
By A. C. Kolb

PEN PICTURES FROM LIFE AND NATURE

Commencement

By Mary Miller

DORIS Hale was serious-minded only in private or on occasions of special solemnity. In her room she wrestled with life. She was graduating this year, and the constant refrain of her perplexity was, "What shall I do?" She had heard much about the God-planned life—a special work for each one—a task that will be left undone—a place that can be filled by no one else—one for which God was depending on one certain individual. The idea appealed to her romantic spirit. She believed that Heaven held a blueprint for her life—that it was all mapped out in God's mind. And the passion of her life was to find that work and do it perfectly. Alone in her room her thoughts dingdonged on this theme—and got nowhere—and broke off.

It was nearly six weeks till the end of school. The college chorus had its initial practice of the "Holy City"—its annual commencement rendition. Ever since then the germs of the commencement "feel" had been infecting the premises. "The Golden Wires" and "They that sow in tears" had conjured up subconscious visions of crowded halls, unfamiliar campus strollers, cars loaded with suitcases, last meetings, talks, dinners, and the general confusion and disorder transfused with a sort of nervous friendliness.

With interest Doris watched this continuous anticipation of the commencement season working its usual disastrous effect on the educational urge. It linked arms with spring fever in a decidedly congenial friendship and stalked through the halls and over the campus, leaving havoc in its wake. Students and instructors alike were attacked and the flabby corpuscles in the will were an easy prey. Students succumbed—until they thought of approaching examinations. Instructors rallied forces—and wished it were not necessary to make the effort.

At the time of the onset of the infection students greeted each other with "Five more weeks and then, O boy!" The boy who did the sweeping told Doris he saw teachers in their offices push aside piles of disappointing test papers and sigh, "Five more weeks of it! No more written work for this year." The next few days passed slowly. Time seemed to stand still. Doris thought the five weeks would never come to an end at this rate. And then events began to crowd on each other so heavily that the passing of time was forgotten. Her graduation book was making its rounds and was being filled with all sorts of flattering remarks from teachers and students alike.

The spring term began and old students who had been teaching came back to earn credits to renew certificates. The graduating classes had applied for positions, and they would be in a hubbub of excitement until the suspense was over. Programs must be given and attended—men's chorus, ladies' chorus, public speaking classes, public literary programs, and lectures. And then there were class outings, senior practices, and unfinished tournaments. Each Saturday until the close of school had been chosen for some class's annual all-day outing. On Thursdays the food committees began their preparations, Friday afternoons the weather became sultry and by Saturday mornings it was raining steadily; but the food was prepared and it was the last Saturday available for that class; so off they went in the rain.

Doris was a student of human nature and she noticed that these five weeks were a time rich in personal adjustments. Standing friendships were talked over and sealed; appreciations were expressed; new friendships were formed through the accidental or permeditated soul-meeting of congenial personalities; and love affairs came to happy or unhappy climaxes. A clever girl was so fortunate as to make one of her usual bright remarks in an appreciative company, by some accident unused to her witticisms, and suddenly she found herself grown popular over night. At a social during a zealous applause for a quartet that had just finished singing, "Don't Talk if You've Nothing to Say," Jean Aiken nonchalantly remarked, "Let's not clap them back or they'll sing something else ugly about me," and won a reputation for cleverness. For some these personal developments created the world anew into a fairyland blooming with love and happiness. For others it turned the world dark and dropped the bottom out of everything. The former suddenly regretted that they had only a few weeks in which to enjoy "being the rage."

Doris's class—like all graduating classes—considered itself the center of the commencement rush. They expected to be—and were—granted special privileges; it was assumed that they win all contests and receive all the annual class honors; and teachers were almost compelled "to be easy on the seniors." After the junior-senior social the senior girls came out in a veritable flower garden of colors—rich and delicate—as individual tastes prompted. By the time of the actual approach of the season the seniors were almost immune to thrills. They dragged through—knowing that they were not appreciating this mountain-top experience of their lives.

Occasionally the after-commencement time was mentioned. It was the ever recurrent idea in Doris' mind. She brooded on it most of the time when alone. By the Sunday of commencement she had reached no decision and felt doubt and pessimism attacking her. However, in mingling in the excitement of her classmates over preparations for the baccalaureate evening—the first formal appearance of their class—the idea was for the time pushed into the background. She expected to let her mind wander at will during the sermon, but when the minister announced "Finding One's Place in Life" as his subject, she became an eager listener. The speaker said it was God's plan for each individual to work where he happened to be placed—the same as Jesus worked in Joseph's carpenter shop. Starting where we are is the first step toward our rightful place—and the other steps are plainly marked—by the opportunities that present themselves. If we use each chance as it comes—if we simply follow the signposts of opportunity—we will very naturally and easily find our divinely appointed places, or as he later repeated the idea, we would grow into our places.

Doris was amazed. She had fully expected to be transplanted into some new, some big recognized sphere of lofty service. "Can it really be so unsensational and matter-of-fact as all that?" she found herself wondering. "I guess I'll go home and help Mother and Dad."

Hesston, Kans.

MY FATHER

By Ruth Heatwole

Dear father, when I think of you,
So kind and gentle, good and true—
I'm just as thankful as can be
For what your life has meant to me.

You've been my friend through all the years,
You've shed with me some bitter tears;
You've smiled with me when days were glad
And cheered my heart when days were sad.

The thought that you did truly care
And were so glad to always share
My tiniest woes, when things went wrong,
Will live with me my whole life long.

No matter where I'd ever roam,
My fondest thoughts would turn to home—
For there I know you daily pray
That God may keep me safe alway.

Oh, you've been such a father kind;
Each day new worth in you I find—
I'll thankful be my whole life thro'
For such a father, dear, as you!

La Junta, Colo.

SINFUL SILENCE

A writer in one of our contemporaries uses the above alliterative caption for his article. It is a good piece indeed. We need not quote from it, but desire to add some reflections. There may be times—indeed, there are times—when it may well be said that "silence is golden." It may not always be easy to know just when to speak—or even when to keep the ink in your bottle or on your typewriter ribbon. But surely there are many times, too, when it is a mark of weakness, compromise and cowardice to keep silent. Our Lord taught this truth when He said to His disciples, "Ye are my witnesses." He did not bid them to bear witness merely when it was easy and popular to do so, but also when it was unpopular and when persecution might follow. From the very beginning, the Christian cause has been advanced and souls have been won for Christ chiefly through the unequivocal testimony of Christ's disciples. To-day we should not hide our light under a bushel, but set it out where it can be seen.—Selected.

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THE SUMMER VACATION

By J. Paul Sauder

This article was prepared through the suggestion of the Young People's Problems Committee of Mennonite General Conference.

What pleasant pictures this idea brings to us! It is taken for granted that the subject refers to our school group, primarily, since they are the ones who have their "time off" in the summer. Many of the readers of the Monitor probably have their "time on" during the summer. What is said here might as well apply to them during their own "time off," and so all that is needed to make this article fit their case is a change of title to the season of the year when vacation occurs.

Some may wonder why those in school need as much as four or five months off during the year. It is needed for variety's sake, not rest in the sense of a complete cessation of activities. We need change, change as full as it may be had. The vacation should witness just as full an activity on the part of the individual as the school year witnessed throughout its period. Mother was working hard and possibly doing a part of your share of the home duties. Now take her place. You have no fatigue of mind that will be increased by this. Don't let mother say, "You are all tired out from your school work, let me do this." Instead you had better say, "Mother, you've been wonderful to me. I want to help you with the work and give you as complete a rest as I can." Do not deceive yourself. Unless you are on the verge of a breakdown, which is a matter for a physician to decide, you will be benefited by this change of activity more than by "resting." You use a different set of nerves, other centers of the brain. If you will remember what rest is you will know that it is the repair that comes from relaxation, and relaxation is the release of any part of the nervous system from duty, chiefly accomplished by putting some hitherto idle part of the nervous system to work. It will not hurt you at all to take up a "home relief program." It will benefit you besides benefiting others. An earnest seeker after truth, as every student should be, will be glad to be of benefit to others.

Don't spend the major part of the summer reading. Give those eyes a rest by looking at larger things. Aside from all other considerations, it is due your eyes that you in no way burden them by causing them to look steadily at small things called letters twelve months of the year. Do not strain the eyes in any way. Rest the optical centers of the brain also.

Summer is the time to make the body strong. Somewhat recent research has indicated the need of those mysterious substances called vitamins. These are generated in food substances with the aid of those unseen ultra-violet rays. They are also generated in the human body by these same rays. Expose a part of your body to the sun. The effects are carried to all parts of the body so that a part of the body acts for all the body in this case. Going about your ordinary duties, dressed as becomes a Christian, will give you the full benefit of sunlight. Don't shun the sunlight. Use the summer to get sunlight, for sitting in school is an artificial arrangement anyway.

SUMMER

This morning I met her coming
Up from the meadow lands,
With smiles upon her cherry lips
And bluebells in her hands.

I saw her glory-shining hair
Of rippling yellow grain
Glow to the kiss of an ardent sun,
Thrill to the touch of rain.

Her breath intoxicates my soul
The brew of flowers in June—
Her eyes hold sweet enchantment—
The flood of the harvest moon.

I follow her gurgling laughter
Down tumbling mountain streams
Where heaven-flung winds are drumming
At the portals of my dreams.

Each bee that wings its homeward way,
Each bird upon its nest,
Is singing morning, noon and night
"I love you, Summer, best."

Oh Summer, crowned with tranquil days,
Sweet comfort gives to me,
And fills my soul with faith in Him
Who made it all to be.

—Adapted.

Use the summer to develop the muscles, chief of which is the heart. Develop the organ that gives the muscles good, rich blood. You have been sitting at a desk somewhat cramping the lungs. Give your chest the largest possible volume this summer. Reasonable activity plus three minutes of deep breathing each day will do it.

Now the body is not the only thing you can renew this summer. Use the summer to renew the mind. Your particular line of mental endeavor will suffer not a bit by leaving it for a while. In this frenzied rush, which is the modern way of accomplishing results, it is well at times to pause in one's thinking and let the mind be concerned with something else so that when it returns to the subject under consideration it will do so with renewed strength and possibly with a more comprehending atmosphere. Your pet subject will lose nothing by being forsaken for a while.

You ought to have a hobby. The hobby should be engrossing enough that it will shut out every other subject when you are pursuing it. If a hobby must be compelled to occupy one's mind it should be exchanged for something else. Summer is the time to cultivate and pursue the hobby. Make sure that it will lead in the right direction, that it is health-giving, and then go ahead to enjoyment.

Summer ought to contribute to your spiritual development as well. You may have been under the influence of those who do not believe as you do. You have gained or you have lost spiritually, more than likely the latter. Somehow you must rehabilitate yourself spiritually. One of the best things a student can learn is that the folks at home are pretty good folks after all. If students did not doubt their learning would be rather incomplete. And if, after putting up their doubts to rigid inquiry, they do not find them to be mostly doubts after all, they have not found the truth. For the most of our doubts should be merely doubts after all, doubts which, after being dispelled, leave us in a position where we KNOW. There is no better thing to know than that there are some good Christians in your community, whose lives have been mellowed by years of association with God's Word and Christian practice. Many students get an enlarged view of matters scholastic, twisted all out of proportion of the needs of education. There is no greater danger confronting our beloved church in the matter of education than that it should be divided in any wise in the minds of our young people into classes called "educated" and "uneducated." When all is said and done you must be assimilated by your community—you must become a part of it. There are many lessons to learn that can best be learned from folks, not books. Do not err in despising the folks as some err who profess to despise books, which record the accumulation of the world's experience. You will find conditions as they are rather than as you would like them to be. Learn, learn, learn. Don't let anything of value escape your notice. Some good may have been unrecognized hitherto. It always adds to one's enjoyment to find the flower fragrant and it will add to yours to find the home neighborhood attractive and instructive. Your home folk and their neighbors hold a vast store of interest and instruction for you. Get it this summer.

Deepen your religious life. See God and come into closer communion with Him by way of your surroundings and through increased good health. But above all listen to what He has to say in His Word. Go to places where His Word is discussed. Listen with a willing and not a critical heart to what is brought in church services and Sunday school. The fact that you possess education enough to follow these simple thoughts I have written is proof that you have education enough to know that the English language is not superior to truth. Truth stated in impure English, from a "feeble, faltering" tongue is still truth and is infinitely superior to error stated "with the tongues of angels." Be instructed by those sermons that you feel you might be able to word better. Take your pastor or bishop into your confidence, outline your spiritual needs, and ask them how they may best be met. They, if they are true, "watch for your soul as they that must give account" and they will be glad to help you. It is not the people who come to the ministry for advice that give leaders the most trouble. Incidentally, the summer offers excellent opportunity for increasing acquaintance with the pastor and through him the church which he probably knows better than any other member of the congregation.

If this summer at its ending finds you richer in those forces which bring happiness because they are inside you, the vacation will have been a success. If autumn finds you less wealthy from the inside out, that is, more dependent on the artificial things of life for your enjoyment, then the vacation has not benefited you. Home should be dearer, the home folks more interesting and attractive, the Bible closer to your very thought life, your minister a better friend, your body stronger and better, your faith strengthened—in short, you should be nearer the stature of a true child of God. May you thus be successful.

New Holland, Pa.

THE GOLDFINCH

By J. B. Miller

When I was a boy the term "Goldfinch" signified something quite different from what it does nowadays. In our locality the Oriole was then known by that name. And in our domestic and yet beloved Pennsylvania-German dialect we called the Oriole "Gold-ansel." The dictionary does refer to the Oriole as the Golden Robin, but not as the Goldfinch. I have noticed even in more recent years that when I speak of the real Goldfinch by that name persons may yet be found who seem to think that I am missing the mark rather widely.

I have before me an old copy of "Birds of Pennsylvania," an official state publication. In it the Goldfinch is also recognized by the names Salad-bird and Thistle-bird. It is also called Wild Canary, but it is with some reluctance, mingled with mild jealousy, that I give this statement place here, for Wild or American Canary was my own name for the Goldfinch a goodly while before I learned to know this interesting little bird by its real name.

Quoting from Birds of Pennsylvania: "The American Goldfinch is a common resident in Pennsylvania during all seasons. These birds are usually observed in flocks which move from one locality to another as their food diminishes. Even in the breeding season (June, July, and August) it is not uncommon to find several families nesting together. The males in summer frequently associate in small flocks. The nest, an exceedingly neat and cup-shaped structure, is composed externally of various plant substances, and lined inside with downy material chiefly of vegetable character; it is placed usually in the crotch of a small tree in the orchard . . . or along the roadside . . . . Its eggs, commonly five, are white, with faint bluish tint."

Perhaps I have presumed that the readers are familiar with the Goldfinch. Since this may not be the case with many people I shall attempt a description. The male in full dress is elegantly and gorgeously attired, the color of its plumage being principally yellow. However, the top of its head from the beak back is black. The tail feathers and the principal part of the wings are also of the same strongly-contrasting color. The female birds are somberly and modestly attired, and, judged by their outward adorning, one would hardly recognize them as the ladies of the Goldfinch family. But in early autumn the male also takes upon himself the garb of simplicity and modesty and is only recognizable to the closely observant eye by the somewhat darker tail and wing feathers and more conspicuous whitish markings. His general color has subsided into a dull brownish yellow or yellowish olive. The size of the bird is less than that of the Chipping Sparrow. Its length is about five and a half inches and its width across the wings about nine inches.

Its calls are cheering and pleasant. In short flights and while gambling in the air the males are of erratic behavior and fly in quick spurts of speed each movement being accompanied by quickly uttered four-syllable calls. If the bird continues its sportive movements in the air for a while in one's vicinity the calls become monotonous. But sometimes when a group of Goldfinches are feeding together they give vent to peculiarly sweet and melodious calls, seeming to express their thankfulness in most refined and beautiful sounds, the equal of which I do not think I have ever heard from any other source. The song of the Goldfinch, while excellently rendered in pure and well modulated tones, is rather limited in range. and scope. They do not have the repertoire which our most gifted bird singers have. Yet I have seen some of them rise in a seeming ecstasy of joy and trill and warble marvelously.

As the above quotation states, their nesting season is in June, July, and August. Perhaps some reader may think that in Springtime when nature awakens from its winter sleep, when the atmosphere is charged with scents and sounds indicative of newness of life, then also all birds would begin their home building activities. But manifestly the Creator did not design that the Goldfinches should begin housekeeping until some time in the summer. Those who have learned to recognize their calls have heard the plaintive cries of the young finches as the depressing, drizzly days of early autumn came on. I am sure that the summer season is more favorable for brooding purposes for the Goldfinches than any other, and for that reason they do not mate and nest until the proper time comes.

I think it is a fine thing for people to become interested in birds. Bird study makes a fine hobby and we should get all the information we can about our feathered neighbors. Especially do I like to see boys and young men interested in our innocent and many times helpless bird friends, so that instead of robbing nests or injuring them with slingshot or gun we may help and protect them. Remember the words of Scripture: "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father" (Matt. 10:29).

Grantsville, Md.

TRUE GREATNESS

I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God!—that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp—better, with love, a crust
Than living with dishonor; envies not,
Nor loses faith in man; but does his best,
Nor ever murmurs at his humbler lot;
But, with a smile and words of hope, give zest
To every toiler. He alone is great
Who by a life heroic conquers fate.
—Sarah Knowles Bolton.

AN UNFRIENDLY CHURCH

Just before the service, the minister called a church officer to him and said, "Do you see the man in the back of the church with his hat on? Please speak to him about it."

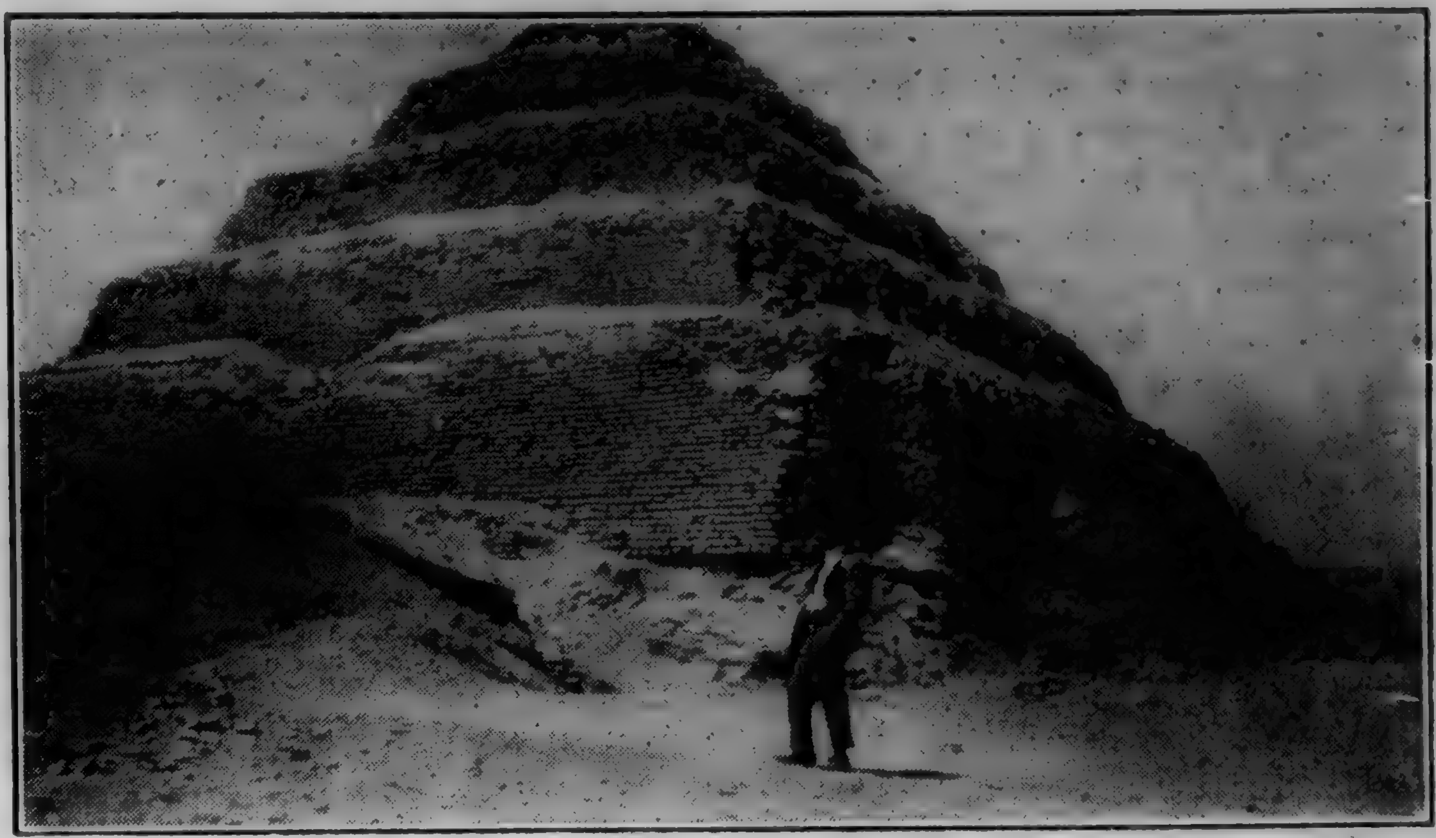
The officer went back and said, "Do you know that you have your hat on?"

His reply was, "I thought it would work. I have been in this church for the last five Sundays and no one has spoken to me and I thought I would force some one to speak to me somehow."—D. Carl Yoder.

The Spell of Egypt

Around the Desolate Monuments of Sakkarah

By Anis Ch. Haddad



By the Oldest Monument in Egypt—The Step Pyramid

Why do we come to Egypt? Do we come to gain a dream or to regain lost dreams of old that gild our life with the drowsy gold of romance? or to lose a creeping sorrow, to forget that too many of our hours are sullen, grey, bereft? What do we wish of Egypt?

The Sphinx will not ask us, will not care. The pyramids, lifting their unnumbered stones to the clear and wonderful sky, have held and still hold many of their secrets, but they do not seek for ours. The terrific temples, the hot, mysterious tombs odorous of the dead desires of men, crouching in and under the sands, will mock us with their brooding silence, with their dim and somber repose. The brown children of the Nile, the toilers who sing their ancient songs, the smiling merchant, the Bedouins who lead their camels into the pale recesses of the dunes—these will not trouble themselves about our deep desires, the yearning hunger of our hearts. Yet Egypt is not unresponsive.

When I arrived at Cairo I saw crowded streets, brilliant shops, women in gigantic hats. Then I took the open road. Within half an hour I was alone, far up the long road that leads from the suburbs of Cairo to the Pyramids of Sakkarah. And then Egypt took me like a child by the hand and reassured me.

It was the beginning of April; high Nile had somewhat subsided. The palm trees lifted their heads from the water and the pale sands fringed it. And then I looked still farther, beyond the pallid line of the sands, and saw a strange-looking pyramid. As a golden wonder it saluted me. Later I was to see it sulphur color in the afternoon; black as a monument draped in funeral velvet for a mourning, under the stars at night; and as a monstrous marble tomb soon after dawn.

We went over the still rich plain to the desolate hamlet of Sakkarah. The cheerful life of this prairie filled us with delight. Flocks of sheep, herds of buffaloes, trains of dromedaries, and hundreds of laborers were in the field. It is very curious to realize that the embankment along which the rest of the way to Sakkarah lies, was probably the very same road taken by the funeral processions of those old days, when, as it seems to us, a great part of men's lives must have been spent in getting ready their own or other people's graves. Yet we must feel, in a measure, that it was time well spent, for the walls of these tombs have given to the world some of the most valuable pages of early history.

It was a long ride from Memphis to the Step Pyramid which is supposed to be the oldest in Egypt, old when the mighty Roman Empire reigned supreme; old when Abraham came as a lonely pilgrim out of Babylonia. I was pleased to find that the derivation of the name "Step Pyramid" was just what its appearance suggested. It is a little thing to mention, but if you knew how delightful it is to come across anything in Egypt that is easily remembered and understood, you would not smile. It suddenly rises out of the desert with the sinister grandness of ancient Egypt. We came upon it while my donkey was picking its way through a watery greenness of young rice and clover.

And as the wonder of all monuments takes possession of us gradually, so gradually do we learn to feel the majesty of the Step Pyramid, which even when we are near it, looks like a small mountain. The Step Pyramid, even in its present dismantled and ruinous state, is a most impressive structure, but if we replace in imagination its smooth casing of pure white limestone, its surrounding pavement, walls, and subsidiary buildings, we can easily imagine that it was not only very grand but beautiful in its majestic simplicity when it left its builders' hands. In its present state we are deeply impressed with its evidence of patient and skillful labor.

We stood at the foot of the pyramid. From the villages in the plain the Egyptians came to visit their dead in the desert cemeteries as I passed by. Women swathed in black gathered in groups and jumped monotonously up and down, to the accompaniment of stained hands clapping to the music of strange and weird songs. Tiny children blew furiously into tin trumpets. Men strode seriously by or stood in knots among the graves, as the sun rose higher in the heavens. Thus the visit to the dead became a carnival of the living.

Here we are in the presence of death, perhaps the most mournful sight on this part of the earth — savage, sand-drifted, plundered — all its mounds dug over and over. A dead silence settled around us and seemed to benumb our faculties and unmoor us by its spell, to let us drift, aimless, and without a guide, into black death and darkness. It was a basilisk fascination that held our eyes to the sight. The pyramid-studded desert was the strange verge and mingling point of the dead and living worlds. Yet they stood there, telling no tales and the eye at length released, slipped willingly far away over the palms and beheld, with interest, the glittering minarets of modern Cairo.

Yet these tombs are hidden in a desolation of the sand, peculiarly blanched and mournful, and as we wandered from tomb to tomb, descending and ascending, stealing through great galleries beneath the sands, creeping through tubes of stones, crouching almost on hands and knees in the sultry chambers of the dead, the awfulness of the passing away of the dynasties and of races settled like a cloud upon our spirits.

We walked along at the back of the pyramids. I stopped at one, climbed over the debris at its base and broke off a fragment of stone. The pyramid is of crumbling limestone, and built in stages. It is slowly becoming an unsightly heap. Time brings these changes.

Sakkarah is the city of tombs. We have only to climb any little eminence in the desert to realize how widely this is true. All this hummocky land around us, is tombs. Two or three pyramids stand up out of it having resisted the subtle encroachments of the sand which has blown by them for many centuries. Some tombs have been dug out and lie open to our sight. They are indicated by the top lights that have been built on above them. But still below the sand in every direction there are tombs—streets of human tombs and tombs of animals.

We suddenly left the radiant world of sunshine and yellow sand—a world of Moslem donkey-boys — and descended with crouched back and bent head into the very bowels of the earth. I was here seeking for one of the most curious and interesting objects that exist in Egypt—not so interesting in itself as illustrating the character of the ancient inhabitants and their superstitions. I mean the burial place of "sacred birds." Descending the pit by bracing our arms and putting our toes in little holes in the side, we reached the bottom, where, crawling on our hands and knees, we were amongst the mummies of the sacred ibis, embalmed deities of the Egyptians.

Here we examined the mummy ibis and

cat pits, for strange as it may seem, the Egyptians often embalmed birds, cats, snakes, and even crocodiles in the same way as they did human beings. The birds and cats were all sealed up in earthenware jars, like small red chimney pots, and there were thousands of them piled upon each other like bottles in a wine cellar. These pits are supposed to extend for a great distance underground. Hundreds of the jars have been broken and hundreds taken away by travelers, but there is no sensible diminution of their number. I have said there were thousands of them, but I should, perhaps have been nearer the figure, had I said millions. With the pyramids towering around us it was almost impossible to believe that the men who built such mighty structures had fallen down and worshipped the puny birds, whose skeletons we were now dashing at our feet.

The sarcophagi and tombs in which the sacred bulls were embalmed and then buried, next had our attention. Egyptian darkness now enveloped us like deep water. In the tombs of the bulls everything unpleasant passed away. It was cool and dark in there, and we carried lights and wandered along those endless galleries and vast silent corridors, which are simply astounding when we remember their purpose. The effects of light and shade on the vaulted rockroof, and the black arched recesses with their enormous sarcophagi, each of which was once walled in, were most weird and strange. Neither drawings nor description can give an idea of it.

We arrived at last at the burial chambers of the sacred bulls, chambers of immortal strength cut right out of the virgin rock which seems to touch the very cone of Mother earth. We came quite suddenly upon the first open vault which holds a coffin; it lies sheer off the gallery cut right out of the wall. A railing guards the opening and prevents accidents. The vault is very large and we could look right into it and see the great coffin still in its place.

In these chambers once rested the mummies of sacred bulls. The Apis, or sacred bull, was the product of an immaculate conception. Lightning descended from heaven upon any cow, and the Apis was the result. It was recognized by being black with a triangular spot of white on his forehead and a figure of an eagle on his back. Furthermore, he had double hairs on his tail and a beetle on his tongue. It was recognized that only lightning could produce a bull like that, and no others were genuine, regardless of circumstances. Living, the bull was daintily fed (the Nile water unfiltered was thought to be too fattening for him) and devotedly worshipped; dying he was entombed in a sepulcher as magnificent as that of kings. I think I never felt so little, as a human being, as I did when standing alongside the granite bull-coffins. The feeling is extraordinary when we realize that not kings or martyrs were buried in these splendid granite tombs, but the embalmed remains of bulls. The whole district is strewed with bleached bones and mummy rags. Amongst the rubbish I found a horn, which, beyond doubt, once belonged to a sacred bull. When I look at it, I often wonder how many poor creatures have fallen down to worship the animal to which it had belonged. There is no sacred bull there now. But I have seen Apis, for one sleeps peacefully now in a glass case in the world-famous museum at Cairo. I shall visit him once more before I leave for Jerusalem and view him with deeper interest and more respect since I have seen and explored his gorgeous tomb.

But this cloud lifts and floats from us in the cheerful Tomb of Thi, that royal councillor. Into this tomb I went with an Egyptian friend of mine. I looked from him to the walls around me. Rather than the passing away of races I realized the persistence of type, for everywhere I saw the face of my friend, with every feature exactly reproduced, bending over a sacrifice, leading a sacred bull, feeding geese from a cup, roasting a chicken, pulling a boat, carpentering, polishing, conducting a monkey for a walk, or merely sitting both upright and sneering. He looked at them and probably did not recognize his ancestors.

The Beautiful Entrance of Desolate Sakkarah

Mera, red and white, welcomed us from an elavated niche; Ptah-hotep, priest of the Fifth Dynasty, received us, seated at a table that resembles a rake with long yellow teeth. He was standing on its handle, and drinking stiffly a cup of wine. We saw upon the wall near by a patient being plied by a naked and evidently an unyielding physician with medicine from a jar. In that tomb we saw proclaimed with a marvellous ingenuity and expressiveness the gay activity of life. The colors of those wall pictures are wonderful. The red, black, blue, and green might have been put on six months ago, instead of between three and four thousand years.

So far I had not felt the mystery of Egypt, as I had done on the day I was strolling at leisure amongst the mounds of Sakkarah. There long-dead Egyptians seemed to haunt my steps as if leading me to penetrate the secrets of the past, and then they stood smiling in the twilight, finger on lip, barring my way.

Here lay those blessed dead of the land of Egypt, who worshiped the judge of the dead, the lord of the underworld. I was indeed glad to be quite alone here. I then sat down in the shadow of a column upon its mighty projecting base. The sky was blinding blue. Great bees hummed through the silence, deepening the almost heavy calm. The columns, architraves, doorways, how mighty, how grandly strong they are! The effect of solidity was immense. These columns bulged. They towered up in crowds. The heavy roof, broken in places most mercifully to show squares and oblongs of that perfect blue of the sky was like a frowning brow and yet I was filled with a feeling of lightness because in the place of the dead I was again with the happy living walls.

The double rows of gigantic columns stretched away, tall almost as forest trees, to right and left of me, and were shut in by massive walls, strong as the walls of a fortress. And on these columns and on these walls dead painters and gravers had breathed the sweet breath of life. Here in the sun, for me alone, as it seemed, a population followed their occupation. Men walked and knelt and stood, some white and clothed, some nude, while others were red as the red man's child that leaped beyond the sea.

Jerusalem, Palestine.

TRIBUTE TO CHILDHOOD

When God made the child He began early in the morning. He watched the golden hues of rising day chasing away the darkness, and chose the azure of the opening heavens for the color of childhood's eyes, the crimson of the cloud to paint its cheeks, and the gold of the morning for its flowing tresses. He listened to the song of the birds as they sang and warbled and whispered, and strung childhood's harp with notes now soft and low, now sweet and strong. He saw little lambs among the flocks romp and play and skip, and He put play into childhood's heart. He saw the silvery brook and listened to its music and He made the laughter of the child like the ripple of the brook. He saw angels of light as upon wings of love they hastened in holy duty, and He formed the child's heart in purity and love. And having made the child, He sent it out to bring joy in the home, laughter on the green, and gladness everywhere. He sent it to the home, and said to the parents, "Nourish and bring up this child for me." He sent it to the Church and said, "Teach it my love and laws." He sent it to the state, saying, "Deal tenderly with it and it will bless and not curse you." He sent it to the nation and said, "Be good to the child. It is thy great asset and thy hope."—George W. Rideout.

CHRISTIAN MONITOR PULPIT

THE HEAVENLY MERCHANTMAN

By Allen B. Christophel

TEXT: Buy the truth, and sell it not.—Proverbs 23:23.

I. The Truth

Truth is the foundation of all knowledge and the cement of all society. All realities are being counterfeited, and the world is full of agencies dispensing knowledge which is not truth and which has no lasting benefit. In order to obtain greater truth it is necessary to live the truth already possessed. Knowledge that does not enter into the very being is transient and superficial. What we have in us of the image of God is the love for truth and justice. Satan is the lover and maker of lies, and a real desire for genuine truth is one of the marks that reflect the image of God. God is truth, and they that love God love truth. Jesus Christ is truth personified. "I am the way, the truth, and the life." "Every one that is of the truth heareth my voice." "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." "When he, the spirit of truth is come, he will guide you into all truth." "Thy word is truth." Truth, then, is that which is given by Jesus Christ, the Word, and the Holy Ghost. All that harmonizes therewith is truth; all that is contrary thereto is falsehood.

II. Kinds of Truth

1. **Doctrinal Truth.**—The bases of intellectual development are the three R's—reading, 'riting, and 'rithmetic. Unless these are reasonably well mastered, mental development will be greatly retarded. The three R's of spiritual growth are Ruin, Redemption, and Regeneration. Man's ruin, his knowledge thereof; Christ's redemption, man's acceptance thereof; and regeneration by God, through the Holy Ghost in man's heart are the bases of Scriptural doctrine. A few counterfeits that are being foisted on to the world are: Salvation without Christ as God's Son, pardon without atoning sacrifice, life without the new birth, regeneration without faith, faith without works, and safety without holiness. The most destructive defrauders in this world are those who are dispensing as truth that which is not based on the principles of His Word. The price paid for such counterfeits for truth is the souls of those thus deceived. Correct doctrine (belief) goes far in producing correct living.

2. **Experimental Truth.**—Knowledge must be experienced to be real; truth must be experienced to impress its value. Christian experience is real; religion that is not Christian is fanciful. A few tests of fancied religion are: Faith without repentance, a life without struggles, confidence without self-examination, and perfection without humility. It is a false prophet that says, "Peace, peace when there is no peace." "Through much tribulation we must enter into the kingdom of God." A let-up in Christian life means retrogression. "Strait is the gate, and narrow is the way, which leadeth unto life." "Thy commandment is exceeding broad." Christianity is the broadest and the narrowest truth in existence. It is sufficiently broad to embody all truth; it is sufficiently narrow to debar all worldliness.

3. **Practical Truth.**—A reliable test for the validity of truth is its usefulness. To be useful, knowledge must be put to use. Superficial Christianity is hypocrisy. The Pharisees loved to "appear righteous before men." Christ said, "They have their reward." "Many that are last shall be first, and the first shall be last." Not outward show, not even great accomplishments, but real devotion and sincere worship are God's tests of truth and genuine religion. Practical truth manifests itself in secret and in public. The Psalmist resolved "to walk uprightly in his own house" and this resolve carried out will result in uprightness in public life. God judges not only by what people know, but also by what they might know. The real truth of Christian experience and doctrine invites investigation. The truth that does not allow investigation is not Christianity; and the investigation that discovers unreality and unreliability in Christianity is searching based on falsehood and not fact. Christian principle and experience are the most practical realities to be found because they serve not only for time, but for eternity. "I **know** whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

III. The Purchase

"Buy the truth" is figurative. Only in part can even worldly knowledge be bought. To secure it requires mental effort. "Buy wine and milk without money and without price." It may be possible to buy things that lead to the truth, and men's efforts may create conditions that make the securing of truth possible, but the real and saving truth can be secured only at the feet of Jesus, and must be burned into the soul by the fire of the Holy Ghost. The condition for securing it is absolute submission to His will.

The intimation in the text is that no price is too great to be paid for truth. Salvation is a free gift, but to be in position to receive it, it is necessary to give up all worldly distractions and to fulfill all righteousness. Self-denial is not God's way of placing burdens upon people, but it is His way of removing qualities that are harmful to their best interests. Whenever God asks any one to dispose of a thing to receive salvation, the parting with this quality is a fortunate riddance. "Though the outward man perish, the inward man is renewed day by day." One purpose of discipline in education is to remove distractions so that conditions may be more conducive to learning. God has given the principles of self-denial and separation from the world to remove distractions that hinder growth in Christian knowledge.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Laodicea was known for its wealth, its fashionable customs, and for trade in medicine. The inspired writer took occasion to call their attention to the fact that the greatest wealth obtainable is the riches of Christ's grace; the finest garment obtainable is the robe of Christ's righteousness; the greatest healing agency is the healing of the soul through the blood of Jesus; that God Himself is the Source and Author of these blessings. Knowledge of the past, the present, and the future are invaluable helps in progress through life's journey; but the greatest knowledge possible for the past is the knowledge of sins forgiven, the greatest knowledge of the present is the treasures of wisdom and knowledge hidden in Christ Jesus, and the greatest knowledge for the future is the confidence of appearing faultless in His presence at His coming. "That I may know him and the power of his resurrection" is the ultimate aim and goal in the ceaseless quest for truth.

Yes, "Buy the truth," buy what is truly the truth, buy only the truth, buy all the truth, buy the truth at any price, buy it now. Buy it because it is in itself most precious, it is needed every day for a thousand useful purposes; it is needed for time and eternity.

"Buy the truth" at any price and sell it at no price. Some sell for a livelihood, some for imagined respectability, some for scientific appearances, some for friends, some for pleasure. The wise man tells us that "knowledge is strength" and he also tells us that "knowledge puffeth up." The knowledge that includes a proper conception of Christ is strength; the knowledge that lacks a proper conception of Christ puffeth up. No price should be too great to pay for such truth; no price should be great enough to secure this from us, once it is possessed.

On either side of the highway to truth are multitudes of counterfeit stands, with dazzling allurements and seeming bargains. It is he who can see the heavenly merchant in the distance and manfully strive to the end who will at last possess. When describing the pilgrims passing through Vanity Fair, John Bunyan says: "That which did not a little amuse the merchandisers was that these pilgrims set very light by all their wares; they care not so much as to look

(Continued on page 192)

EDITORIALS

The School of Life

The school season for this year is about to close. In some sections it has already ended, and in others it will be over by the time this number of the Monitor reaches the readers. The close of the school year brings with it anticipations of a change in activity both for pupil and teacher as well as the hard work and suspense attending final examinations. To the graduate there is the added excitement and feverish activity incident to commencement exercises. We trust, however, that these exercises, in spite of the stress and strain that accompany them, will bring great joy to all who are numbered with the graduates.

I used to wonder why the close of school was called the commencement. Perhaps it is not fully clear to me yet, but I can see a meaning attached to the idea that is significant. For the end of the school year, or even of school life, is only the beginning of the activities for which school is intended to fit the student. School life is not an end in itself but a means to the end of preparing us for the later activities of life, when each one must make his way among the competing forces of a complex world and with it all seek to be of service to his fellow man and to his God. Hence we can truly say that when the end of school life comes, whether you are a graduate or not, you are indeed at the commencement of the stern realities and activities of life, in which by the help of God, you want to find the place that He has for you to fill.

But do not think that school is over. In another sense commencement is the beginning of the larger school, the school of life. Your store of knowledge may be quite thorough along the lines in which you have specialized, but there are yet many great lessons to learn. But if your life at school has trained you to acquire knowledge, whether you are within the walls of an institution of learning or not, you are at least thus far well equipped to matriculate in the school of life. Sometimes it is called the "University of Hard Knocks," at other times the "School of Experience," but whatever name you give it, its portals await you, and, whether you wish it or not, you will be under its tutelage as long as you live. Whether you will receive your degree from it with honors, or whether you will miserably fail to come up to its demands, depends to a large degree with what spirit you commence to take work under its teachers.

Hard work, difficulties, perplexities, and disappointments will greet you, but if you go forward with faith, hope, courage, determination to win, and with it all a spirit of humility and consideration for others your success can hardly be doubted. But you can never win in the highest sense of the word unless you take with you the Great Teacher, the Spirit of the living Christ, who will guide you on the way, help you in difficulty, comfort you in distress, and empower you for service. If you go through the school of life with Him, you will without doubt in the great Commencement Day receive your degree with these words: "Well done, good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

The Mission Board Meeting in Iowa

The annual meeting of the Mennonite Board of Missions and Charities is one of the most important ones on our church calendar. It is a sort of spiritual thermometer of the Church. If the missionary spirit of the Church runs high we have reason to believe that there is deep spiritual life in the Church, at least on the part of its most active members. Where there is no heart experience of salvation and no love for Christ there can be no testimony that will reach the hearts of the unsaved. No personal experience, no testimony; no spiritual life, no power. If there is a lack of these there can be no real missionary work.

We are glad for the good reports that have come from those who were privileged to attend the meeting. They give us encouragement and a desire to go on in the great work of bringing the Gospel to a needy world. Sin is rampant not only in heathen lands but in our own country, but the Gospel still has power to save from sin. We trust that the inspiration which was given out at the meeting in Iowa will not only stir those who heard the messages and deliberations to a fuller consecration to God and greater activity in His service, but that the influences of the meeting may reach out to every member of he Church. As soon as the necessary work is done the report of the meeting will appear in the Gospel Herald and in booklet form, in which all the addresses will be published, and the reports from the various home and foreign missions and charitable institutions will be given. Every member of the church should read this report for the missionary information and inspiration he will be sure to receive from it. And thus the influence of the Iowa meeting will come to every one of us, even though we were denied the privilege of attending its sessions.

Newspaper Propaganda

Most people read the newspapers. They are the great medium by which we keep informed about what transpires in this busy world of ours. They have a definite place to fill and it would be hard to get along without them. Every Christian worker should be informed, at least to some degree, concerning happenings of the day, and of world conditions in general so that he may more intelligently meet the issues of life that come to him because of changing world conditions, as well as to be of help to others who have to meet new problems in industry, economics, social life, etc.

Concerning the dissemination of news of the day we have no quarrel with newspapers. But the modern syndicated newspaper is usually saturated with propaganda for some pet schemes for which the management is working, perhaps in collusion with some vested interest. Recently we noticed that the movement to liberalize the Blue Laws of Pennsylvania in order to legalize Sunday baseball was given much publicity. Great headlines were spread across the page when the liberalizing forces seemed to make some headway in their work of Sabbath desecration. But when one such bill was voted down the item was relegated to some obscure place in the paper.

Again when some report or opinion that is unfavorable to the cause of national prohibition is made public it is given big headlines and prominent space. On the other hand when news comes out that is favorable to the dry cause it is either ignored altogether or given some inconsequential place in the paper. The determined effort on the part of wet forces to give great publicity to the favorable aspects of their cause and to suppress the facts on the side of prohibition should cause the people to be wary of this specious propaganda carried on by many of the largest newspapers of the country.

And so we could go on. Some of us remember how the newspapers inflamed the minds of the people during the World War. The great mass of the people of our country were opposed to war, and the forces that were dragging the nation into it knew that it could not be put over without the support of the newspapers. But with regular, systematic propaganda, extending over a considerable period of time, in which practically every newspaper of any prominence took part, it was comparatively easy to win the people to the idea. It did not matter that the stories of the atrocities of enemy countries were untrue, as has been admitted since the war. The end was attained, whether by fair means or foul. The present wet propaganda is run much on the same principles. Let us not be deceived by it.

It is all right to read the newspapers to keep ourselves informed on the news of the day, but probably most of us spend more time upon them than necessary or profitable. Perhaps we could meet the issues of life better if we would spend more of the time devoted to newspaper reading to reading the Bible and other good literature of unquestioned quality, especially sound religious books and papers. This would be a good antidote to pernicious newspaper propaganda and would build up the soul as well as the mind.

Love and Service

In a recent service on Mother's Day the words of Paul in Galatians 5:13 came to us with renewed force: "By love serve one another." We were made to think that, of all mankind, perhaps no one combines these two qualities, love and service, in a more striking way than our Christian mothers. No finer examples of unselfish service can be found than those which were inspired by mother love. But love and service do not stop with the mothers in our homes. In the true Christian home these virtues are emphasized in such a way that they permeate the atmosphere and hold at least in a measure every one under their benignant spell.

We sometimes think that we fail to appreciate how these qualities are also present in the lives of Christian fathers. The love of the father is of course different in its manifestations from that of the mother, but who can say that it is not as real? Picture the father toiling away from day to day on the farm, in the shop or office, giving unstintingly of the best that he has in body and mind for the benefit of the home folks. He may be silent and undemonstrative, but his love and service and sacrifice are none the less real. Mother's Day is just over at this writing. The second Sunday in June is designated as Father's Day. It is not observed widely, but it can do no harm if it reminds us of what our fathers have given and are still giving in the way of love and service.

But these great principles do not stop in the Christian home. In Ephesians 3:15 the Church of Christ is referred to as a family. And it was really the Christian Church that Paul was talking to when he said, "By love serve one another." Love and service—these are two outstanding virtues that should characterize the Christian Church. It was Drummond who called love "the greatest thing in the world." It is the world's greatest need, but one can see how the world finds it hard to love when they are strangers to the love of God. But those who have had the love of God shed abroad in their hearts by the Holy Ghost should not find it hard to love their fellow men and show that love in unselfish service.

The life of love and service is the life that counts and that is truly great. It is opposed to the standards of the world. The Gentiles, Jesus said, love to show their lordship and authority over one another. But that is not the spirit of the Christ. Listen to His telling words: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to ~~minister, and to give his life a ransom for~~ many" (Matt. 20:26-28). Let us take our ideals and examples from Him who took the form of a servant and even stooped to wash the feet of His disciples. Let us yield our lives to His Spirit (the fruit of the Spirit is love), and with Him in control we will be able to fulfill the royal law of the Scripture, "Thou shalt love thy neighbor as thyself" (Jas. 2:8).

These are trying days in the Church. Foes assail from without and within. Unbelief and atheism with all their allied forces assail us from every side. Worldliness and sin often rear their heads in the Church and even creep into high stations. Misunderstanding and suspicion, envy and jealousy, bring discord into the ranks of the brethren. We must meet the foe, we dare not compromise, we must be true to our Master at all costs, but in our zeal for the truth and for the right let us remember the words of the apostle, "By love serve one another," and "Bear ye one another's burdens, and so fulfill the law of Christ." "By this shall all men know that ye are my disciples, if ye have love one to another" (Jno. 13:34).

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CHRISTIAN LIFE

STEADFASTNESS IN LIFE AND FAITH

By Marion Groh

This essay was read during the midwinter program of the Bible School at Kitchener, Ontario. Its publication was requested since it was of a nature that inspired the hearers to greater steadfastness in these days of declension and apostasy.

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, . . . whereby they lie in wait to deceive" (Eph. 4:14). To be steadfast in our faith we must heed this admonition of Paul to the church at Ephesus, for it applies to Christians to-day in as great a measure as it did in the past. The works of the apostle Paul constitute the greater part of our New Testament law. Converts of the apostles passed the faith along to others, who lived sincerely. This continued through persecution for many years.

From the death of martyrs the world may see how satisfying is the true faith. In many cases those adhering to the faith of Christ were given the choice of forsaking their religion and worshiping idols, or death. The true followers looked beyond the comparatively short agony at the stake to the great hereafter. There they saw an eternity of suffering, greater than any here, for those who had denied Christ. And the sweetness of their faith, the strong arm of their God, and heaven as their reward, carried them through their hours of suffering.

Let us compare the death of a Christian with that of a nonbeliever. Take for example, Voltaire, the agitator of free thought who tried to overthrow Christianity. On his deathbed he reaped the beginning of his reward. Several men were needed to hold him, and he died with shrieks on his lips, crying out to be kept from the torment he seemed to see before him. The death of a Christian, apart from physical suffering, is calm and serene. He fears nothing. His God is true. Heaven is his reward.

From apostolic times we can trace the way of the Church through adherents to the true Gospel. We will find the trail a bloody one, a detested and despised one, but also a glorious one, resulting in immortality to those who were true, despite persecution.

During the reign of Nero, as Emperor of Rome, the Christians experienced some of their greatest trials, and most heartless persecutions. For the entertainment of his lords and ladies who yelled and drank and lounged, Nero allowed starving animals to tear to pieces the Christians in the huge amphitheatre of Rome. And to satisfy his demonic desires Nero ordered Christians to be tarred and oiled and chained to pillars in his garden, then lighted. While these suffering men and women paid for their faith with agony and life, Nero, servant of Satan, watched them from his ballroom.

Truly, that which costs the most is held dearer than that which comes with little effort. Because such danger and suffering were connected with Christianity, in the first centuries, those who were not true would not relate themselves with it. This kept unbelievers and cowards from entering the church. And it also kept it purified—as nearly a pure church, as any church has ever been. And because of that purity and steadfastness, it was more precious in the sight of its members.

RUTH'S WISE CHOICE

By Arline Yoder

"Intreat me not to leave thee,"
Was Ruth's pathetic cry;
These sad tones coaxed a teardrop,
A deep and fitful sigh.

"How can I bear to leave thee,
Who trusteth in a God
Who keeps thee in His pathway,
Tho' chast'ning with His rod.

"So whither thou dost wander
I shall accomp'ny thee,
And there thy loving kindred
My people too shall be.

"And truly then I'll worship
Jehovah whom they love,
A God that really liveth
And reigneth from above."

"The path is rough and narrow,"
Naomi then replied,
"Return into thy country,
And there in peace abide.

"Return unto thy kindred,
Unto thy gods of yore;
In Moab you were happy,
What can you hope for more?

"Alone, I'll make the journey,
And we must part, my dear,
'Twere better far in Moab—
My path is hard and drear.

"Ah, thou hast seen much sorrow
In these, thy youthful days!
And earth hath made thee lonely;
Go, sing thy former lays!"

But Ruth chose right and wisely—
The Bible tells us why—
She saw Naomi's wisdom
In serving God on high.

West Liberty, Ohio.

Peter Waldo, leader of the Waldenses, has set forth in his life, steadfastness of character, and constant practice of the Christian principles as he found them in the New Testament. He was a wealthy French merchant who became interested in the hereafter at the death of a friend. He was instrumental in having the Bible translated into the language of the common people, using his wealth to bring the Gospel to the poor. This created a desire to carry the good news to others. Peter Waldo spent his life in service for his Master and lived it in steadfastness and truth.

Heb. 9:16 declares that "where a testament is, there of necessity must also be the death of the testator." The supreme price of a testimony for Jesus is our lives. An old proverb, "He who buys, pays," could be applied to our faith. It was bought with blood and persecution. It was cherished as a treasure without price.

During the Reformation, we have Luther as a leader of those who were dissatisfied with the Roman Catholic Church. Educated for the priesthood, he knew the corruption of that body of men, and was persuaded that those things were inconsistent with the teachings of Christ. He sought salvation in scourgings, fastings, and confessions, but failed to find peace. After he found that "the just shall live by faith," he taught the epistles of Paul in such a way that he drew students to him from all over Germany. Finally, when he broke with the Roman Church, he had a large body of educated men, who were ready to follow him. Luther did not believe in nonresistance; neither did Zwingli, the reform leader of Switzerland; nor Calvin, the founder of Presbyterianism. Nevertheless, Luther was used by God to free from the bondage of Roman Catholicism many people who would have continued in their ignorance and sins, to their souls' damnation. What this man suffered and accomplished in Reformation days has meant the blazing of the trail for others, who to-day know God through him.

During the Reformation Calvin in France, Zwingli in Switzerland, and Luther in Germany were busy with God's work. Each had rejected Roman Catholicism, and was preaching a new doctrine, yet an old one, for it was what they found in the New Testament, as they understood it. Not that we would sanction all their teachings as perfect but, oh, how much better than the faith of the

Roman Church! Luther, in Wartburg Castle translated the New Testament so that soon all in Germany might read the inspired words.

And Tyndale, of England, forced to flee because of persecution, hiding in cities bordering the Rhine, was always under the shadow of cruel torment. After he finished his translation of the Bible into English, he was, by royal command, hunted down as a wild animal might be, then thrown into prison, strangled, and burnt.

Another example of steadfastness in life and faith, is our own leader, Menno Simons. Simplicity and sincerity were his weapons against avarice and disbelief. Menno was an educated Catholic priest, who searched the Scriptures, for in them he thought he had eternal life, and they are they which testified of Him (Jesus). He became convinced that Roman Catholic doctrines were wrong, and he prayed for grace, a clean heart, and forgiveness of sins. He asked for wisdom, Spirit, and fortitude. In 1536 he renounced Roman Catholicism. For the faith which he organized and led, he says: "For this, I, my poor feeble wife and children, have, for eighteen years endured extreme anxiety, oppression, affliction, misery, and persecution at the peril of my life. I have been compelled everywhere to live in fear and seclusion, when they (ministers in the state church) at weddings and feasts, pipe and beat the tambour and vaunt loudly, we must look out when the dogs bark, lest the captors be at hand. While they are saluted as doctors, lords, teachers, by men everywhere, we must hear that we are Anabaptists, hedge-preachers, heretics, and deceivers, and must be saluted in the name of the devil."* A warrant was issued, and a reward of money equalling forty dollars, was offered to any one effecting Menno's arrest. He found safety on the estate of a nobleman who was touched by the cruelty done these sufferers.

Steadfast in their lives and their faith? They were so steadfast, so true, that they gave their life blood for the cause. They died for Him, and, incidentally, for you and me, that we might come to a knowledge of the truth. One writer of a recent day has said, "It is fine to die for your faith, but it is more important to live for it, too."

During those cruel and terrible years of the Inquisition thousands of men and women were tortured—starved—killed by degrees—one day an arm removed, the next day a foot. Were they steadfast? What but the power of God in them could have kept them true?

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you" (Luke 10:19). How sweet and satisfying this verse must have been to those who died for Him! "Power to tread on serpents and scorpions?" Yes! In dying without resisting, these Christian martyrs were crushing, in a figurative way, the vipers of Satan.

"And over all the power of the enemy" there was power in dying for Christ's sake. "And nothing shall by any means hurt you." Literally this seems to be a contradiction. None of the deaths, or lives, of the martyrs were easy. But oh! how safe in persecution were they whose minds were stayed on God, because they trusted in Him. Isa. 26:3.

One woman of the Netherlands must needs watch her husband slowly die, and then her infant son. The monsters of the Inquisition let her live because she wished to die! Steadfast? She lived for Jesus, and helped Christians, going into dangerous ways to rescue them, whenever she could. She died, while giving her aid to Christians escaping from their persecutors.

And we have the Puritans. Suffering persecution in England, they fled to Holland, but finding no peace there, they embarked, a tiny band of Christians, who preferred a new untried land, to forsaking their faith and living in wealth in the homeland. Were they steadfast? Would we to-day, be willing to leave home, everything, and start life anew in a strange primitive land?

The faith of these people was dearly bought. They clung tenaciously to it. The proverb, "Easy come, easy go," could be changed here—"That which is hard to get is not easily let go."

That which has been given above is not the only phase of steadfastness. There is the eternal phase also. Without the latter there would be no other phase. In Heb. 3:14, "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." And in II Tim. 2:12, "If we suffer, we shall also reign with him: if we deny him, he will also deny us." To each professor who suffers for His sake will be given a crown, and we have the promise that we shall also reign with Him.

Is the price too great? Perhaps it will mean a few years of suffering here, but through it we will have the peace that passeth all understanding and eternity hereafter. On the other hand we may have a few years of worldly pleasure, but with it a craving, an aching void, that cannot be satisfied, and an eternity away from Him. No, the price of steadfastness and faith is not too great.

Hespeler, Ont.

THE SACREDNESS OF THE HOME

By A. C. Kolb

This article is supplementary to the Young People's Meeting topic for June 7.

Man is a social creature, but because God endowed him with social instincts, it cannot be construed as meaning that they should be perverted. After God made Adam, He also provided him a companion, for He said, "It is not good that the man should be alone." He instituted a relationship which constituted the first home, and left instructions for its perpetuation.

That God was recognized in this first home is evidenced by the offering of Abel, whose sacrifice pleased God. Religious instruction must have preceded sacrifice, else how could Abel have known what to offer? God has never withdrawn His promise of blessing to any home that will recognize His sovereignty. The record of Cain shows that even then, Satan sought to destroy the happiness of mankind. He will continue doing this until the time when he shall be bound and cast into the bottomless pit.

Tracing human experiences down through the ages, we find multiplied instances where righteousness has survived only because godliness had been implanted in the minds and consciences of children. Remove this stabilizing agency, and society crumbles. Evil runs rampant where home life lacks the touch of sacredness. Example: Bolshevik Russia, and press despatches reflecting divorce scandals at Hollywood. Rob the child of the proper opportunity of forming a correct estimate of home life, and you label a life that is threatened with dismal failure.

Home is a marvelous institution. It symbolizes all that is noble, pure, good and true. It is the melting pot of filial affection, emotion, ambition, fear, sacrifice, and aspiration. Its attractiveness is evidenced in every gradation of life. It appeals particularly to the young. A plant cannot thrive in other than proper environment; to the reptile it is a retreat; to the bee it is a storehouse against a time of need; to the fledgling it represents food supply and mother love; to the animal it means safety amid lurking danger; to mankind it is a place of abode, and a source of rejuvenating strength against whatever may destroy physical, moral, mental, social, or spiritual happiness.

Home is the loftiest expression of human longing. It links time to eternity. No other term portrays so beautifully the transition at the end of our earthly pilgrimage. Every normal mind visualizes a place of unbroken and undisturbed rest, perfect peace, contentment, unending joy and happiness amid environments which shall never cease to electrify and entrance because of their matchless beauty, grandeur, symmetry, and glory,—where there is an eternal unfolding of realization of what God is, and where love, excelling such as has ever been enthroned on earth, shall reign supreme.

God has revealed just enough of heaven to make us want to go there when we reach the end of our earthly life. And the nearest approach we can have to it while still in this world, is the home. If our imagination is capable of grasping the meaning of heaven, then we may have a mental conception of the atmosphere which should pervade our earthly homes. No normal mind will ever entertain for one moment any expectation of finding in heaven one trace of that which is selfish, or sordid, or mean, or that will cause pain, distress, or sorrow. We rebel at the very thought. These have no place there. All things are pure. All things are beautiful. All things delight and enrapture. Holiness permeates all.

No system of social culture or ethics which trifles with any of the attributes or commands of God will ever lift a soul into the realm where purity, loveliness, and goodness dwell, and no place can be a real home where God is lightly regarded. The devil is compounding many formulae to anesthetize our spiritual consciousness by glorifying passion, lust, avarice, greed, selfishness, and kindred soul-destroying principles, but the victims must inevitably suffer disappointment. No home can be ideal where God is dishonored in the marriage vow which His Word clearly defines. In His wisdom He has ordained this as a proper beginning of such relations as shall constitute the nucleus of home life. His command may not be ignored with impunity, nor such relationship entered into, at the mere caprice of fickle-minded men and women, whose motives never rise above the sordid, hypocritically termed companionate marriage, without inviting dire consequences.

What a travesty on common decency is the record of modernized marriage and divorce among so-called movie stars who have become the idols of thousands through their brazen exhibits of suggestive poses calculated to poison the minds of the pure and innocent because presented under the damnable guise of culture or art! So much has public conscience become seared that bold advertisements in newspapers become quite commonplace. What a depth of truth is conveyed in the lines of the poet when he says:

"Vice is a monster of so frightful a mien
  As to be hated, needs but to be seen;
Yet, seen too oft, familiar with his face,
  We first endure, then pity, then embrace."

And to think of the countless numbers who actually emulate these (fallen) stars! Result: Sin, sorrow, shame. Which shall it be, homes or shambles—virtue or (cultured) vice? How long, O Lord, how long shall these vultures of society desecrate Thy holy law?

Deprive the home of sacredness; dismiss from it all thought of godliness; whitewash it with hypocrisy, and make it a cesspool of iniquity under the guise of legalized relationships; laugh at modesty; sneer at those who blush at the mere mention of indecency; and how long may purity and virtue survive?

The home is the wellspring from which flows the life and thought of the nation. Destroy the home and the sacredness which God has designed should dwell there, and humanity will rush headlong into the caldron of social and national degradation, sordid demoralization,—into the very jaws of a yawning hell!

Legalized immorality is raising its venomous head. It is gaudily bedecked with many superficialities, to hide its shame. Companionate marriage has been heralded by a few as a solution for avoiding matrimonial suicide. What a fraud! It is not of God. It is nothing short of a step toward polygamy. It is nothing else than a veiled excuse for trifling with the most sacred of human relationships, and is a definite perversion of God's purpose. No genuine Christian will ever endorse it. Any one who does so, exposes himself immediately to the disapproval of God. God, who is unchangeable, never revoked the sacredness of marriage. So-called social reformers have tinkered with God's law for years, but have never been able to make any improvement upon it. They never will. If the Bible teaching on marriage and home life is wrong, antiquated, and no longer applicable to modern times, why not throw the whole Bible aside? It has all been inspired by the same author, and if faulty or inadequate in part, none of it may be trusted.

It is my conviction that the advocates of companionate marriage, the modern divorce, and other fads which are bidding high to become popular, are not as much concerned about promoting the very highest interests of human society as they are in trying to find excuses for circumventing the plain teachings of Scripture. The Bible gives us the only code of ethics that can possibly stand the scrutiny of an immutable God, and by which we must eventually be judged regardless of what theory or human logic may have been advanced by the wisest of men. For even the wisdom of men is foolishness with God. If such people were as much concerned about the welfare of the future generation as they are about "fulfilling the lusts of the flesh" fewer people would be mismated, and there would be fewer unhappy homes. Make no mistake. Love and lust are not synonomous terms. Right and wrong cannot dwell together in the same place. The progress or retrogression of society depends a tremendous lot upon the value that the present and future generations set upon the sacredness of the home. Spare yourselves anguish of heart and soul by applying the plumbline of God's Word to life and conduct NOW. A God-blessed home is the only home worth while. A halo of sacredness shall distinguish it from all others.

Kitchener, Ont.

LIVING UP TO OUR OPPORTUNITIES

By John Kauffman

During a conference session one of our ministers stated that it is a great opportunity that we as young Christians have to speak and testify for God, and I truly agree with him. Yet, if there be a speaker present in our conference, as he stands before the audience, who cannot say with the apostle Paul as he was brought before the members of the council, "Men and brethren, I have till this day lived in all good conscience before God and man," he cannot do this opportunity justice, nor any other that persents itself. Perhaps there are those of us who have experienced this, or if not have seen its effects in others. When an opportunity presents itself to such a person, if some time back in his life he has done something which has never been made right with God, even though he acts on this opportunity, he will never accomplish what he would have been able to do if he had maintained a clear conscience. But since the subject pertains to the true Christian, we will look at it in that light for a few moments.

I believe we are all agreed that almost every Christian has allowed opportunities to pass by untouched, perhaps because of weaknesses or shortcomings. And too, I believe more of them pass by because of neglect rather then refusal. Nevertheless, the former is more dangerous and more to be feared than the latter, because it is more deceptive. In neglect the mind and will is passive and the motive generally good, while in refusal the mind and will are active and the motive generally bad. Sometimes, as young Christians especially, we think that the little we do, doesn't avail much and so is not worth doing. But let us remember, that if we do what we can we are doing the will of God. Think of the lad with the loaves and the fishes. I believe when he started out, if he would have had any idea that he was going to be asked to feed the multitude, he would at least have filled the basket. But as it was, when the time came for the opportunity, he was submissive. He gave to the Lord all he had and in just a short while the Lord multiplied it nearly five thousand times, and when all were filled the lad received more than he had given.

Then in regard to young Christians we have these words from I John 2:14: "I have written to you young men because ye are strong," which in part means physically. It is sad to think that many young men give their lives while they are young and strong to the adversary and when they become stricken in age, come to the Lord to render their services to Him. There is an opportunity that has passed that *never* again will be restored, and while we are glad that the Lord accepts us at all times, yet isn't it reasonable, that He will have greater delight in us if we give ourselves to Him while we are yet young and strong?

Then again, I believe we are all aware of the fact that we have so-called Christians among us who will not work unless they can at once obtain a high office. It reminds us of the leper who came to Elisha to be healed. Elisha told him to dip in the River Jordan seven times. Naaman, the leper, stopped to consider it. He probably thought it such a small deed that he went away in a rage. I believe his desire was that of the so-called Christian who will not work unless given a high office, and that desire is to make his name great instead of Christ's. That, however, should not be and is not the desire of a true Christian. If God expects me to do no more than to be a silent listener in His service, I will gladly take my seat with the assurance that when I receive my reward I will be as well pleased with it as the brother who has an office that is considered among the highest, because of the fact that I have lived up to my opportunity. I have done what the Lord required of me.

Minier, Ill.

A great part of all mischief in the world arises from the fact that men do not sufficiently understand their own aims. They undertake to build a tower and spend no more labor on the foundation that would be necessary to build a hut.—Goethe.

• MISSIONS •

CHRISTIAN DAVID ESCH

1883 - 1931

By J. N. Kaufman

Christian David Esch was born near Wellman, Iowa, October 12, 1883. He was the eleventh child of David and Fannie Esch. At the age of two years he was left without a mother. At seven he was left an orphan, his father and step-mother having been killed at a railroad crossing in Lancaster County, Pa., where they then resided. At this time the family was broken up and Bro. Esch went to live with an uncle until he was old enough to help on the farm, when he worked for a number of years in Lancaster County. At the age of sixteen he went to West Liberty, Ohio, where two of his sisters were living. They gave him a home when he was not working as a hired hand. It was here that he began his high school studies. Here also he was converted and received into the Oak Grove Mennonite Church.

Soon after his conversion Bro. Esch felt called to Christian service and, feeling the need of more preparation, he attended the short Bible term of the last year of Elkhart Institute. When Goshen College was opened he entered and completed his high school work, as well as the two years of college work which was at the time offered to students. During these years of preparation he felt a call to medical work and in the fall of 1906 he entered a medical college in Kansas City, Mo. He had his home at the Mission on 200 South Seventh Street and also helped regularly in the activities of the Mission. After one year in medical college at Kansas City he felt that he was not getting the work that he should, so he went to Chicago where he completed his medical course in Bennett Medical College, graduating in June, 1910. While in Chicago he made his home at the Mennonite Home Mission on Eighteenth Street and helped regularly in all the mission activities excepting the last year when he lived at the Twenty-sixth Street Mission.

He was married to Sister Mina Brubaker, Sept. 5, 1908, and they lived in their private home for one winter. He took a position in a hospital during the summer of 1909 besides having charge of Bro. A. H. Leaman's work at the Chicago Mission during his summer vacation that year.

Dr. Esch with his wife sailed for India October 9, 1910, arriving there November 23 of the same year. There was plenty of work awaiting him, for the Mission had been without a doctor since Dr. Page left India for the homeland about ten years before. He was soon busily engaged in the relief of suffering. This meant much to the Mission, both for the missionaries and for the Indian Christians, as well as for the many non-Christian people who came from far and near to have their physical infirmities treated. Being also evangelistically minded he took the many opportunities of testifying for Christ while he treated the sick.

Dr. Esch was ordained to the ministry in India on March 16, 1911. Bishop J. S. Shoemaker, who was in India on an official visit at that time, officiated at this service.

Dr. and Sister Esch served their first full term, going on regular furlough to America in March, 1917. During their first furlough Dr. Esch completed his college work at Goshen College, receiving his B. A. degree in June, 1920. This was during the Great War and although it was their desire to return to India after the completion of their furlough the way was closed for some years. In these years of uncertain waiting, and expecting at any time the arrival of the permit to enter India without which they could not start they were put to many inconveniences and disappointments. The Doctor practiced medicine in Hesston, Kans., for some time and occasionally sent small donations to the present writer for the upkeep of his motor bike which the writer used during his absence. Once it was decided by the Mission Board to send Dr. Esch and family to Toronto, Canada, to take charge of the Mission there, but unforseen circumstances prevented them from arriving at their destination, although they had already packed and were started on the way. Keeping up proper family life under such circumstances was extremely difficult, but they exercised patience and fortitude, being confident that God would lead them ultimately to the place where He wanted them to be.

Dr. Esch and Family—From a Photograph Taken Some Years Ago

Finally word came that the long looked for permit to enter India had arrived and a cry of triumph rose in the Esch family. But disappointments were not over for them. They immediately began to make plans for sailing, and although in those uncertain days sailing arrangements were not so easily made as they are today, the date of sailing was finally made and the Esches packed their goods in readiness to leave Goshen, where they lived at the time. They bade farewell and left for the station. But word came from New York that the sailing date had been postponed and with heavy hearts they were obliged to return to the Mission House which they had just vacated. This happened twice, but finally they were able to leave for New York where they took ship in January, 1921, almost four years after they had returned from their first term of service.

Upon their return to India in 1921 they were appointed to the work at Ghatula and while there built the mission bungalow and carried on medical and evangelistic work. After about a year at Ghatula they were transferred to the Dhamtari Hospital and to leper work. Land had already been acquired for the new Leper Asylum and as soon as arrangements could be made Dr. Esch began the work of erecting the necessary buildings on the new site located about five miles from Dhamtari. In due time the lepers were removed from the old site just outside of Dhamtari to the new location.

The work of the church became increasingly heavy and it was decided in Annual Conference that another bishop should be ordained who, with Bro. Friesen, would conjointly assume the bishop responsibilities of the several congregations. At a special session of Conference held Feb. 28, 1920, the matter was brought before the members of Conference. After waiting before God in prayer the vote was taken and Dr. Esch was chosen for this solemn responsibility. He was ordained and inducted into the office of Bishop by Bishop P. A. Friesen, March 9, 1924.

On one occasion His Excellency, the Governor of the Central Provinces and Gerar, notified Dr. Esch that he would like to see him on a certain day at Dhamtari. The interview was arranged for Jan. 2, 1928, but Dr. Esch was not aware of what the meaning of the interview might be. It transpired that the Governor desired to give special recognition to Dr. Esch for the services he had been rendering in behalf of the suffering lepers. The recognition was given in the form of bestowing the Kaiser-I-Hind silver medal and the Commissioner of the Division was instructed by the Governor to present this medal in person on the premises of the Leper Home. This took place in the spring of 1928.

Dr. Esch and family left India on their second furlough in the spring of 1928. During their furlough period they made their home at West Liberty, Ohio, living in a house belonging to a sister of Doctor Esch. While on furlough Bro. Esch represented the cause of India wherever he had opportunity. He also took some special work in a hospital in Chicago.

While conducting special meetings at the Stahl Church Johnstown, Pa., he was seized with a fainting spell during a service which necessitated his spending some time in a hospital. We recall that experience when the details of his tragic death are reviewed.

After about fifteen months in the homeland Brother and Sister Esch bade good-by to David and Sarah, who remained in America in school, and sailed for India for their third term. They were appointed to the Mission Hospital at Dhamtari where the Doctor treated many patients during the last year in that work. His health had not been so robust, for he frequently complained of slight cold and fever and lumbago which slightly disabled him at times, though at no time was anything considered serious.

The work of the missionaries is very trying at times and the daily grind of duties is apt to work on their nerves. It is absolutely essential to leave the work occasionally for a few hours or half day and go out to enjoy God's free atmosphere and the beauties of nature. Sometimes several families go together for mutual fellowship and rest. It was for such a purpose that the Esch family and the Lapp family decided to take their lunch out to a lakeside some twenty-five miles from Dhamtari. This was on Saturday afternoon, February 21. They were enjoying their outing, some of the party having gone into the water to swim. Dr. Esch was a strong swimmer and was exercising himself in the water for a short while when he decided to return to the shore and take little Clara on his back for a ride. He had made several strokes toward the deep water with Clara on his back while Bro. Lapp was casually watching them. Suddenly the Doctor gave a gasp, at the same time throwing up his hands, and then suddenly his hands and his head dropped and there was no struggle. Clara slipped off her father's back into the water but was immediately rescued. Of course frantic efforts were made to rescue Bro. Esch, who remained afloat. Only his face was in the water, the back of his head and his back remaining above water all the time. In a short time he was brought out and every possible effort was made to resuscitate him but without avail. It was found that he had very little water in his lungs which led the doctors who heard the case to the opinion that he died of heart failure or a stroke of apoplexy.

But imagine the terrible shock! The terrible home coming! Some of our missionaries were widely scattered at the time, being on mission business of various kinds, but all were present at the funeral the following day excepting the writer who received the sad news at Bulsar, where he had spent Sunday after he had bade good-by at Bombay to his son Paul, who sailed for America with the Friesen family.

There were born to Dr. and Sister Esch seven children, all of whom were born in India excepting Nellie, and all of whom, excepting Helen who died in India in May, 1925, with their mother, Sister Mina Esch, remain to mourn the loss of a loving father and companion. He also leaves six brothers and four sisters: Jacob of Intercourse, Pa.; Joseph of LaGrange, Ind.; Daniel of Pigeon, Mich.; Samuel of Elverson, Pa.; Benjamin of Lima, Ohio; and Menno of Mio, Mich.; Mrs. J. J. Smucker, of West Liberty, O.; Mrs. J. T. Hartzler of West Liberty, O.; Mrs. Amos Glick, of Belleville, Pa.; and Mrs. Harvey Miller of Des Moines, Iowa.

It all seems impossible. Less than three weeks ago Dr. Esch, in apparently good health, was pursuing his daily tasks in the hospital and medical work at the Leper Asylum. Today he is in his grave and his family is sailing from Bombay for America. It is the writer's sad duty to help in the completing of Bro. Esch's accounts and in the disposition of his earthly effects. It is all inexpressibly sad, but God knows best and we bow in humble submission to His divine will.

Dhamtari, C. P., India, March 12, 1931.

"LOOK"

Gleanings from the Recent Mission Board Meeting

By J. A. and Lina Z. Ressler

"Lift up your eyes, and look on the fields" (John 4:35).

In our busy world we are inclined to become absorbed in our own work, sometimes even forgetting to be interested in any one else. It would be well sometimes for us to pause long enough to appreciate the work of others and to sympathize with their problems. Abundant opportunity was given for this during our recent Board Meeting.

Really, we are interested in many parts of our Master's great harvest field. It is an inspiration occasionally to meet with those who are actually representing the Church in her various activities. We, personally, are so far separated that we are inclined to forget each other and sometimes our representatives in the front ranks toil wearily along, while we, the "holders of the ropes," are thinking only of our own little corners. We have been wondering these days whether our ropes of prayer and sympathy are kept taut and strong.

Meeting our senior workers, with whitening hair and trembling footsteps, helps us to realize that they have put something of their life into the work they love.

To hear the ringing testimonies and appeals makes us feel that they are not engaged in a losing cause. They are ambassadors for the King; and they are in the missionary ranks by their own choice, as well as by the appointment of the Lord and His Church.

How we wish that we might share with you the thrill of meeting our missionaries—yes, they are "ours." Are we acting as though they were?

In the service forty, thirty-five, thirty, twenty-five years! Hard at work and—happy! There must be something in it all.

"The church that forgets all else except itself will die." "Mission work is an evidence of life in a church and brings more abundant life."

We "looked" at institutions of various kinds —for the aged, sick, the lost, and the orphans. These all need the attention and care of the Church. Many of the strongest Christian workers in India and South America have come from orphanages. Children need the fostering care of the Christian Church to prepare them for life.

Orphanage work in the Mennonite Church was begun in Wayne county, Ohio, in 1896. This Home was later moved to West Liberty, Ohio, where it is still doing good work. There are now six institutions in various parts of the Church caring for homeless children. The homeless child and the childless home often bring about a most happy combination. Contact is maintained with the children and foster parents after they are brought together. The opportunities for the future call for the best training the Church can give.

The homes for the aged were most aptly brought to our thought and prayer. "The orphanage has the sunrise of life, the old people's home its sunset." "Many of our inmates are the unfortunate ones in life." "I feel sorry for you," does not go very far when practical help is needed. "Only those who have cared for the aged realize what problems a home presents." The Home for the Aged at Eureka, Illinois, speaks gratefully of a hundred quilts that are in use and came from the Sewing Circles.

The work of the Hospital presents another phase of the service. Caring for the sick is a Christian duty, and caring for the sick in a Christian way is a great opportunity to instill Christianity into their hearts. Hospitals usually operate at a financial loss, hence the need for cheerful sacrifice and giving on the part of the constituency. Hospitals need nurses, nurses need training, and the Church needs avenues of usefulness for her young women.

A bit of interest was created by an informal meeting of the women who were helpers

(Continued on page 181)

EDUCATIONAL

THE CHRISTIAN HOME

VI. The Children's Part in Home Life

By Erma Miller Erb

The importance of the place of children in the home need hardly be emphasized. It is recognized as great. From childhood I remember one man especially for the fact that regardless of the kind of people in a group he never failed to shake hands with the little folks and to give us some kindly word. In the five years we lived near town our own children learned to watch for him and wave as he passed. Some one mentioned this trait of his in his hearing and he said, "Why, they're the most important of us all."

The place given to children by the parents in the home life should be threefold. First, they should be loved; second, understood; and third educated and really trained to do something and do it well. The part they take is their response. It is possible to love children without understanding them, to analyze their actions coldly and intelligently without loving them, to train them only to work with the hand or to help them to be educated in mind only—but by loving, understanding, and training them we lift them to a place of comradship, where they become partners instead of servants, lords, or pampered idlers.

The time to get acquainted with the little folk in the home is in the very beginning. Know them as friends. What are the things that we say claim our time, if our excuse be lack of time? Are we not usually too busy caring for bodily comforts and making a living, too busy among the things that perish to enter into the trival problems of children—problems as serious to them as any of ours?

Sometimes they are quickly hushed up because of the kind of things they wish to discuss. We can stop their talk that way if we will, but it does not stop their thinking and what a golden opportunity for explaining some truth! It is too late to be pals if we wait until our children grow up. Then much as we may desire the confidence of children at the teen age it is gone. Working together as well as engaging in any interests together results in real fellowship. This is easily accomplished in the country but is more of a problem in the city. I like the idea one city family put into action, when their eyes were opened to the indolence of their children and the lack of companionship in the home. They dismissed their maid and started some backyard work in addition to sharing the household duties. A very small space can be converted into a vegetable or flower garden, a fish pool or even a diminutive chicken pen or rabbit hutch, and while not a paying proposition in dollars and cents it will pay out in character building.

"It is only by labor that thought can be made healthy, and only by thought that labor can be made happy, and the two can not be separated with impunity." It takes more time to show a child how to do something than to do it yourself, and therefore a child who does not learn easily is often neglected. The sad case of the twenty-two-year-old girl electrocuted last winter in Pennsylvania has provoked a number of enlightening editorials because of her last words, "I never really knew how to do anything." This was true principally because nobody cared enough to try to show her how and she was not the type to try without help. Working by the sweat of the brow is a wise provision and not an added punishment to a curse. Helpless and inactive old age is doubly pathetic when persons having reached that stage of life would so gladly do something if they but could.

A HEAP O' LIVIN'

Home ain't a place that gold can buy or get
 up in a minute;
Afore ut's home there's got to be a heap o'
 livin' in it;
Within the walls there's got to be some babies born, and then
Right there ye've got to bring 'em up t'women good, and men;
And grajerly, as time goes on, ye find ye
 wouldn't part
With anything they ever used—they've grown
 into your heart;
The old high chairs, the playthings, too, the
 little shoes they wore
Ye hoard; an' if ye could, ye'd keep the
 thumb marks on the door.

Ye've got to weep to make it home, ye've got
 to sit and sigh,
And watch beside a loved one's bed, and
 know that Death is nigh;
An' in the stillness of the night t' see Death's
 angel come,
An' close the eyes o' her that smiled, and
 leave her sweet voice dumb.
For these are scenes that grip the heart, an'
 when yer tears are dried,
Ye find the home is dearer than it was, and
 sanctified;
An' tuggin' at ye always are the pleasant
 memories
O' her that was and is no more—ye can't escape from these.

Ye've got to sing an' smile fer years, ye've
 got to romp and play,
An' learn to love the things ye have, by usin'
 em each day;
The roses by the garden walk, must blossom
 year by year,
Afore they become a part o' ye, suggestin'
 some one dear,
Who used to love 'em long ago, and trained
 'em jes' t'run
The way they do, so's they would get the
 early mornin' sun;
Ye've got to love each brick and stone from
 cellar up to dome:
It takes a heap o' livin' in a house to make
 it HOME.

—Edgar A. Guest.

Before children reach school age they should be able to dress themselves and have a few daily tasks to do without being reminded of them. Each year duties should be added so that by the time they are ten they are helping not only themselves but are a real help in the home. Last December we were guests at a birthday supper where a little five-year-old girl had prepared the potatoes and even the apples for the salad because she wanted to help, and her work was well done. Another girl, either in first or second grade, passed refreshments at a New Year's gathering without an accident and very quickly too, and she enjoyed doing it as much as the guests enjoyed her ministrations. Singing while washing dishes speeds up the work and robs it of its distastefulness for many little girls. Jesus gave His service where needed and spent five times as much of His earthly life at common labor as in public service and surely work is as wholesome and needful for the children of men as for the Son of God.

A great deal of imagination crowds into a child's plan for work. A year ago a boy was taken seriously ill with pneumonia, and convalescence was of long duration. Friends brought gifts and more gifts. Among them was a bowl of goldfish. This gave him an idea and when spring came he was determined to make a fish pool. The mother remonstrated, since she thought he was not strong enough, but as he brought rock after rock to the side of her flower garden and succeeded in making a little pool for his fish, his health continued to improve. Another mother interested her children in making a garden. She drew the plans, and little by little they brought ground on a hand wagon, leveled it in, and each summer they are adding more flowers. A bird bath is the enterprise for this year. A quaint cobblestone walk winds from the road to their house, and every rock was carried and placed there by slow persistent effort.

The use of imagination is a good thing. Children should be permitted, even encouraged, to change the furniture in their rooms and to make things out of old and apparently useless materials. I often glance at a certain attic window when we pass by where a daughter in the home pasted paper on the pane in a pretty geometric pattern. Hopscotch squares are marked on the walks of that home and pictures the children make are permitted to be hung upon its walls. The individuality of the children is given a chance to express itself. One time the motor disappeared from a mother's sewing machine and was found in a realistic wooden aeroplane moving rapidly over the floor. The motor was unharmed and the discovery was made by two would-be aviators that the aeroplane would not rise. The mother instead of scolding was merely amused.

Another big value of work is that it gives the idea of giving honest value for what you receive. Surely no one can dispute the fact that one of the outstanding sins of youth today is trying to get something for nothing—and to get by without working. Parents have a large part in counteracting this attitude. An agent visited a public school with a showy selling scheme whereby each school child stood a chance of winning a prize, with a good chance to get a splendid pencil box for nothing. I remember the disappointment of one little fellow because his parents refused to let him try and told him they would buy him a pencil box if necessary. To-day that boy is a fine upright young man earning his living in a respectable way. Many instances could be given where little things were condoned and winked at, which developed into real blots on character—such as being left to their own devices too much, and being thought or spoken of as clever if they could take advantage of another person.

Some of our greatest men have lived and died in extreme poverty and never realized the money value of their contribution to humanity, but they did realize that their labor was well done. The final and greatest value of work is, that it is its own reward—learning to do a task successfully.

"Work thou for pleasure,
  Paint or sing or carve
The thing thou lovest,
  Though the body starve.
Who works for glory
  Misses oft the goal,
Who works for money
  Coins his very soul.
Work for the work's sake
  Then, and it might be
That these things shall
  Be added unto thee."

Wellman, Iowa.

HISTORIES OF LOCAL CHURCHES

VI. Oak Grove Amish Mennonite Congregation Wayne County, Ohio

By Kathryn Gerig

The first Mennonite to settle in Wayne County was Jacob Yoder, who moved there in 1817, from Mifflin County, Pennsylvania. He moved on the farm now owned by Howard Miller. Since the district contained rich farming land, others were naturally attracted and numerous settlements followed. Christian Brandt, one of the most prominent settlers and the first minister of the Church, came from Switzerland. This was before the building of the railroads or canal in that district. The nearest grain market was Cleveland, fifty miles away. To that place Mr. Brandt hauled his wheat one day, exchanged it for two barrels of salt, and returned the following day. Very little is know as to the nature of the religious services at this time, but it is supposed that they were held in private homes.

In 1852 it was decided, since the settlement was growing quite large, to divide it into two sections, a northern and a southern district. The road running east and west past the present church house was the dividing line. All settlers living north of this line naturally belonged to the northern district, and those living south to the southern district. There were approximately three hundred members, including both districts. The meetings were held in private homes, and consequently the place of meeting was changed every Sabbath day. The benches used were made of planks without any backs. After each service a lunch was served. We still find a sect of Mennonites, known as the Old Order Amish, who conduct their services in this manner. To-day we sometimes hesitate to go to church if the automobile is not in working order. These folks walked, not only a mile or two, but many of them five or six miles. A few came in spring wagons or on horseback.

The officials of the two districts were as follows: In the northern district Father Schantz was bishop, while Christian Nafzinger and Peter Blough were the ministers. Jacob King was the deacon. In the southern district the bishop was Jacob Yoder. Christian Brandt and Solomon Zook were ministers, while Jacob Troyer was the deacon. The territory was divided in this manner until 1862.

Oak Grove Church, Wayne County, Ohio

Holding services in private homes did not meet the needs, since the attendance was gradually increasing. In 1862 it was decided to hold meetings in Center Schoolhouse, a half mile east of where the church is now located. Meetings were held at that place for several months only for it was decided to build a church. A committee consisting of Samuel Smucker, David Smucker, and Jonathan Zook was appointed to draw up plans and to take care of the financial problems of this project. The site chosen for the location of this church was the one which the present church occupies. The first meeting held at that place was in October, 1862.

John K. Yoder was the first bishop of the new church. C. K. Yoder and Jona Smucker were the ministers. The deacons were Jacob King and Jacob Troyer. The first services in the new building were entirely in German. Their song books contained no notes. The church, according to all outward appearances was progressing, and its membership was increasing. However, over a few trivial matters dissatisfaction arose among some of the members. On September 1, 1889, David Hostetler and a few other members held their first separate meeting at the Pleasant Hill Church. These folks were the nucleus for the present Salem Mennonite Church. Quite naturally when affairs had gone this far it was urgent that something be done. On October 6, 1889 an arbitration meeting was called, which lasted for three days. At this meeting a new discipline for the church was considered. This was the only difficulty of its nature which ever occurred in the history of the church.

John K. Yoder, being quite an old man, was no longer able to fill his place as pastor of the church. Benjamin Gerig was chosen by lot in his place. During his administration a new church was built, the old one being too small to meet the needs of the people. It was built on the same location as the first church. On September 17, 1905, the dedication address was delivered by Bro. I. J. Buckwalter, a minister at the Martin Mennonite Church located southeast of Orrville, Ohio.

In 1908 J. S. Gerig was by lot chosen as bishop to succeed his father, Benjamin Gerig. J. S. Gerig is the present pastor of the church.

I feel that no history of the Oak Grove Church would be complete without telling something of the work of a man who is known both far and near, Bro. C. Z. Yoder, who has for many years been actively engaged in church as well as Sunday school work.

His work as an organizer of the Sunday school and Young People's Bible Meeting will be discussed under these heads.

The present organization is as follows: Bishop J. S. Gerig, pastor; J. N. Smucker, C. Z. Yoder and P. R. Lantz, ministers; Peter Baumgardner and Peter Conrad, deacons. The membership is approximately five hundred. In the winter of 1926-27 the church was remodeled and a new heating plant installed.

The Sunday School

Before 1890, the teaching of the Scriptures with practical applications for both young and old, apart from the regular church, was beginning to be encouraged by many of the church leaders and workers as well. Among the most enthusiastic promoters were C. Z. Yoder, C. K. Hostetler, and numerous others.

The first Sunday school was organized at Oak Grove April 30, 1871. As one can imagine it was vastly different from the Sunday school of to-day. Since the forenoon was dedicated entirely to the preaching service, Sunday school was held in the afternoon. The service was conducted entirely in German. The Sunday school served as a place to teach the children the German A. B. C's. All the children gathered together on the front seats. Each year they were moved back one seat, which they all looked forward to with delight. The song books contained no notes. On June 10, 1885, the Sunday school was organized in connection with the church service. The first "evergreen" Sunday school began in 1892.

Up to this time the services were entirely in German. German not being taught in the schools, the young folk naturally drifted from the use of it. It was therefore decided to conduct the Sunday school service in English. Later it was also adopted for the church service.

The manner of electing Sunday school officers and teachers is very interesting. Several weeks before the annual business meeting, held on New Year's Day, representatives from the Sunday school, Young People's Bible Meeting, trustees, the Primary Superintendent and one of the superintendents from the adult department meet with the pastor. A ballot containing suitable candidates for the various offices is drawn up. There are always several more nominees for each office than will be chosen, and in this manner all unfairness is eliminated. At the business meeting these ballots are passed out, one to each member. Each person checks the names of the people he wishes for the various offices. The votes are counted and the people with the highest number are declared elected. No officers except church trustees hold their offices for more than one year. The teachers for the various classes are appointed at a meeting of the superintendents of the various departments and the pastor. Their term also expires at the end of one year.

Since the Sunday school became so large it was necessary to divide it into three departments: The adult, junior, and primary departments. The junior and primary departments have overseers of their own, and while they coöperate with the other departments, they are considered as a separate division. The children are promoted from the junior department to the adult department at the age of fifteen or sixteen.

Classes are divided according to age. The class period covers about one half hour, after which a short review is given by one of the superintendants or some one appointed by him. The Sunday school as a whole supports several missionaries in India and South America. Regular missionary offerings are taken once a month. Several of the classes support Bible women in India and South America. Some of the junior classes support girls in the orphanage in India. The quarter fund is also taken up each year by many of the boys and girls.

The Sunday school is a comparatively young organization and it has in the past few years made quite rapid progress. However, it has not yet reached its limit, and further development is quite certain.

The Young People's Bible Meeting

Let us now turn to the third main division of the church, the Young People's Bible Meeting. The church recognized the fact that if they did not provide some form of worth while activity, the young folk would get it elsewhere and probably away from Christian influence.

The idea of a meeting of this kind was at first seriously opposed by a large number of the brethren. In spite of this fact the idea grew and was backed by some of our most progressive church leaders. In the summer of 1887, at the Paradise Union Church the first Young People's Meeting was held under the leadership of C. Z. Yoder and C. K. Hostetler. These meetings were held only during the summer months.

Let us take a glimpse into some of their first meetings, which I am sure were just as interesting as many of our meetings are today. These services consisted largely of song. Imagine a group of one hundred people raising their voices to God in thanksgiving and praise. I am sure you will agree with me that nothing is more effective, and one certainly cannot see the need for criticism.

In the summer of 1888-89 this service was somewhat enlarged. Instead of merely having song service a preview of the following week's Sunday school lesson was given. During the close of the summer of 1889 talks on specially prepared topics were given.

After due consideration it was decided to hold the meetings in our own church. On May 4, 1889, the first Young People's Meeting was held at Oak Grove. From then on the meetings were held in winter as well as summer. Song services was occupying less time, and talks or a sermon for young people was taking its place.

To-day the Oak Grove Congregation has a splendid Young People's Meeting. Not only young folk of the home church, but young folk from the neighboring churches often attend these. The leader of this meeting is elected at the annual business meeting. The advisory committee is also elected at this time. The leader and the advisory committee, consisting of four members, make out the programs for each Sunday evening. The leader appoints an assistant leader, who takes charge of the meetings for one month.

The programs consist of talks by the young people, and also special music. Once a month a special program is given by the children under sixteen years of age. One of the special features that has gained prominence at the young people's meetings, as well as in the surrounding community is an octette, composed of four fathers and their sons. Besides this there is a young ladies' quartette, a young men's quartette and a chorus of sixteen young people, known as the Joy Chorus. These furnish music at the evening meetings. Each member feels he has a part in the meeting and every one takes an active interest. Open discussion has been abandoned from the service almost entirely.

Wednesday Evening Meeting

I cannot class this meeting under any one of the previous divisions and yet I feel the history of the Oak Grove Congregation would not be complete without it. It is a meeting of its own, and yet it is so closely connected with and of such benefit to the church, Sunday school, and Young People's Meeting, that it is practically a part of each one of them.

This meeting was started in the fall of 1927, and was especially designed for the young people of the church. Since many of the parents had to bring their children if they wished them to attend, it was decided to have a meeting for the benefit of both young and old.

The following divisions are found at this service: A young men's class, a young women's class, a parents' class, and a class for young children. These groups are all under able instructors. Each class has its different field of study. Various problems peculiar to each group are also discussed.

One thing that is enjoyed by each one who attends these meetings is the opening services. Each Wednesday evening all meet in the Assembly hall and one of the classes gives the opening exercises. This is very interesting since each class tries if possible to do a bit better than the other one. It is also an attraction for people to be there on time. The average attendance is one hundred.

Smithville, Ohio.

A passenger on an ocean liner asked of the Scotch chief engineer, "Do you slow down much nowadays in a fog?" "Oh, yes, dead slow when the fog is thick. But in a fog like this one we've been in, the men on the bridge can see right out over it and they can see any lights beyond."

Whether the fog be a light mist, or a heavy, dark blanket shutting the ship within its streaming folds, no landsman in his right mind would suppose that he could see better or navigate more wisely than the commander on the bridge. Yet what presumptuous, foolish landsmen we are when we think we would find satisfaction in our amateur navigation, instead of trusting to the Commander! God is doing the best He can for us. Can anything be better than that?—Philip E. Howard, in Living Through These Days.

ATHEISM'S ADVANCE AMONG STUDENTS

By George T. B. Davis

A tragic situation exists to day in the universities, colleges, and schools of the United States and Canada. During the past few years infidelity, agnosticism, and atheism have been making rapid gains in many of our educational institutions, with the result that multitudes of students are wavering in their faith, or have fully renounced their former beliefs.

The student publication of the University of Toronto recently declared that a majority of the students were "practical atheists." A person connected with a large boys' college in an Eastern state said a few weeks ago that most of the boys in the school were infidels or atheists. Forty girls in a single society in a leading college in the South declared their disbelief in God. Such conditions are fast becoming typical rather than exceptional.

A certain atheistic association is securing the names of students in colleges and schools, and sending them their pernicious soul-destroying literature. Shall we sit idly by and allow our young men and women and boys and girls—the flower of our lands—to be lured to destruction and not lift a finger in their defense? God forbid!

In the Word of God we read that "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." So in this hour of crisis in the schools of our lands a significant campaign has just been inaugurated to help in checking atheism in the colleges, and in seeking to win the students to a saving knowledge of Christ. The new movement is known as "The Million Testaments Campaign for Students in the United States and Canada." The aim is to present, carefully, a million attractive New Testaments to the students in the universities, colleges, and schools of both countries, and to have the Word watered by such a mighty volume of believing prayer, that revivals will sweep through hundreds of schools and colleges, and that thousands and tens of thousands of students will be born again into the Kingdom of God.

In speaking to a group of men in Philadelphia, R. R. (Bob) Jones, president of the Bob Jones College, deeply stirred them by his portrayal of the infidel and atheistic conditions existing in the schools of the United States at the present time. In the course of his address he told how large numbers of young men and women from godly homes are having their faith in God wrecked by the atmosphere and teaching of many of our schools He said:

"Some time ago I spoke to a great Southern audience. I pictured the atheistic drift in the educational life of America. A man sat on the front seat and followed my every word with an expression of agony I have rarely seen on a human face.

"When the service was over his pastor said to me, 'Did you see that man who looked like the incarnation of agony? He sat in the front seat to-day. He is a member of my church. He is one of the truest Christians I have ever known. He is on my board. He had one daughter. She was a beautiful child. She grew up in the Sunday school and Church. She finished high school.

"'He sent her off to a certain college. At the end of nine months she came home with her faith shattered. She laughed at God and the old-time religion. She broke the hearts of her father and mother. They wept over her. They prayed over her. It availed nothing. At last they chided her. She rushed upstairs, stood in front of a mirror, took a gun and blew out her brains.'

"Some time ago in a city in the great Northwest, we were conducting a revival campaign in a large tabernacle. One night I dismissed the crowd and started out of the building. A feeble old man came down the aisle and took me by the hand. 'I would like to speak to you a minute, Brother Bob,' said the old man, with a trembling voice.

"'All right,' I replied, 'I will be glad to talk with you.' He looked at me a minute and then said, 'Let me get where I can prop against the wall, for I am feeble and old and trembly in the knees.' We walked down the aisle toward the door, and he leaned his old stooped shoulders against the wall.

"'Brother Bob,' he began, 'I am an old superannuated minister of the Gospel. I came to the great Northwest as a missionary. It has been nearly sixty years now since I arrived in this country. When I came here I brought my bride. Oh, how happy we were! We were young and everything was beautiful. We were happy in God's work.

"'After I began my ministry here in the Northwest it occurred to us that my denomination had no school anywhere in this section of the country. We preachers had a conference. We said, 'We must build us a church school so we can educate our own children.' We perfected the plan. I subscribed a hundred dollars a year. You know I never made over a thousand dallors a year preaching. My dear sweet wife made her pledge, and though she wasn't strong physically, she did her own washing and saved the money to give to the school. We never had but one child. He was a boy.

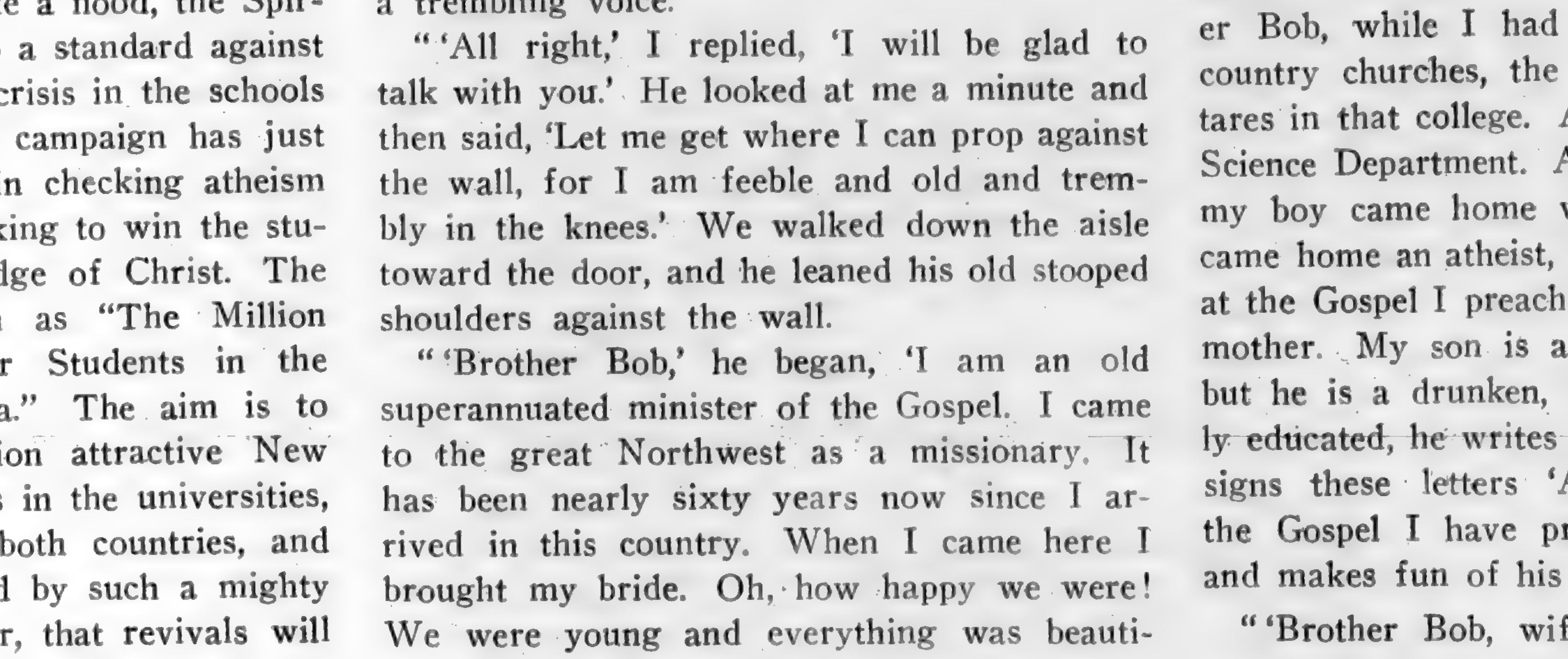
"The old man's face lighted as he continued, 'He was a great boy, bright, clean, obedient, Christian. He graduated from high school with honors. We were proud of him. He was president of the young people's society in my church. He prayed in public. Everybody said he was an ideal preacher.

"The day came when he was to go to college. It was the happiest day of my life. Wife and I stood on the front step and kissed our darling boy good-by. We both cried. We didn't cry because we were sad. We cried because we were proud of our boy. He looked so manly and clean as he went out the gate, and his shiulders were so broad and he was so erect. That night wife and I got ready to retire. We knelt together by the bed to say our prayers. I put my arm around her, and she put her little frail arm around me, and I prayed something like this: 'Our Father, we thank Thee that we have a safe place to educate our boy. We don't have to worry about him. He is all right. He is in a Christian school, and we know he will come back to us as good as he was when he left us.'

"Then the old man straightened up, threw his shoulders back like a soldier on parade, his eyes flashed fire, and he set his jaw. 'Brother Bob, while I had been preaching to my country churches, the devil had been sowing tares in that college. A skeptic had got in the Science Department. At the end of four years my boy came home with his degree, but he came home an atheist, laughing at my religion, at the Gospel I preach, and at the faith of his mother. My son is a middle-aged man now, but he is a drunken, atheistic bum. Brilliantly educated, he writes letters to the papers and signs these letters 'Atheist,' and laughs at the Gospel I have preached for sixty years, and makes fun of his old mother's faith.

"'Brother Bob, wife and I are old. You are a young man. Go up and down this country and tell this story, and warn the people that the educational drift of this nation is atheistic. Tell the people to awake or this nation is gone.'"

One of the chief features of the campaign for students is a plan to enlist as quickly as possible 100,000 people to pray daily for revival and for the students. Neat prayer cards have been issued giving suggestions for definite daily intercession. Supplies of these will be sent free of cost, postpaid, for distribution in churches, Bible schools, and the like. You can render splendid service by sending for 10, 50, 100, 500 or more of these prayer cards to put in the hands of praying people in their church or community or city. A stirring leaflet entitled "Three College Ship-Wrecks" has also been issued, and supplies



will be sent free of cost, along with the prayer cards, upon request to the Million Testaments Campaigning for Students, 1505 Race Street, Philadelphia, Pa.

Some weeks ago in an English periodical Samuel Chadwick, Principal of Cliff College, made a striking and significant statement regarding the power of intercessory prayer. He said: "'The fervent supplication of one soul moved of God is an immeasurable force." Will not each one who reads these lines pray fervently day by day for an outpouring of God's Spirit upon our lands and upon the students, and for God's blessing upon this new movement to bring back to the Lord the students who have lost their faith, and to lead multitudes into the glorious light of the Gospel?

If God's children throughout the United States and Canada will pray fervently day by day, who can estimate the far-reaching influence of their intercession in opening the windows of Heaven and transforming the spiritual atmosphere of our educational institutions? Is it too much to expect that in answer to nation-wide united prayer, and through the widespread distribution of the Word of God, real spiritual awakenings will be witnessed among the students during the coming school year?

Philadelphia, Pa.

MODERN CHURCH ARCHITECTURE IN THE LIGHT OF SCRIPTURE AND HISTORY

By John Horsch

In the current number of an American Mennonite weekly a Mennonite architect published an article advising the Mennonite people to fall in line with the popular movement for erecting more elaborate and costly church edifices. He points out that Israel was commanded to build the Lord a sanctuary, and expresses the opinion that building the house of God is to be considered an act of worship, which should require a sacrifice. The article gives us occasion for an inquiry into the questions involved in this proposition.

Indeed, under the Old Covenant, with its priesthood and sacrifices, the literal altar and sanctuary were necessary. All this was of divine appointment. It was of a typical nature, pointing forward to the perfect New Covenant with its spiritual priesthood and spiritual temple, in particular to the great sacrifice made by Christ. The Old Covenant was a dispensation of types and shadows, "the law having a shadow of the good things to come" (Heb. 10:1). With the coming of the promised Redeemer there was inaugurated the dispensation of light, reality, and fulfillment, in which the shadows, i. e., such things as the literal priesthood, altar and sanctuary, are out of place. The Lord Jesus predicted that the temple would be destroyed, for the antitype prefigured by the temple was now about to come. The antitype is the spiritual temple of God, the church, or in a sense the individual believer. This is emphatically taught in the New Testament Scriptures. (I Cor. 3:16, 17; 6:16; Eph. 2:21; I Tim. 3, 16; I Pet. 2:5, etc.). The idea of a priesthood, altar, and sanctuary in a literal sense is contrary to fundamental New Testament teaching and principle. These things are, it is true, essential to Romanism with its supposed literal sacrifice of Christ in the mass; among evangelical Christians they should be recognized as corrupting Romish leaven.

With the great decline of the general Christian church in the fourth and fifth centuries the spiritual, or New Testament, view of the house of God was lost sight of. Temples of stone were built with altars for offering the newly invented sacrifice. And while under the state church system it was impossible to maintain the purity of the spiritual temple, it was easy to keep the temples of stone in proper condition.

The fact deserves mention that during the period in which the Christian church maintained its primitive purity and power, there were no special buildings for worship. Only after Emperor Gallienus had, A. D., 263, published his edict of toleration, houses of worship were erected. They were, however, confiscated or destroyed in a successive persecution. As a matter of fact the desirability of houses convenient for the united worship of the congregation was realized in early Christendom; however, there was clearly no thought that these should take the place which the Tabernacle, or Temple occupied in the Old Dispensation. So much the less was this the case as neither the Tabernacle nor the Temple buildings were the meeting places of the people. The congregation assembled in the courts by which these buildings were partly surrounded.

Beginning with the time of Emperor Constantine the opinion came to prevail that houses of worship should be, if at all possible, costly temples built and furnished magnificently, according to the ability of the people. This emperor gave great sums of money out of the state treasury toward building Christian temples, and heathen temples also were converted into churches. Celsus, one of the most notable antagonists of Christianity, could in the year 170 say that the Christians had no altars, but in a later period altars were built in churches in consequence of the development of the idea of the mass as a sacrifice. The place of the altar in the churches was considered the Most Holy. Later the so-called laity were permitted to enter the sanctuary, or church building, only after they had sanctified themselves by sprinkling with holy water. The people, it must be conceded, seem to have behaved well in the sanctuary, but outside of it, alas, the holy water appeared to lose its virtue. The idea of the need of extravagant churches, involving a sacrifice, is one which a declining church took over from paganism. All through the dark ages building costly churches was considered an essential way of serving the Lord and opposing evil.

Under the new order of things, after the general departure from New Testament Christianity, ritualism was a natural development. To Constantine, the notorious corrupter of the church, belongs the doubtful honor of introducing sacerdotal vestments, or peculiar, gorgeously wrought priestly garments, to be used in saying mass. He presented the bishop Macarius of Jerusalem with a costly vestment of this kind, wrought in gold. Later such vestments were required to be blessed and consecrated by a bishop. Liturgies, or fixed forms and formulas for the daily mass service, were also introduced by Constantine.

Coming down to the history of our brotherhood, it is noteworthy that the Mennonites of Switzerland had no meetinghouses during three hundred and twenty-five years, and the Brethren of South Germany during about two hundred years of their existence. Needless to say, they disapproved of ritualism and the erection of sanctuaries. The Old Order Amish Brethren and the Hutterian Brethren do not have meetinghouses even to-day; they disapprove of building special houses for worship. A bitter enemy of the latter, who openly urged the need of exterminating them by fire and sword, wrote on this point in 1607:

"Never heathen was so godless, no Jew so hardened, no heretic so wicked, who would not build his god a temple, his Mohamet a mosque, the Jew his God a synagogue, the heretic a chapel, for the strengthening of his error. But the Pharisacial Anabaptists (Hutterites) are blinder than the heathen, more impious than the Turks, more hardened than the Jews, more cursed than all other heretics, for they have no churches or chapels, nor any (special) places in which they hold their religious services; yea, they entirely disapprove of having such places."

In the article mentioned above it is stated that in recent years much attention has been given to the erection of more elaborate and costly church edifices. Until a few decades ago churches of the magnificent Gothic style of architecture were few in number and were mostly Catholic and Episcopal, but in later years many such structures were erected within other denominations. Huge sums of money were expended on extravagant buildings, and in recent years there was a corresponding falling off in the support of missions. Riverside Park Church in New York, the new Rockefeller church of which Harry Emerson Fosdick is pastor, will cost nearly five million, and there are many other million dollar church edifices.

It is of interest to notice the reason given by John Rockefeller, Jr., for this enterprise. He says: "A church cannot hold its own in modern conditions unless its material form is equal to its spiritual greatness." He has undertaken to do that which in his opinion, will enable the church to hold its own under modern conditions. The question is pertinent, Is it possible that the material form of a build-

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BIBLE STUDY

BIBLE STUDY COURSE

III. Revelation

The Third Division of the Book written by John at the commission of Jesus Christ consists of the "Things which shall be hereafter."

The chapters following the record of the messages to the Seven Churches of Asia contain material which is quite different in character from that which was recorded for the churches. Whether or not the expression "After this" is intended as in order of time or in order of events, the scene and description partakes of a different nature from that of the churches. In the former descriptions John saw only the vision of the Lord in His glory as He stood in the midst of seven golden candlesticks, holding the seven stars in His right hand. He saw nothing of the inner glory of heaven and of the events that transpired there. It appears that all that transpired then was outside the door of heaven, or had nothing to do in any particular sense with the things that were within the door.

We are reminded of the message of Moses who was told to make the tabernacle after the pattern which God showed unto him in the holy mount. Moses saw the things in heaven. It was after the manner of the things in heaven that the Children of Israel were commanded to worship. They were concerned with the offerings of blood and incense. They were instructed regarding the ministry of the priests of God before His altars and before His throne. The Lamb of God was the medium of their intercession and the ground of their approach to God. It was the glory of God that overshadowed their tabernacle and filled their sanctuary. These were the things which Moses saw, the children of Israel followed, and the things which John again describes in the messages which concerned the things which to him "shall be hereafter."

In connection with the things which were revealed to John and which were in turn shown to him as from the door of heaven (4:1), there appeared the glories of God's throne and environments of His throne. Chapter 4. In the presence of God was the Lamb who was about to take His place as the great Redeemer of a lost inheritance—the book with its seven seals was placed in His hands. Chapter 5. In the progress of this redemption the judgment of God is visited upon the world under the direction of one that sat upon the white horse, while the altar in heaven appears and the souls under the altar call for the judgment of their oppressors on the earth. Chapter 6. This altar is the altar of atonement, under which the blood of the offerings for sin and for trespass is poured, for the altar itself, which is Christ, has made atonement for them. The Jews who have offered for their trespasses are still waiting for their redemption. A remnant of the Jews on the earth who have become believers in Christ is sealed unto the redemption of their possession. There are 144.000, of each tribe 12.000, excepting of the tribe of Dan. They are sealed because of faith and not yet by covenant, and this is expressed by the joy of those of every nation who are in heaven at the time of this sealing. Chapter 7.

The progress of this Jewish redemption is still further shown as it is related to the altars of their worship. Both the brazen altar of the flesh offerings and the golden incense altar send forth their fire of judgment upon the earth that the supplications of the worshipers may be answered. Chapter 8. The restored temple of the Jews, a temporal one, measured by a reed like unto a rod, and its original in heaven, where is seen the ark of the testament, are noted in Chapter 11. The Lamb and the 144,000 of the sealed ones wait on Mount Sion for the completion of the redemption (chapter 14) and the completion of this redemption is ushered in when the temple of the tabernacle in heaven is opened and from the Holy of Holies there come forth the priest angels of God with their golden censers bringing forth the seven last plagues to deliver the inheritance of His people from the unholy nations of the world. Chapter 15. The climax of this deliverance is seen in Chapter 19 when the rider of the white horse comes forth with the armies of heaven to crush all the powers of the earth and deliver the kingdoms to the Lamb and to His saints according to the promise of the Father.

Somewhere in the purposes of God there is a place for the fulfilment of the promises of God to His people Israel. It is possible to see that in the coming of Christ, salvation has come to them, as to all the nations of the earth. In some spiritual sense these promises have come to pass. The kingdoms of the world are become the kingdoms of the Lord and of His Christ by the invasion of the Gospel, but they are far from becoming subject to the Gospel. Peace has come into the hearts of men by the entering in of the Spirit of the Lord, but even such have not ceased to make, and to use, weapons of war, and they have not ceased to shed the blood of their fellow men. Those who would advocate the beating of spears and swords into utensils of husbandry are scorned by their fellow Christians. The lion and the fatling, the wolf and the lamb, the child and the asp have yet to make the covenant of peace and good will in any extended sphere. And outcast and scattered Israel — waiting and waning, hoping and despairing, striving and failing, maintaining her forms and denying her faith, ever dwelling between dawn and darkness, but ever holding fast the promises of the Covenant of God with Abraham the father of all the faithful—awaits the faithfulness of Jehovah, the ever living God.

Isaiah closes his messages with a declaration of the righteous rejection of the Jews for their sins, but declares the restoration of his people as a nation that will be glorified by all the nations of the earth. The Prophet Ezekiel saw a land restored and a temple rebuilt, such as was not in the days of Israel. Daniel declared a history of nations, which has not as yet been fulfilled, in which the Jews have an important place, and that glory has not as yet been theirs to enjoy. What he saw in a vision, he desired to know as to time, and was told to seal up the book, for he would arise in his own place in that time which he was not permitted to know. While all of the prophets understood the justice of Israel's dispersion, all looked with hope to the time of their restoration. No Jew has complained of the judgments of God which are just and right, but every Jew holds in his heart the visions of the prophets, and the hope of the Word of God, that God will restore His people. Paul says that the Lord has not cast off His people. Blindness in part has come to them, "until the time of the Gentiles is fulfilled." Some of the Jews are saved to-day because they have accepted Jesus Christ by faith, as do the Gentiles. This is the proper method of salvation for Jew and Gentile. Such are saved. But the sad day for the Gentiles will be when they, as the Jews have done in the past, reject the faith and turn from the Gospel. Like the tame olive branches were broken off because of unbelief, the wild olive branches will also be broken off. And as the wild branches were grafted in by faith, so will the day come when the tame branches will be restored to their own tree by faith. Israel's day of faith will come because of the faithfulness of God in restoring His people when the days of their affliction have been ended. This is not alone a national hope of the Jews, it is a Scriptural hope based upon the promises of God to the Fathers and to the prophets.

In this spirit John saw the visions of the things which shall be hereafter. He saw the glory of heaven as he stood at the open door and looked beyond. He saw the living creatures who were the ensigns of his own nation. He saw the assembly of the elders around the throne of God. He understood the cry of "Holy, Holy, Holy." Here was the glory of the kingdom for which His own people had waited long and had not beheld. In the vision he saw the book in the hands of the One who sat upon the throne. Seven seals closed it. The dawning of that glory which he beheld would not come to those for whom it was prepared until those seals were broken and the book was opened and its declaration fulfilled. For this reason John said, "I wept much, because no man was found worthy to open and to read the book neither to look thereon." Thus had Jesus wept over Jerusalem, when He would have brought them under His wings and would have fulfilled for them the redemption which had been promised; "But ye would not." Then was the last seal affixed to the book, and remains until the days of Israel's redemption and restoration shall have begun in the events that "shall be hereafter." The tears of the Apostle Paul were added to those of John in his contemplation of Israel's condition and waiting for their restoration. "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." While men read the account of events about to transpire in this story of redemption, let it not be without the same concern, the same compassion, the same fears, the same wonder and the same hope which inspired prophets, priests, apostles, and saints in all ages with the great purposes of God, and let the tears of sorrow not be absent on behalf of the world that shall suffer all of the calamities that shall come upon men for their godlessness and for their rebellion against the Savior who would ever save them from their sins; but they will not believe.

In this preview of the events recorded in the Revelation let us not forget the place that the Church as a body shall occupy as they transpire. Her place is always distinguished as among the redeemed ones, as among those of every nation, kindred, people and tongue. They belong to the groups that are included in the Church as she is represented either in heaven or on earth. She is included among those who are the witnesses of the Lord, "My two witnesses." She is among those whom the Lord defends and cares for against the attacks of the enemies, whether those enemies are of the world or of the powers of Satan. The Church as it now exists will have passed from the earth, the saints being with the Lord. The Church as she shall continue to exist will be merged with the testimony of the Jewish believers, as shall be noted. God will not remove His testimony from the world in any world age, and Jesus Christ whom God appointed will triumph over all the world as King of kings and Lord of lords.

Let him who expects one class of society to prosper in the highest degree, while the other is in distress, try whether one side of his face can smile while the other is pinched. —Thomas Fuller.

MODERN CHURCH ARCHITECTURE

(Continued from page 179)

ing can be considered equal to the spiritual greatness of the church? Or, expressed in another way, Is the spiritual greatness and power of Christianity after all so mean a thing that it is dependent on the style and grandeur of the architecture of its churches? Mr. Rockefeller evidently believes so, and he is without question right when he makes this statement with regard to the type of religion which he represents and to which he has dedicated the Riverside Park Cathedral. There is no reason to criticize the opinion that this sort of religion cannot hold its own except on such conditions. But naturally the question arises, What will be the loss if it fails to hold its own? Does not Mr. Rockefeller's statement betray the pitiable impotence of this type of religion? Has this most modern religion which depends for success on millions of dollars for building extravagant churches, really anything worth while in common with the Christianity of the Apostles and martyrs?

A certain writer says: "For some years Gothic churches have been in vogue. Nearly all the great recent church buildings have been Gothic. Now, the whole system of the Gothic is based on sacerdotalism, ecclesiasticism. It is not adapted to a freer, nonritualistic system of worship."

Dr. C. C. Morrison, of Chicago, after spending three successive Sundays "at the dedication of three of the noblest examples of Gothic architecture in America" wrote: "The average evangelical congregation, opening its eyes in a beautiful Gothic structure, for the first time, seem oppressed with the beauty of it all. The people move forward in the service under a kind of spell. They cannot sing. They sit back to be sung to. They cannot pray. They wait to be prayed for. They seem stricken dumb, half embarrassed amid dignities and treasures and beauties to which they are not accustomed." Nevertheless this writer favors the Gothic church. Though a prominent leader of Modernism he makes the significant statement that the spirit of the Gothic is fully consistent with and an expression of Modernism and not of the old evangelical religion.

As a matter of course churches of this style are built in the residential sections of the wealthy, not where they are accessible to the wage-earner. The many unemployed who are at the present time in dire need will recognize in the expenditure of large sums for extravagant church buildings an inexcusable waste; an evidence that the church is more interested in meeting in beautiful buildings than in their welfare. The pretension of doing these things for God's praise must be offensive to them.

The editor of the Southern Methodist wrote: "In the spirit of doing the great and grand (instead of following the commands of God), churches everywhere have built for themselves magnificent and costly plants which will burden their people for years to come and prevent these congregations from accepting their due responsibility for the blessed benevolences and mission enterprises of the kingdom. Thus has been encouraged a local pride and selfishness that is fatal to the Christian spirit."

This is plain language which makes further comment unnecessary.

Scottdale, Pa.

"LOOK"

(Continued from page 174)

through the Sewing Circles of the Church. Eight thousand dollars worth of clothing was acknowledged for various kinds of work among the needy. Twenty-two sisters who were engaged in active work in the various missions and institutions were gathered on the platform and gave brief testimonies. This offered an opportunity to bring the sources of supply in contact with the distributing centers. The meeting was an inspiring and helpful one.

Rural work came in for its share of attention. There are always the handicaps of distance and poverty, but several ringing testimonies of definite work accomplished were given. Walking thirteen miles to a service, or riding mules for two hours to attend a meeting in the mountains, are evidences of some interest. The highlands of the south are a challenge. Here a simple people live who are eager for the influence of the Gospel. These people are not an inferior people, they are simply isolated. "Adaptibility has a lot to do with possibility."

A few glimpses of Africa made us think. The Mennonite Church has always been a friend of the black race. There are difficulties to be met in Africa. We have there the hottest climate in the world. Africa's need is our call. One way to finance the project is to teach the children the joy and privilege of giving.

There is a marked difference between this and some former Board meetings. We "look" on so many different fields. This is as it should be. Our interest should grow and our horizon should become wider. The sick, old people, children, cities, rural fields, South America, India, Africa, offer plenty of work and opportunities for every one. The consecration of those who are again to represent the Church in the active, far-away fields was inspiring. Two veteran members of the Board took part and Dr. and Mrs. Troyer and Dora Shantz were appointed for the work in India—to sail this fall. Bro. and Sister Amos Swartzentruber are to return to South America about the same time.

And so the work goes on. We look, and learn, and pray, and give, and go. May the Lord of the harvest direct in it all.

Scottdale, Pa.

GOD'S CHILDREN ARE

Created	II Cor. 5:17; Eph. 2:10.
Called	Romans 1:17.
Cleansed	I Cor. 6:11.
Commissioned	II Cor. 5:20.
Chastized	Heb. 12:6, 7; II Cor. 6:9.
Cultivated	John 15:2; II Pet. 3:18.
Crowned	II Tim. 4:8; I Pet. 5:4.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

June is a month that is often full of many duties, especially to those who live on the farm. It will be a very appropriate time to emphasize the importance of industry if we would make a success of our crops and our harvests. And while this is being emphasized by the presence of living illustrations, we might emphasize the side of spiritual diligence also lest we get one-sided in our thinking. So often people go to extremes. Either they want to emphasize the natural work and its importance and look with critical eye upon those who give much time to intellectual, spiritual and religious things in which there seems little of material gain; or they want to emphasize the necessity of giving time to spiritual and intellectual things and scorn those who labor with their hands for temporal things. Both extremes are out of order. A balanced life gives God first place in our devotion and takes time for that devotion, not feeling that such time is wasted. It also carries that devotion into material labors and works conscientiously that every gain may count to the glory of God and the furtherance of His cause. It sees that a proper exercise of the intellect is not time wasted but may serve also in furthering the cause of Christ if such exercise is directed to the glory of God and the welfare of men.

We have topics this month that stress a perfect balance of these two sides of life. And we would advise that our Young People's Meeting leaders set their congregations to thinking on the Topic for July 5 before the date for the meeting. The reason is that there are many who celebrate Independence Day, or Dominion Day by indulgence in worldly amusements or carnal pleasures not becoming to the people of God. If we meditate and pray over these things in advance we shall have a blessed meeting because we have been safeguarded through prayer and meditation on the Word and will have living illustrations of the higher pleasures of those who love and serve God.

May the topics of the month mean a real blessing to our young people because they have entered into them in more than a formal way.

BIBLE STANDARDS OF LIFE—INDUSTRY (Jr.).—Eccl. 9:10; Eph. 4:28

Topic for June 14

MOTTO

"Not slothful in business, fervent in spirit; serving the Lord."

MEDITATIONS ON THE TOPIC

I. Industry.—Those who keep after the work in life that is given in their care are industrious persons. Any who turn aside from their own tasks and give themselves over to pleasures, or become busybodies with the affairs of others, are slothful and slack—a hindrance to society.

It is God's plan that all should be busy with some useful task. Not all are able to do the same work. The strong in body can do tasks that the weak cannot. The strong in intellect can do intellectual work. The weak, however, may take a part in the work of life and cannot be excused from industry. The old and the young may have a place of service somewhere that will bring benefit to society and will help bear the burdens that must be borne. If there is any one who is too lazy to work and is unwilling to do a part, he is not worthy to have the food and the comforts that others have labored for. But there are those who are weak or sick or helpless who can do very little except to show a willingness to do their part. It is the privilege of the stronger to bear the infirmities of the weaker. But here the weak can serve by their gratitude and good cheer and so have a part in making the work of life lighter. It is so much more pleasant to help those who do not murmur but who show their gratitude for all that is done for them.

God is busy all the time. Day and night, every day of the week, month, year, century, His work of keeping all His creation goes on. But God has divided the time into weeks and directed that certain kind of work is to be done in six days and other work especially on the seventh. All who have learned their Bible have known something of this law of God. Let us be as industrious in the work of the Lord's Day as we are in the work of other six days.

II. The Text.—Eccl. 9:19.—This verse shows the importance of using the powers that we have in doing our work because sooner or later we shall have to pass from this stage of life to the grave where our work cannot be done.

Eph. 4:28.—This verse shows that we should labor, not alone for ourselves, but that we may have something to help others.

OUTLINE STUDY

I. God Planned that All Should Work.
1. Adam and Eve in the garden of Eden. —Gen. 2:15.
2. The week is planned for labor on six days.—Ex. 23:12.
3. He blesses the tilling of the land.—Prov. 12:11.
4. He increases the labor of men's hands. —Prov. 14:23.
5. He brings honor upon the diligent.—Prov. 22:29.

II. Lessons on Industry.
1. From the ant.—Prov. 6:6-11.
2. By observing the field of the slothful. —Prov. 24:30-34.
3. From the virtuous woman.—Prov. 31:10-31.
4. By observing those who get rich without labor.—Prov. 13:11; 20:21.

III. It is Unfair to Eat the Labor of Others without Laboring Ourselves.
1. Eat your own bread.—II Thes. 3:10-12.
2. Help the needy also.—Eph. 4:28.
3. That you may be honest and have something.—I Thes. 4:11, 12.
4. Provide for your own.—I Tim. 5:8.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **Labor.**
2. Memorize a Verse from the Outline.
3. The Work of the First Man and Woman.
4. Business of Six Days.

For Others.
1. Honorableness of Labor.

PERSONAL THOUGHT

Do I fill the place in life which God has planned for me? Am I diligent in doing my work?

SEED THOUGHTS

It is better to work and slave and toil,
Than lie about and rust;
An idle man upon the soil
Is one of the very worst:

He eats the bread that others earn,
And lifts his head so high,
As though it was not his concern,
How others toiled or why.—Sel.

To the work! to the work! we are servants of God,
Let us follow the path that our Master has trod;
With the balm of His counsel our strength to renew,
Let us do with our might what our hands find to do.

To the work! to the work! in the strength of the Lord,
And a robe and a crown shall our labor reward;
When the home of the faithful our dwelling shall be,
And we shout with the ransomed, "Salvation is free."—Fanny J. Crosby.

BIBLE STANDARDS OF LIFE IN INDUSTRY

By J. B. Cressman

The present time is a peculiarly fitting one, for even a brief discussion of Bible standards as applied to industry because economic problems are the most pressing in the world to-day. Unemployment is widespread and serious in the leading industrial countries such as the United States, England, and Germany.

Russia has a government based on entirely different economic theories from our own. Australia at present faces an election in which the political parties represent the professional and moneyed classes on the one hand and the wage-earners on the other; in effect, capital and labor. Never before has the conflict between the two been so apparent. Naturally, the question arises as to whether they need be at odds. Certainly not, if people were willing to adopt Bible standards in industry.

Our present system is functioning so badly that no thoughtful person would deny that there is something wrong with it. What is the trouble? Current theories discuss cycles of prosperity and depression; over-production; excessive tariffs; stagnant gold reserves. These are explanations from economic viewpoints. But probably the main cause lies deeper in our moral and spiritual lives. The Bible tells us, "The love of money is the root of all evil." The real trouble at the present time is that people have placed passion for money above their concern for human and spiritual welfare. The other day Senator Couzens of Michigan said that greed is the cause of our present business depression. How he justifies his own multimillions we do not know, but certainly he is ready to state the correct principle. The fact is that industry, in the main, is dominated by human greed and run solely for profit. There is much talk of "production efficiency" in factories. Under this method men too often are pushed to the limits of human endurance with the sole purpose of increasing the dividends to the shareholders. Constantly larger profits have been the sole aim of business with greed as the driving force back of it all. Were industry more concerned with human welfare it would be nearer the Bible standard.

If unrestricted capitalism does not come up to the Bible standard of life does not its opposite — communism — measure up? Certainly political communism does not, for it is based on class warfare and revolution. New Testament communism was voluntary; there was no force or compulsion in it. Where a condition of communism is introduced on a basis of free choice and religious conviction as in the case of the Hutterites, it may be looked upon as fully up to the standards. But where political communism is forced on a nation it is merely a question of exchanging one set of masters for another, with no guarantee that the new will be any improvement on the old.

In the first paragraph we raised the question of why there need be a conflict between capital and labor. There should be none. We need both managers and workers. Our economic system is a unit in which all types are needed. But the profits must be shared by a larger number. Some employers have already introduced profit-sharing and stock-ownership. Surely the road to industrial peace lies along this road of coöperative ownership. Such a plan would mean the sharing of profits and responsibilities, the latter of great importance. "Share ye one another's burdens, and so fulfill the law of Christ." On the basis of Paul and Christ we can find industrial peace if we will.

Kitchener, Ont.

SOME ATTRIBUTES OF GOD
Psa. 139

Topic for June 14

MOTTO

"O Lord our Lord, how excellent is thy name in all the earth!"

MEDITATIONS ON THE TOPIC

I. Qualities Belonging to God.—We cannot see God and know Him by our finite minds and natural powers. But we can learn some qualities that belong to Him in their perfection and we can comprehend more about Him when we learn to know Jesus who came to reveal the Father to those who have come to Him.

When we say He is **all-seeing,** we cannot comprehend it, but we can understand what it means and we can think about it till we can get a blessing from it in our own experience. When we say He is **all-knowing** the same is true and then we can learn by experience that it never does any good to hide anything from God or to set up our tiny wisdom against His all-wise attribute. We also speak of God as being **present everywhere.** How comforting to think of this and to receive it by faith and then act upon it in every time of need, and at all times, and learn how His help is ever near and that we can whisper to Him and He will hear us and be there to help and to save. If we think of Him as **eternal,** "from everlasting to everlasting," it seems so hard to grasp in this world of passing things that we must just accept the truth by faith and thus know that there is a sure foundation for our hope of eternal life.

But when we think of the moral qualities of God our hearts are made to admire Him again and again and to reverence Him and worship Him, not only for His mighty power and unsearchable ways, but for his purity and truth and love and righteousness. We may well believe that there is no imperfection in Him. He is able to take us, poor and sinful as we are by nature, and in Jesus Christ impart to us the divine nature so that we may be like God in the nature and purpose of our character.

II. The Text.—Psa. 139.—This Psalm shows the practical side of God's attributes for the blessing to our own life. God searches and knows me. I cannot get away from His presence. I cannot comprehend His wonderful knowledge. But I can praise Him and rest in His love and power. I can realize His wrath against sin and seek to be led in the way everlasting.

OUTLINE STUDY

I. Attributes Describing God's Natural Being.
1. His knowledge is infinite.—Isa. 40:28; Psa. 145:5; Rom. 11:33.
   a. None can hide from Him.—Prov. 15:3; 5:21.
   b. He knows all about man.—Psa. 139:2-4, 11-18.
   c. He knows the past and the future.—Acts 15:18; Isa. 46:9, 10.
2. His power is unlimited.—Job 42:2; Mark 10:27; Isa. 40:12-17.
3. His presence is everywhere.—Psa. 139:7-10.
   a. Heaven and earth.—Jer. 23:23, 24.
   b. About us.—Acts 17:27, 28.
   c. Filleth all in all.—Eph. 1:23.
4. From everlasting to everlasting.—Psa. 90:2; Rev. 1:8.
5. Always the same.—Mal. 3:6; Jas. 1:17.

II. Attributes Describing His Moral Being.
1. Holiness.—Psa. 99:9; Hab. 1:13; I Pet. 1:15, 16.
2. Justice.—Psa. 145:17.
3. Mercy.—Psa. 103:8; Isa. 55:7; II Pet. 3:9.
4. Love.—I Jno. 4:8-16.
5. Truth and Faithfulness.—Isa. 25:1; Tit. 1:2.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textwords, **Words that Indicate Some of God's Attributes.**
2. Memorize a Verse from the Outline.

For Young People.
1. Illustrate the Infinite Wisdom and Knowledge of God.
2. What Should a Knowledge of God Effect in Us?

For Older People.
1. How Justice and Mercy Blend in the Plan of Salvation.

PERSONAL THOUGHT

Have we like the Psalmist learned to use the knowledge of God for the highest interests of our soul?

SEED THOUGHTS

Oh, when His wisdom can mistake,
His might decay, His love forsake,
Then may His children cease to sing,—
"The Lord omnipotent is King!"—Conder.

God does nothing nor suffers to be done
But thou wouldst do thyself if thou couldst see
The end of all things here as well as He.
—Sel.

Nothing reveals character more than self-sacrifice. So the highest knowledge we have of God is through the gift of His Son.—**Wm. Harris.**

I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?
Who, like Thyself, my guide and stay can be?
Through cloud and sunshine, oh, abide with me!—H. F. Lyte.

SUGGESTIONS FOR JUNIOR MEETINGS

By H. N. Troyer

DEAR JUNIORS:

When we speak of the attributes of God we mean that we wish to consider some of the things that naturally belong to God. Our lesson is taken from Psalm 139. This Psalm has often been called the CROWN OF ALL PSALMS because of the great picture of God in it and the intense devotion to Him.

You will notice in the first six verses that God is described as knowing everything. He knows every move we make, the path we are on, all our ways. Then He also is acquainted with our resting periods. He knows even the words and thoughts of our heart. This we call OMNISCIENCE. It is one attribute of God. It is knowing everything. This omniscience becomes the more wonderful as we get closer to God. Notice verse six.

From verses seven to twelve, we have another attribute. God is everywhere. We call this the OMNIPRESENCE of God. Notice how this Psalm dwells on this. Escape from His presence is considered. No way opens up, regardless of whether it is up—down—or sidewise! It even makes no difference whether it is dark or light—all is the same! What an encouragement to all of His children that their Father is continually at their right hand. Very few children fear their own father. So likewise God's children. Those who are not His children are the ones to fear. When the proper time comes, some will cry for rocks and mountains to fall on them, but these will not hide them.

Verses thirteen to eighteen bring out the OMNIPOTENCE of God. He is all powerful. He has designed and formed us a wonderful body. The more we learn about it, the more wonderful it becomes. And then to think that this wonderful body is just a casket to hold a more wonderful jewel within! This jewel is our soul. God values it so highly that His only begotten Son died for it. What a wonderful union exists between the soul and the body! When the soul is in distress the whole body is affected. This shows itself in trembling, no desire for action or food—a misery that we are unable to describe.

If we can grasp a little of the meaning of these great attributes of God, the effect on us will be as the last six verses bring out. "Surely" (verse 19) two things will happen—we will hate the things God hates, and our desire will be that we may live yet closer to Him who is so wonderful. To do this we will also ask God to search us and know our hearts, to try us and know our thoughts. And if things are found there which should not be we will ask Him to cleanse us and lead in the way everlasting.

ASSIGNMENTS: **Ways of Learning More About God; How His Presence Helps Us; Helpfulness of Prayer.**

ATTRIBUTES OF GOD

By Louida Bauman

None but the Son of God has seen God as God—as He really is. No man can have that vision and live.

God can be seen and felt by the soul only, by the spiritual perception, by that wonderful faculty called faith. When man has come to God for pardon he has peace. He sees new and great depths in God. Out of such experience has come this magnificent psalm, a meditation of God's character and an intellectual contemplation of His attributes.

It is difficult to distinguish between the attributes and nature of God because in reality his Being is one and indivisible. Nowhere are the great attributes of God—His omnipresence, omniscience, and omnipotence set forth as strikingly as in Psalm 139.

God is a spirit—a perfect spirit and as such has perfect knowledge. The omniscience of God is manifested in His knowledge of the deepest thoughts and workings of the human heart. God has the most comprehensive and exact knowledge of the individual in all his outer and inner life. He knows not only the meaning, but the origin, tendency, and moral quality of all our thoughts, innumerable as they are. He is acquainted with all our ways. He knows all our retirements when we have withdrawn from our company and are reflecting on what has passed during the day. He knows every word that has passed our lips. Yes! all we think, speak and do—God knows.

Our great Observer is invisible and His scrutiny is a silent one. Are we learning to live with the thought that God's eye is upon us saying, "Thou God seest me!" "This is usually looked upon as a thought to hold back and bridle us in the hour of temptation and carelessness. So it is. But with our selfish love of forbidden things we miss what is meant not merely to restrain us, but to be the greatest and most unfailing of our comforts. The fact that He sees us is His encouragement to help His children. His eye is not only that of a Ruler and Judge but of a Shepherd and Father and Lover of the souls of men."

The fact of God's universal presence is represented in this psalm by supposing all imaginable ways of escape. Suppose we should think of getting out of God's sight, where should we go? We cannot flee from His presence. An old Latin proverb says, "If you wish to flee from God, flee to God." In the common details of life it is the conviction of the nearness to God that we want above all things. His presence is a spiritual presence, not a material presence, yet it is a real presence. God is near to the believer.

"Speak to Him then for He listens,
And spirit with spirit can meet,
Closer is He than breathing,
And nearer than hands and feet."

The psalmist also sets forth the omnipotence of God as manifested in the creation of man. Our coming into being is a miracle of God's omniscient and omnipresent omnipotence. "We are fearfully and wonderfully made." Some one has said, "What tapestry can equal the human fabric?" But the body is only the "casket where the jewel lieth." The soul is the most valuable. God has made it after His own image and has redeemed it with Christ's blood. This spirit and the body in which it lives is in the hand of a powerful God.

When contemplating the attributes of God, we, like the psalmist, break off in wonder and admiration and holy thankfulness and say, "How precious are Thy thoughts unto us, O God!" When we meditate thus we bow before Him, profoundly humble, distrusting ourselves and praying that the light of heaven may explore all the dark corners of our soul, "that we may be changed into the same image from glory to glory, even as by the Spirit of the Lord," and we know that "when He shall appear we shall be like Him for we shall see Him as He is."

Kitchener, Ont.

LOYALTY TO THE PRINCE OF PEACE.—I Pet. 4:12-16; Acts 4:5-31

Topic for June 28

MOTTO

"Take my yoke upon you and learn of me; for I am meek and lowly in heart."

MEDITATIONS ON THE TOPIC

I. Standing True to the Prince of Peace.—If we are loyal to Jesus, to know His standard of peace is to be ready to stand with Him. There are many who either do not know the example and teaching of Jesus in application to their own life, or they are unwilling to stand with Him in this respect. But the testimony of those who suffer and die for the name of Jesus and who love as He loves and endure as He endured, shines forth to a sin-cursed world as a light that guides men to Him.

Much of the professed Christian world today reminds one of the "false prophet" of Revelation 13 who "had two horns like a lamb, and he spake as a dragon." Thus there are those who profess the name of the Lamb of God, but do not manifest His saving grace before the world by a life of non-resistance and peace. The voice of the dragon is a voice of deception and a voice which uses the power of the sword to force his issues and make his followers. The voice of Jesus, "the Lamb of God," is a voice of compassion inviting the sinsick to Him and bringing mercy and pardon. His loyal servants follow in His steps and bring the same message before needy souls, both by words and by deeds. Rather than to take vengeance on those who persecute, they leave vengeance in the hands of God and in turn do good for evil, feeding their enemy when he is hungry and giving him drink when he is thirsty.

If we have received forgiveness of our sins from the great Prince of Peace, shall we then go out and meet our fellow servant and fail to have compassion on him? How shall we then stand before Jesus? Matt. 18:23-35.

II. The Text.—I Pet. 4:12-16.—Here we are taught to expect sufferings for Christ's sake and to follow His example in suffering with rejoicing.

Acts. 4:5-31.—The apostles were faithful to the bearing of the message in spite of suffering and threatenings. Loyalty here is shown not to be a thing of passive silence and inactivity, but faithfulness and good deeds to all including those who do violence to their person.

OUTLINE STUDY

I. A Prince as a Reconciler.

1. Made peace through the blood of His cross.—Col. 1:20-23.
2. Humbled Himself to become a man. —Phil. 2:5-11.

II. A Prince as an Example of Nonresistance.

1. The example He left us to follow in suffering.—I Pet. 2:19-25.
2. As a lamb dumb before the shearers. —Isa. 53:7.
3. Praying for His tormentors.—Luke 23:34; Isa. 53:12.

III. A Prince as a Teacher of Peace.

1. The blessedness of the peacemaker.—Matt. 5:9-12.
2. The sin of being at strife.—Matt. 5: 21-25.
3. The principle of nonresistance.—Matt. 5:38-41.
4. The spirit of love.—Matt. 5:43-48.
5. A seeker of the lost.—Luke 9:51-56.
6. He commanded the sword to be sheathed.—Matt. 26:51-54.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Peace.**
2. Memorize a Verse from the Outline.
3. How Jesus Showed Love to His Enemies.

For Young People.

1. Jesus the Prince of Peace.
2. Loyalty to Jesus. What it Means in My Conduct in the World.

For Older People.

1. Teachings of Jesus on Peace.
2. Jesus the Great Peacemaker.

PERSONAL THOUGHT

Am I ready to lay down life and honor in the world for the cause of Jesus Christ and His Gospel of peace?

SEED THOUGHTS

In what a delightful communion with God does that man live who habitually seeketh love! With the same mantle thrown over him from the cross—with the same act of amnesty, by which we hope to be saved—injuries the most provoked and transgressions the most aggravated, are covered in eternal forgetfulness.—E. L. Magoon.

A more glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness should begin on ours.—Sel.

Faith of our fathers! we will love
  Both friend and foe in all our strife;
And preach Thee too, as love knows how,
  By kindly deed and virtuous life:
Faith of our fathers! holy faith!
We will be true to Thee till death!—Faber.

I would be friend of all—the foe, the friendless;
  I would be giving and forget the gift;
I would be humble, for I know my weakness;
  I would look up, and live, and love, and lift.—H. A. Walter.

SUGGESTIONS FOR JUNIOR MEETINGS

By H. N. Troyer

DEAR JUNIORS:

None of us like friends who are agreeable while we are around and then talk about us when we are gone. How it hurts to hear what people said about us when we thought they were our best friends. Perhaps we felt like telling them "a few things" the next time we met. But what would happen if Jesus would "tell us a few things" every time He sees us not faithful to Him? Did we stand up for Him in that crowd the other day when things were said that should not have been said? Do we always let our lights shine, no matter where we are? Or are we ashamed sometimes to be seen with God's people? Are we ashamed to carry a Bible as we go along the street? Some people are.

Loyalty to the Prince of Peace will mean that we will be true to Him no matter what happens or where it may be. We will likewise treat people as He treated them and follow His example. You will remember that the Bible tells us that we are to forgive one another even as He forgave us. No matter how hard it goes or how mean the other one talked,—perhaps we also talked too much, yet God's way is to forgive and be friends in the great family of God.

Jesus also made peace by His blood between us and God. He did this that we might again come nigh to God and be in the great heavenly fellowship. Of course, we know that when Jesus made peace for us He made peace for others also. He wants us to tell others about it (II Cor. 5:14-21) and if we are loyal to Him we will do so. We will not live to ourselves, but unto Him who died for us and rose again. We will take care of the message He has entrusted to us and see that it is delivered to those for whom it is intended. Every loyal follower will be an ambassador for Christ in some way.

We must never forget that it is only as we live out what Christ wants that others are really drawn to our Father. Children of His are not fighters, quarrelsome, or proud. Instead they are peaceful, meek, and humble. Let us be loyal and so help in the great work as "workers together with Him" (II Cor. 6:1) in the fields white already to harvest.

ASSIGNMENTS: **How We Can Be Loyal; How We Can Be Disloyal; Helps In Becoming More Loyal; Bible Examples of Loyalty.**

LOYALTY TO THE PRINCE OF PEACE

By La Vina Richer

Jesus, our King and Savior of mankind, has been called Prince of Peace. We are very vividly taught in the Scriptures how through His humility He has been exalted and placed at the right hand of God and has become our Mediator and the Prince of Peace. He is the Prince of all nations. We as a human family are placed under one ruler. He rules supremely with peace and power. Therefore He is the supreme universal Prince of Peace. "And the government shall be upon His shoulders and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end."

Our Prince of Peace is not of this world. His storehouse and kingdom are set on high, where there shall no enemy or foe devour the truth and peace which is free for all. "Peace I leave with you. My peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Securely He has provided His kingdom, so that there shall be no end. When earthly powers cease and fail, His kingdom of peace shall continue through the ceaseless ages of eternity.

We may ask, "What is peace?" There is only one kind of peace and only one source from which it comes. Peace is a state of rest or tranquillity, free from agitation, a calm state, a quietness free from disturbances.

There is a form of peace which some people possess. There is no satisfaction in it. They get a thrill out of life and call it joy or peace. Should they taste of the peace of Jesus, no longer would they chase after the thrills and the fickle things of life. Should they grasp the peace of Jesus, and have peace in heart and mind, what a change, what a joy, and what a contentment they would receive!

There is in the world a craze for peace—a continual rush for peace. In every vocation in life we hear the plea for more peace, but they fail to apply at the right source.

The Christian who has thoroughly been born again, knows the secret of peace which is lasting and gives satisfaction. Fullness of joy beyond desire comes to those who receive this peace. "Peace which passeth all understanding shall keep your hearts and minds through the Prince of Peace." "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."

As Jesus is our Prince of Peace, let us as believers in Christ, be loyal to Him. Loyalty is a duty we owe to God. Let us be faithful in our duty and our patriotism. We as Christians have our citizenship in Heaven. May we ever show our loyalty and patriotism toward our Prince of Peace.

Let us awake and arise and go forth with a vigorous ambition and show our fidelity to our fellow men and to the Prince of Peace. Can we as believers in the faith obligate ourselves to loyalty that we may render forth the radiance of the peace our lives and lips express.

Loyalty which does not speak in action is of no benefit, but loyalty which is right with great ambition behind it, is the life which is beneficial and the life full of opportunity.

Let us grasp every opportunity and with loyalty to the Prince of Peace perhaps we may help some soul which is in great trouble and disaster to find the peace which gives satisfaction, joy, and hope. We are the salt of the earth, and we can well flavor the world by showing a bigger and deeper loyalty to the Prince of Peace.

"O Prince of Peace so royal,
O Prince of Peace so true,
Give us wisdom to be loyal,
Tune our paths and hearts with you."

Kitchener, Ont.

EVILS OF MODERN AMUSEMENTS
II Pet. 2:9-22

Topic for July 5

MOTTO

"From such turn away."

MEDITATIONS ON THE TOPIC

I. Modern Amusements and their Evils.—If the Lord should have named the modern amusements, and their names are legion, in the Scriptures, they would no doubt have provided themselves with other names to take away their reproach, and have disguised themselves as something different, to catch the unwary. But the Lord did not name them as such, but designated them by the evils that are found in them regardless of the names they bear.

Amusements are used to please the mind and satisfy the desires of those amused. We amuse animals to divert their attention from that which they might otherwise do. We amuse children at times that we may either keep them quiet or satisfied or that with entertainment they may also be instructed. While some modern amusements may have a part of these elements in them the very striking thing about them is that the features of entertainment and diversion are designed for the popular mind in answer to popular demand for some form of sensuous pleasure which leads away from piety and devotion and the love for heavenly and spiritual values. The excuse usually is that such things are too serious and they do not serve to refresh the mind and body as do those amusements that tickle the fancies and feed the sensual lusts. Right here is where the evil comes in and robs the people of those priceless treasures of heavenly joys and pleasures which alone can satisfy the soul and the mind and body and make them truly healthy and happy for time and eternity.

As you compare the sins of fleshly lusts as named in the Scriptures with the elements that draw the largest crowds to the popular amusements, you will, if honest, behold the wisdom of God in naming them as He has.

II. The Text.—II Pet. 2:9-22.—Here we have a picture of the **turning loose** from all restrictions as is the characteristic of modern amusements, putting a premium on filthiness and characterizing it as innocent and funny, feeding the desires known to be contrary to the will of God for the sake of the gain that comes through it.

OUTLINE STUDY

I. Contain the same Elements of the Sensual as Those of Old.

1. "Such like."—Gal. 5:19-21.
2. Characteristic of "perilous times" of the "last days."—II Tim. 3:1-6.
3. "The unrighteous."—I Cor. 6:9, 10.
4. "The will of the Gentiles."—I Pet. 4:3-5.
5. Things not to be "once named" among the saints.—Eph. 5:3-12.

II. Discerning the Sensual in Modern Amusements.

1. The movie.
2. The sensual radio programs.
3. The swimming pool.
4. The club house — cards, dancing, drinking, etc.
5. Joy riding, other Sabbath desecrations.
6. Extend the list from your communities.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Evil.**
2. Memorize a Verse from the Outline.
3. A Clear Conscience and Clean Play.

For Young People.

1. The Danger in All Popular Resorts and Amusements.
2. The Christian Standard of Discerning Evil.

For Older People.

1. Fallen Lives as a Warning of the Evils.
2. What We May Do to Safeguard the Lives about Us.

PERSONAL THOUGHT

Do we know our Lord and the good things He gives to those who love Him? Have we escaped the corruptions of the world and can we discern the dangers of being entangled in them again through deceptive amusements that appeal to unbridled lusts and passions?

SEED THOUGHTS

Any pleasure which takes and keeps the heart from God is sinful, and unless forsaken, will be fatal to the soul.—Richard Fuller.

Amusement is the waking sleep of labor. When it absorbs thought, patience, and strength that might have been seriously employed, it loses its distinctive character and becomes the taskmaster of idleness.—Willmot.

The habit of dissipating every serious thought by a succession of agreeable sensations is as fatal to happiness as to virtue; for when amusement is uniformly substituted for objects of moral and mental interest, we lose all that elevates our enjoyments above the scale of childish pleasures.—Anna Maria Porter.

Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.—I Cor. 10:31.

And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life and bring no fruit to perfection.—Lk. 8:14.

SUGGESTIONS FOR JUNIOR MEETINGS

By H. N. Troyer

DEAR JUNIORS:

Most of us have been told and warned that the enemy of our souls is very busy trying to get us away from God. We know that the Bible tells us that he is a great deceiver and that he is so good at it that he sometimes almost deceives the very elect if it were possible. We are not to be ignorant of his devices and so our topic was given us that we might see how he is working to-day, for he often changes his bait when people become wise and see where it is leading. Then again the same kind of bait used too long wears out and something new must be brought out to appeal to the taste.

I John 2:16 shows that there are just three main ways in which Satan works. You might call them three roads on which he travels, but, he often changes his appearance so much that we must be careful and watchful. Sometimes he comes dressed like a rich man—then middle aged or young—in suits of different colors—in an automobile or horseback—any way by which he feels he can get what he is after.

These three roads are: First, the lust of the flesh; second, the lust of the eyes; and third, the pride of life. The lusts of the flesh are the things that satisfy the body now, and these can satisfy our appetite, or our feelings in many different ways. When it comes to the lust of the eyes it naturally has to do with looking on forbidden things with a strong desire for them. But the pride of life calls us to the desire to be looked up to by those around us. We like to compare ourselves among ourselves which is not wise. II Cor. 10:12.

From this you can easily see how modern amusements are evil. The movie aims to satisfy carnal desires as well as excite them.

(Continued on page 189)

THE SUNDAY SCHOOL

STUDIES IN LUKE

Chapters 22:1 to 24:35

By Ezra Bender

Now we reach the story of the rejection, suffering and death of our blessed Lord. How shall we find words to describe those events? We find the only begotten Son of God humbling Himself unto death, even the death of the cross! When we meditate upon these verses and keep in mind that no man could take the life of our Savior except that He laid it down of Himself we come to the realization that our little minds cannot fathom it. What a wonderful Savior He is! As we take up the closing scenes in this Gospel we wish to bring to your minds again Luke's presentation of our Lord as the Perfect Son of Man. All the events as Luke presents them are in beautiful keeping with the theme of this Gospel. At the last supper with breaking heart He points out the traitor. In the garden His disciples are sleeping while He is in agony and bloody sweat. We see Him in the high priest's palace being mocked and shamefully abused, and then in Pilate's judgment hall. Later He is taken before Herod and arrayed in royal robes and mocked by Herod and his soldiers. Pilate and Herod are made friends over His death. Even such an enthusiastic follower as Peter denies Him. Truly He was the lonely Man of Sorrows. In keeping with the theme of the Book, Luke presents our Lord's death as the peace offering. There is no cry of forsaken anguish but we see Him praying for His enemies even as they are driving the nails into His hands and feet. We see the triumph of grace in the salvation of the thief on the cross. We see the Man Christ Jesus in the narrative of the resurrection and His journey to Emmaus and His appearing to His disciples and eating before them.

22:1-6. The Passover drew nigh. Jesus well knew that He was the great antitype of the lambs which were slain for hundreds of Passovers before, but at this season the true Lamb of God would be slain and whosoever would apply His blood would not perish but have eternal life. Even as leaven was excluded from Hebrew homes during the Passover season so are those who come under His precious blood to put away sin from their lives.

The rulers of the Jews had determined to kill Jesus but their great problem was how to accomplish this because of His immense popularity. Judas Iscariot, one of the Twelve, offered to betray his Master to them in the absence of the multitude if they would give him a small sum of money. Judas acted under the direction of Satan. There are some striking similarities in some of the statements concerning Judas Iscariot and the Antichrist but we wish to emphasize the fact that the treachery of Judas is an example of what may be done by any one who does not renounce his besetting sin. He long had been cherishing his lust for gold, and finally he became an actual servant of Satan for the sake of gold.

22:7-38. The Lord in His directions to Peter and John concerning the preparation of the Passover again shows His omniscience. To meet a man carrying a pitcher was a very unusual thing. They might have met many women carrying pitchers and men carrying wine-skins, but not a man carrying a pitcher. "They went and found as He had said unto them."

The last meal which Jesus ate with His disciples was a Passover feast, and on this occasion He established the ordinances of Communion and Feetwashing. The Passover called to mind the deliverance of Israel from bondage in Egypt and looked forward to a greater deliverance to come which was effected by the death of Christ. The Communion points us backward to the cross and forward to our Lord's return. How closely we should be drawn to our blessed Savior as we partake of the bread and of the cup! "My body which is given for you." "My blood which is shed for you." "This do in remembrance of me." Let us not forget to remember Him in this simple way.

Notice the contrast between our Lord and His disciples. He was about to descend to the deepest depths of humiliation. He was the willing victim of sorrow, shame, agony, and death, while among them was strife as to who of them should be accounted the greatest. Then the Lord announced the denial of Peter. Satan asked for him that he might sift him as wheat. These blessed words came from our great Intercessor: "I have prayed for thee that thy faith fail not." To-day Satan desires to have us to sift us as wheat even as he did Job of old. But the Lord knows His own and prays for them before Satan can ever come near with his temptations. What a blessed assurance! What a wonderful salvation! "Thou, when once thou hast turned again, establish thy brethren."

Compare verses 35 and 36 with 9:2, 3 and notice the change because the kingdom was rejected. Verse 36 applies to this dispensation rather than 9:3.

22:39-53. From the quiet fellowship of the upper room Jesus with His disciples, under the shadow of the night, went to the Mount of Olives. This probably was His favorite resort, for Judas knew the place and had no difficulty in finding Him. His agony, even to the extent of bloody sweat, was due to His clear vision of the death He was to endure on the morrow. It was not the thought of physical suffering that caused this distress but He was to be made sin for us; He was to give His life a ransom for many. He was to be the Lamb of God. This meant that He must endure the hiding of His Father's face. Do we wonder that in this dark hour of anticipation His soul was sorrowful "even unto death." In this dark hour we see Him praying. "There appeared an angel unto him from heaven strengthening Him." How deep the humility of the Creator must have been in taking the creature's place! Judas, leading a multitude armed with swords and clubs into the garden where he knew his Master would be engaged in prayer, concludes his foul crime by betraying Him with a kiss. Think of the repulsiveness of such treachery! But notice the fearless composure of the Master now in contrast with the conduct of His followers. Even in a time like this we see Him doing good to His enemies by healing Malchus' ear. May this be a rebuke to any who would defend the cause of Christ by violence and cruelty.

Jesus rebuked His enemies and reminded them that daily He had taught in public. Their coming under the cover of the night with violence and in secrecy was a proof of their treachery. "This is your hour and the power of darkness." The Seed of the Woman was planting His heel upon the head of the serpent but His heel is bruised in doing this.

22:54-71. The fall of Peter should be a warning to every follower of Christ. When we are confident of our own moral strength and at the same time ashamed to be known as a disciple of Christ we are on dangerous ground. But what a look of sorrow and tender sympathy that must have been when the Lord turned and looked upon Peter! Peter remembered the word of the Lord and went out and wept bitterly. To many a fallen follower of Christ there has come some minute providence even as to Peter which brought about true repentance.

As we see Jesus before the Jewish rulers we see nothing but Satanic, fiendish injustice. Such cruelty! They mocked Him and smote Him. They blindfolded Him and slapped Him in the face. That face which looked with compassion upon the multitudes was covered with the vile spittle of men. And those responsible for those indignities were the Jewish rulers, the most cultured and refined and professedly religious men of their day! How beastly! How brutal man can become even under the cloak of religion! Was Jesus tried? No. They did not seek to give justice. They sought for some evidence by which they might condemn Him. Such evidence they could not find, for there was no fault in Him. The rulers really convicted themselves of prejudice, malice, and dishonesty. But what a Savior! Not a murmur came from His blessed lips. "When reviled, he reviled not again, when suffering he threatened not." It was all for you and for me.

23:1-25. The Roman government deprived the Jews of the right to inflict capital punishment, but by comparing John 8:59; 10:31 and Acts 7:59 it seems that for violations of their law they had the power of stoning to death. If this is true it unmistakably shows the cowardice of the Jewish rulers in throwing the odium of the Lord's death upon Pilate. Jesus had been convicted by the Jewish Council of claiming to be the divine Messiah. This they claimed to be blasphemy, and therefore He should be put to death. However, such a charge would make no impression upon Pilate, for he was not concerned about their religious offenses, so when they came before him they brought this Messianic claim as a civil offence and accused Him of treason.

Pilate soon learned how absurd all their accusations were but he lacked the courage of his convictions. He declared Jesus to be innocent but did not release Him because he feared the rulers of the Jews. He tried to shift the responsibility upon Herod, but Herod, after abusing Jesus, declared Him to be innocent and sent Him back to Pilate. Thus Pilate was forced to act as judge. Truly Pilate was on trial instead of Jesus. Should he do right or wrong? He had to make this decision for himself. He could not shift the responsibility. The poor weakling decided to do wrong, but he tried to avoid the crime of murder. He offered to scourge Jesus, whom he declared to be absolutely innocent, and release Him as a criminal. But this offer of compromise did not meet the approval of the Jewish rulers. Finally the moral coward did that which he knew to be wrong. "And Pilate gave sentence that it should be as they required." How could those Jewish rulers who professed to be special representatives of God put His Son to death and request the release of a murderer! Dear reader, each one of us must make a choice. We must choose either Barabbas or Christ. There is no neutral ground.

23:26-56. The Lord Jesus was led out of Jerusalem to be crucified, as in Heb. 13:12 we are told that He suffered without the gate. This was a fulfillment of one of the great types of the Mosaic law, that of the sin offering which was sacrificed without the camp. He was made a sin offering for us.

Think of that great procession going toward Calvary! It seems that our blessed Lord after the agony in the garden and the cruel treatment in the trial was too weak to carry His cross. They compelled Simon, a Cyrenian, to carry His cross. In keeping with Luke's Gospel we have him again making special mention of women. As these daughters of Jerusalem followed Jesus weeping, He turned and told them of the great calamity which was before them. He was speaking of the destruction of Jerusalem. "For if they do these things in a green tree, what shall be done in the dry?" In other words, if the Romans were putting to death in such a cruel way Him whom they regarded as innocent, what would they do with the inhabitants of the rebellious and hated city?

Luke is very brief in his account of the sufferings of Christ. He gives us three incidents which in a striking way reveal the fruits of Christ's vicarious death: The prayer for forgiveness of His murderers; the story of the penitent malefactor, and the rending of the veil of the Temple. As we study the accounts of the crucifixion in the Gospels let us also turn back to the Old Testament to such passages as Isa. 53 or Psalm 22 and keep in mind that these were written centuries before the crucifixion took place. When we see such a vivid picture of Christ's death on the cross as is given in Psalm 22 which was written long before the cross was known as means of execution, surely our faith will be put on an absolute foundation and we will be ready to believe that God will yet fulfill every word of prophecy which is still not fulfilled.

To add to the humility and disgrace of our Lord's cruel death they crucified two malefactors with Him, "one on the right hand and the other on the left." This was a literal fulfillment of prophecy as well as the parting of His garments and the casting of lots for His vesture. There are recorded seven sayings of Jesus on the cross. Luke gives three, all of them characterized by love and trust. While Jesus was nailed to the cross for the sins of the world the crowds stood gazing upon Him, and the rulers and soldiers cruelly mocked Him. The scoffing words of the Jewish rulers, "He saved others, himself he cannot save," were indeed true for if He would have saved Himself He never could have saved others. The superscription written over His head was a proclamation to the whole world that Jesus was the King of the Jews. Greek was the language of culture, Latin the language of the empire, and Hebrew the language of religion. Israel rejected her King. When He comes back again He will be King of kings and Lord of lords.

As we gaze upon the three crosses let us draw a lesson from them. The two malefactors represent the two classes of people—the saved and the unsaved. The Lamb of God paying the penalty of sinners is in the midst. The way the penitent thief was saved is the only way in which man can be saved. He simply cast himself in faith as a lost sinner upon the Lord. His salvation was instantaneous. "To day thou shalt be with me in paradise." Please notice that there is no place for purgatory. Also notice that salvation is not universal. The impenitent one was at the side of the One who died for his sins and spoke to Him but did not accept Him as his Savior and so was lost. It is a solemn fact that pain and suffering or even the approach of death are not sufficient, apart from the work of the Holy Spirit, to bring a soul to faith in Jesus Christ as Savior.

The death of Christ was accompanied by significant supernatural signs. God rent the veil of the temple, signifying that on the ground of the death and shed blood of the Lord Jesus Christ the believer has direct and free access into the presence of God. The law was fulfilled and had come to an end. But the poor blinded Jews went and closed that rent again!

It is significant that Jesus cried with a loud voice before He died. It reveals to us the fact that Jesus did not die on account of physical suffering. He dismissed His Spirit by a definite act of the will. Jesus willingly surrendered His life a ransom for sinners. "No man taketh it from me, but I lay it down of myself" (Jno. 10:18).

In fulfillment of Isa. 53:9 Jesus was laid in a rich man's grave. Criminals have a separate part assigned in all Jewish cemeteries. Naturally, those who were responsible for His crucifixion had assigned His grave with the wicked, but Joseph, a counsellor, a good, rich, righteous, honorable and just man, obtained permission from Pilate to take the body of Jesus, and he laid it in his own new tomb.

24:1-53. Joseph of Arimathaea and Nicodemus were not the only ones who were in a special way interested in the burial of Jesus. The women who had followed Him from Galilee and had ministered unto Him, prepared spices with which to embalm His body. When they came to the tomb early in the morning on the first day of the week they found it empty. Two heavenly messengers announced to them that the Lord Jesus was risen even as He had told them when He was yet in Galilee. As the women returned in haste and told the eleven, their words seemed to them as idle tales. Poor unbelieving disciples! Jesus had so often told them that those things would take place. But Peter was especially concerned and interested. He arose, ran, stooped, be-

A DIAMOND IN THE ROUGH

A diamond in the rough
Is a diamond, sure enough,
For before it ever sparkles
It is made of diamond stuff.

Of course, some one must find it
Or it never will be found,
And then some one must grind it
Or it never will be ground.

But when it's found, and when it's ground,
And when it's burnished bright,
That diamond's everlastingly
Just flashing out the light.

O teacher in the Sunday school,
Don't say, "I've done enough,"
That worst boy in your class may be
A diamond in the rough.

Perhaps you think he's grinding you
And possibly you're right,
For it may be you need grinding
To burnish you up bright.

—Chas. D. Meigs.

held, departed, and wondered, but seemingly the fact of the Lord's resurrection was too much for him to believe.

Next Luke tells us of the risen Christ walking with two men as they were on their way to Emmaus. Those men were sad and disappointed. They were looking for the Messiah as predicted in the Scriptures. This Jesus of Nazareth in whom they had put their trust as Israel's deliverer was crucified. Their hopes were blasted. No wonder that Jesus rebuked them for not believing *all* that the prophets had spoken. Yes, they believed part of what the prophets had spoken, but not all. There are many to-day whom Jesus would rebuke in the same way. They believe that which suits their prejudices and tastes and notions and fail to believe all that the prophets have spoken. Truly our hearts burn within us today as we allow Christ through the Holy Spirit to open up the Scriptures to us concerning Himself. He testified that the Law and the Prophets and the Psalms speak concerning Him. These are the three divisions of the Hebrew Bible. Christ is the one great subject of the whole Bible.

You will observe that the body of the risen Christ was different from the ordinary body of man. It was a body of flesh and bones, but it was capable of appearing and disappearing in a mysterious manner. The few glimpses we get of the risen Christ give us a hint as to the nature of the bodies of the believers after they are raised and changed at the coming again of Christ. Read I Jno. 3; 1, 2 and Phil. 3:20, 21.

Our Lord appeared to different people or groups of people at various times after His resurrection. Three times we are told that His disciples touched Him and twice that He ate with them.

This Gospel ends with the commission to evangelize the world and the ascension of our Lord.

(*The End*)

Martinsburg, Pa.

WHAT I WANT MY SUPERINTENDENT TO BE AND DO

As He Leads a School Where Soul-winning Is Put First

The superintendent of the Sunday school is the most important man in the church to stand and serve with the pastor in the great work of soul-winning. His position in the church is very close to that of the pastor; his influence is almost limitless. Therefore, I would have him to be a true child of God. I would have him living in God's grace and walking in humble dependence upon the guidance and power of the Holy Spirit.

I doubt if the life of the pastor himself, among the young people of the church, is more powerful than that of the superintendent of the Sunday school. In my early ministry an experience came into my life that made a profound impression upon me. A little boy, about five years of age, went home after a church service and said to his mother: "Mother, I want to be a preacher just like Mr. Ward." When that mother told me about this, it drove me to my knees. I knew that I did not want that boy to be a preacher "just like Mr. Ward," for I knew "Mr. Ward" better than he did; but I prayed then, and I have prayed thousands of times since, that I might be the kind of preacher that would be worthy of any boy's imitation.

If my superintendent has the influence in my Sunday school that he should have, hundreds of boys and girls are wanting to be like him. Is he the kind of man that I can point to as an example to follow? Is his home life, his business life and social life, as well as his inner personal life, that of a real Christian? This is infinitely more important than his position in the business world,—how much money he has or can give to the work. I care not so much what influence he has with men of affairs, but how much influence he has with God. I am not so much impressed with a man's personal talents and human ability as I am with his real Christ-likeness in spirit and his power with God in prayer. There is no substitute for Christ within a superintendent, reproducing Himself in the man's life as he comes into contact with his teachers and scholars.

I want my superintendent to be my friend in Christ. I want to feel that we are united in prayerful fellowship and sympathetic understanding. I want him to be in love with the work of Christ, entirely apart from his office. I do not want him to be the type of man who once told me that he would not be in the Sunday school if he did not hold the office of assistant superintendent. I want him to be willing to take the most humble place and do his very best for the Master.

I want my superintendent to know and feel that the supreme business of the church and Sunday school is to bring people to a true acceptance of Jesus Christ as Savior and Lord, and so to build them up in Christ that they will go forth to witness for him and bring others to know him.

The Pastor's Right Hand Man

I want my superintendent to know that I feel that he has been called to undertake the greatest job that any layman can attempt. I want him to take his responsibility seriously and spend himself to the limit of time, talents, and strength to make this work one hundred percent efficient and effective. He should make it his business to know all that he can about his job. Every suggestion and plan which may improve the organization, plan, or spirit of the school should be studied carefully and prayerfully. He should prove himself "a workman that needeth not to be ashamed." He should take care of his department of the work without placing any unnecessary burden on the pastor. I expect to be a very vital factor in the life and work of my Sunday school; but I have no desire or disposition to do any work which belongs normally to the superintendent. I have the joyful privilege of working with such a man as superintendent, and I have enjoyed such a satisfying experience for many years.

I want my superintendent to start the plans that will have as their goal the winning of every scholar to Christ and the church. He will do many other things, but this supreme purpose must be ever before him. The first step in this direction is a listing of the names of all scholars over twelve years of age who are not professing Christians.

The importance of this list was impressed upon me in the work of my first pastorate. When my session was planning for a series of evangelistic meetings, I asked them to name the people whom we should seek to win to Christ during the meetings. Not one man was prepared to mention a name. Then I asked them to "go down one street and back another" and I would write down the names of all persons for whom we should feel specially responsible. Before we were through I had the names of about one hundred persons on my prayer list. At the end of that series of meetings a large number of those people were won to Christ.

A Prayer List for Unsaved Scholars

It is very important that the pastor, superintendent, teachers, and members of the church know just what the responsibility is. Some years ago, I was asked how many of my Sunday school scholars were members of the church. When I replied that I did not know, some of the brethren expressed great surprise. In answer, I said that, while I did not know how many of my scholars were members of the church, I did have on my prayer list the names of all scholars who were not professed Christians; and I believe that this is the most important thing to know.

This list may be prepared by interviewing each teacher and asking for the name of every scholar that is not a professed Christian. If the teacher does not know, the superintendent should kindly and tactfully impress upon this teacher the fact that he or she should know that above everything else. The very contact with the teachers on such a mission will help to set the teachers thinking along right lines.

And I want my superintendent to share with me the responsibility of arousing the whole church and Sunday school to a sense of their part in winning these scholars to Christ. I want him to help me to inspire the whole membership with a spirit of prayer for the salvation of these and others. I want him to come before the church prayer-meeting and challenge the people with this list of unsaved scholars,—he need not read the names to make this appeal effective. I have always believed that it was unfair for Christian parents to have to carry the entire burden of winning their children to Christ. "Whether one member suffer, all the members suffer with it." Every Christian parent and every teacher is a member of an organism. Every member of that organism should share the burden of prayer and personal interest and effort to win every one connected with the organism to become a vital, active part of it.

This appeal for intercessors should begin with the teachers themselves. It is wrong and unfair for the superintendents and teachers of younger scholars, for example, to be indifferent to the burden of winning the older scholars to Christ. The teachers of these smaller children may become mighty intercessors in behalf of the teachers of older scholars. A spirit of intercession should dominate the whole teaching force of the school.

Moreover, the Christian scholars themselves offer a mighty but often unused power in prayer and service. In a recent prayer service in our church I asked all who wished to pray for any others, that they might be won to Christ, to raise their hands. There were present about fifty boys and girls under sixteen years of age. I was surprised and pleased beyond expression to see at least half of these young people raise their hands, indicating that they were interested enough in somebody to ask us to pray for that one. Then, when I asked for voluntary prayers, at least fifteen of these young people prayed for their companions in the troop and elsewhere. One boy moved us all to tears with his earnest prayer that every boy might become a real Christian. That is the spirit which will do more than anything else to win our scholars to Christ. "There is nothing that the Devil hates and fears so much as prayer."

Prayer meetings for teachers, at certain convenient times, are most important. Prayer in each class before the lesson will have rich results, especially if the scholars take part. If this is done in large Bible classes and among adults, why not among the classes of boys and girls? It will be found more acceptable than we imagine. Try it and see.

Finally, I want my superintendent to feel that God has given him an inestimable privilege in calling him to such a service. I want him to be able to "rejoice with me" as we see our scholars confessing Christ and pledging themselves to his service. This "joy which was set before" our Master will make us forget the "shame" and inspire us to "endure the cross" which often becomes very heavy. As we share the burden of the cross, so shall we share the glorious reward of His "Well done," we shall come rejoicing as we bring in the sheaves of precious wheat from the "fields which are white already to harvest."—Warren R. Ward in The Sunday School Times.

THE SECRET OF SUCCESS IN THE CHRISTIAN LIFE

The apostle Paul tells us in Hebrews 6:1, "Therefore, leaving the principles of the doctrines of Christ, let us go on unto perfection." And again in Phil. 2:12, 13, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." So success or failure lies with us. Jesus says, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." And again, "Ask and ye shall receive that your joy may be full."

Seeing that Jesus has paid our debt on the cross and has given us access to His great storehouse of grace, there are only two obstacles between us and success,—Satan and self. The one of these must be conquered and the other crucified, and it is in this conflict that we become victors or victims.

Is there then a secret to success? Yes, a peculiar one! The key to the secret you will find in your Bible: "Search the scriptures;" "Pray without ceasing;" "watch." Do you see the secret? No, probably not, because these are only the instructions how to find it. Let us follow these suggestions to see where they lead.

"Seach the scriptures." That does not only mean read your Bible every day; it means read it, study it, search it, and live with it until your whole being is saturated with it. And not only fill yourself with Him and His Word but give yourself in return. Be like Abraham, a friend of God. Talk with Him about your reading, about your friends, about His work and workers. Yes, talk with the Lord about all your interests and God's interests in this world.

And watch! Dear friends, do you realize how much this one little word has to do with success or failure? Jesus did not give us this command because He, like Peter, knew not what to say. What shall we watch? Why the two obstacles between us and success — self and Satan, and unless we do watch we never will succeed. Paul says, "I keep under my body and bring it into subjection;" also, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." If you think you can do that without watching, try it.

Now as we feed our souls on the Bread of Life and exercise our minds and bodies in the service of Christ and commune with Him we are fulfilling the command "to grow in grace and in the knowledge of our Lord and Savior Jesus Christ." And if we grow we will bear fruit. Jesus says: "Herein is my Father glorified that ye bear much fruit." A fruit-bearing life is the successful Christian life.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." If we, with the help God so liberally gives to those who ask, wage a winning battle with each obstacle in our path until we bear this whole lovely fruit without blemish, our life is a success whether we have ever done any public work for the Lord or not.

Now where is the secret? It is in my heart. And the peculiar part of it is that I can tell over and over all I know of the Christian life and yet you will never know the real secret of a successful Christian life until, with the Holy Spirit as your guide, you follow the instructions which are given in the Holy Bible. "Seek and ye shall find."—Sel.

Y. P. M. TOPICS

(Continued from page 185)

Often the radio aims to so fill up our heart that no room is left for many other thoughts and especially thoughts of God. Cards, dancing, and drinking are on practically every program of those seeking "a good time," doing like the people did just before the flood. The Bible tells us that it shall be so again when Christ comes the second time. The question for us to answer is whether we will be ready to meet Him in the air or whether we will be among the number left. Those who are trying to belong to both sides are only fooling themselves, for they belong to the ones who shall be left. "Lovers of pleasure **MORE** than lovers of God."

ASSIGNMENTS: **Some Modern Amusements Near Us; Strengthening One Another; The Helpfulness of Bible Study; Being a Dependable Light; Bible Characters Satan Caused To Fall—Adam, Eve, Cain, Aaron and the Golden Calf, Balaam With His Thirst for Gold, Samson and Delilah, King Saul, etc.**

MODERN AMUSEMENTS

By Ellrose D. Zook

The individual who has discovered the purpose of modern amusements will at once question such avenues of diversion for himself or others. The love of money has induced the building of theaters, dance halls, bathing resorts, and other characteristic places. Thus the present pastimes have become merely a commercialization of the emotions and passions that appeal to sensualism. These entertaining devices have not been built up according to the standards of the Bible but have been patterned after the ideals of evil thinking men and women of the world. The present movie reproductions are the concrete results of sensual thoughts and anticipations. Some modern amusements are covered with a thin veil of innocency. Others are openly repulsive and objectionable to the Christian. Any pastime which leads oneself or influences another to ignoble thinking, harmful action, and an evil harvest should be shunned.

He who indulges in a pastime that tends to arouse unwholesome thoughts and emotions pleasing to the natural body is tampering with the bait placed for the trap of evil habit. He weakens his own will in each thought or act. He demands more and more time for indulgence in harmful amusements. Such diversions, in the rush and toil of human affairs, will demand a reaping. Concrete examples of such reaping are present on every side. An example may be a man whose nerves are shattered, mind forever polluted, will power broken down, and whose soul is condemned by an impending judgment.

Satan tries to mask the truth and beauty in helpful diversions. The Christian must ask and seek for them. Satan tries to displace the joys and experiences, which are for the Christian, by making the evil attractive and fascinating. Every thing of value has its respective price and reward. Really pleasant experiences demand an expenditure of energy in thought and deed. Their reward is in the animation of true emotions, noble impulses, and helpful experiences. A correctly spent pastime, finally, will not tend toward selfish ends, but will be helpful to oneself and others, leading to higher ideals and nobler life.

Scottdale, Pa.

"Prayer must kill your doubts, or doubt will smother your prayers."—Sel.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE TUMBLING THRONES—EXIT KING ALFONSO

For I will overturn, overturn, overturn it [thrones] . . . until he come whose right it is; and I will give it him.—Ezekiel 21:27.

One by one the thrones of the mighty are falling. This all is an indication of the nearness of the returning of the Lord Jesus Christ, the King of kings and Lord of lords. One can hear the footfalls of the Son of God, when we hear about the fulfilment of prophecy all about us almost daily. Only twelve kings are not affected by growth in the ranks of the "royal unemployed." The following are the only kings still seated upon their thrones:

King George V of England.
King Victor Emmanuel III of Italy.
King Haakon VII of Norway.
Emperor Ras Taffari of Abyssinia.
Czar Boris II of Bulgaria.
King Prajadhipok of Siam, is on a visit to the United States.
Queen Wilhelmina of the Netherlands.
King Albert of Belgium.
Emperor Hirohito of Japan.
King Gustaf V of Sweden.
King Christian X of Denmark.
King Carol II of Roumania.

During the last thirteen years four powerful kingdoms were overthrown. They were Germany, Austria, Russia, and Spain.

On April 14 there flashed around the world the news that King Alfonso XIII, of Spain, had given up his throne, bowing to the popular will, and had gone into exile. The dethroned Alfonso is the last of the Royal Bourbons whose line dates back ten centuries to Aimar, the fighting crusader. Some were wise rulers, some otherwise, even cruel and stupid. All played a prominent part in the history of the world. The Spanish branch began with Philip V in 1700. The name Bourbon is taken from the town in France by the same name, in which the founder Aimar lived. Thus time marches on, men come and go, nations pass into oblivion, thrones totter, but the Lord lives on, and some day He will rule and reign. This is His sovereign right.

A Madrid correspondent of the United Press writes: "As I am speaking across the Atlantic, this capital is living in one of the greatest moments of its history. Alfonso XIII, a king all the forty-four years of his life, has gone. The people are rejoicing and marching through the streets. A republic has been proclaimed, and April 14, 1931, has become a significant date in history." It is said that Alfonso's resignation comprises renunciation of the throne for all his descendants, while the Republican Government guarantees the lives of all members of the royal family. Spain has been a monarchy for nearly a thousand years, and although she may be said to have been toppling ever since the defeat of the Armada in 1588, there was a day in which she was the proud mistress of the world. Though Spain did not enter the Great War she suffered in the general social and economic unrest which has disturbed all Europe ever since. Primo de Rivera tried to handle Spain as Mussolini handled Italy, but without success; widespread distress fostered a rising tide of revolution, which King Alfonso's acknowledged ability as a statesman was powerless to check. And now, on "a beautiful night following a spring day, the streets are packed with cheering crowds, cars are gay with garlands and decorated with the Republican colors." Republican leaders, whilst wildly enthusiastic over the event, are proclaiming their satisfaction that "there was no bloodshed during the establishment of the Republic, which is the greatest victory of all."

In the fall of the Spanish Monarchy the people of Spain will experiment with the republican form of government. With Spain's many discordant elements one wonders whether the reign of King Alfonso might not have been as good. We cannot but wish the nation success. However, the way to happiness, peace, and good-will is not by way of imperialism, democracy, or any other form of government, but by "kissing the Son," in other words giving Jesus Christ the first place in the heart and life of the nation. Mayhap King Alfonso will appreciate the vacation from the baffling problems of the day. The Provisional President is Niceto Alcala Zamora. May Spain turn to God, with other nations, and earth will feel the benediction of the Lord, in whose world men "live and move, and have their being."

UNEMPLOYMENT AND GREAT WEALTH

Just when the United States is facing the fact that there are more than 6,000,000 of its workers who are unable to get work and who must be supported or starve, there is given forth from the United States' Treasury the significant fact that there are 504 persons in the Republic whose incomes totalled in 1929, $1,185,135,330. But according to the Department of Agriculture, the cash value of the wheat crop in 1930 was only $517,407,000, and the cotton crop for the same year was valued at $674,044,000; so that the income of these 504 people was very nearly equal to the value of all the wheat and cotton which the nation's workers were able to produce. There may be no direct relation between these figures, but the facts are not very comforting to the workers of the nation, and the 6,000,000 of the unemployed will be sure to look across the sea and wonder whether the Soviet, with all its crude doctrines of force and irreligion, may not yet have some lesson for the western hemisphere to learn. We have prided ourselves on our superior business methods and our advanced ideas, and we were sure that we led the world in everything that is good, but the millions of the unemployed throw a new and not very reassuring light upon the situation. It may be that in our pride we have legislated too much for the upper classes, and have not taken sufficient care of the under-dog. At any rate, it seems equitable that in any nation if the masses suffer, the classes also should bear their fair share of the burden.—New Outlook.

STATISTICS OF THE CHURCHES IN 1930

And believers were the more added unto the Lord, multitudes both of men and women.—Acts 5:14.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.—Acts 2:41.

One could wish that the statistics of the churches of 1930 in the United States had the earmarks of reality as did those in the first century of the Christian Church. Then they were added unto the Lord, too often to-day, but to the church roll. Then they gladly received the Word, to-day too often they join the Church that will allow them to do as they please, believe what they will. However statistics have some value. We are indebted to the Christian Herald for the following figures.

The grand total of the membership shows a gain of 88,350 over that of 1929. The total number of communicants 50,037,245. Truly a remarkable showing. Would that the Spirit of God motivated and controlled every life. What a mighty power these fifty millions would be for good.

The figures at the bottom line are a little different from the total above it. The reason was that later statistics among the Baptists of the South changed the table somewhat.

Religious Bodies and Groups	Communicants 1930	One Year Gain (1930-29)	% Gain
Catholics (Western) (3 bodies)	17,316,673	17,526	0.10
Baptists (15 bodies)	9,187,498	45,642	0.46
Methodists (16 bodies)	9,119,069	d43,211	d0.46
Lutherans (17 bodies)	2,806,797	56,180	2.04
Presbyterians (9 bodies)	2,677,369	d22,763	d0.84
Disciples of Christ (2 bodies)	1,988,392	d18,567	d0.92
Protestant Episcopal	1,254,227	16,532	1.33
Congregationalists-Christians (2 bodies)	1,048,281	753	0.07
Catholics (Oriental Orthodox) (10 bodies)	711,925	d37,200	d4.96
Latter Day Saints (2 bodies)	689,363	2,268	0.33
Reformed (3 bodies)	563,148	d4,512	d0.79
United Brethren (2 bodies)	417,594	2,149	0.51
Jewish Congregations	357,135	....	...
Evangelical Synod of North America	257,724	6,022	2.39
Evangelical Churches (2 bodies)	237,270	2,504	1.06
Brethren (Dunkards) (4 bodies)	166,851	d16	...
Adventists (5 bodies)	162,391	2,604	1.62
Assemblies of God	107,641	15,660	17.02
Friends (4 bodies)	107,201	971	0.91
Mennonites (17 bodies)	100,924	419	0.41
Total Religious Groups, etc. (Membership over 100,000)	49,277,473	42,961	0.08
Total Religious Groups, etc. (Membership under 100,000)	730,708	16,325	2.28
Grand Total	50,008,181 (1930)	59,286	0.11
Correct Total	50,027,245	88,350	
Total Religious Groups, etc.	730,708	16,325	2.28

The numerical strength of the Mennonite Church in the United States of which the Christian Monitor is a publication, is 41,323, with 530 ministers, 358 churches.

The total membership of the Mennonite Church of our branch is 47,169. Bishops 116, ministers 486, deacons 285, congregations 420. These figures include United States, Canada, India, and South America.

TO SAVE GERMAN DEMOCRACY

It may seem paradoxical and not a little amusing, but it is a fact that a dictatorship has been established in Germany "to save German democracy." Under a certain article of the Weimar constitution, an emergency decree may be put into force which empowers the police to prohibit public meetings and demonstrations, limit freedom of the press and speech, suspend rights of individual freedom and the inviolability of private property. In short, it places turbulent Germany under the strong hand of the renowned president, Paul von Hindenburg. There is evidently good reason for the emergency decree, for every political demonstration in the past year took its toll of lives. "When the stomach is empty," says one German editor, "the head is empty, too;" and hunger, unemployment and despair have forced Germany into its present dictatorship. The more sober section of the German press supports the action of the Government in signing the decree which is really directed against "all those who aim to turn political discussions into brawls . . . a governmental act of self-defence against the mad spectre of Communism."—Selected.

BIG BILL GIVES IN HIS GUN

Chicago has expelled "Big Bill" Thompson from the Mayoralty, and incidentally has given him the biggest beating ever given any candidate for that office. Three times Mr. Thompson has been at the head of the municipality, using the most spectacular methods in his election campaigns. He fought hard in the recent election, and his methods were little changed. He had something to say about King George and that monarch's plan to capture the Chicago school system. There were fervid appeals to the large Irish population, and vulgar references to his opponent as a "Bohunk." He even made pious promises and plans to put down racketeering. But Chicago seems to have come to its senses at last and to have voted seriously—against a man who had become, as the New York Times said, "a vulgar symbol." So the blustering, spectacular cowboy of the ten gallon hat went down to a defeat that multitudes who love America were praying for. His conqueror is Anton J. Cermak, a Bohemian immigrant, who worked in mines, was a hired hand on Illinois farms, and came to Chicago at sixteen to cart wood back of the yards. "Tony," the immigrant from the Bohemian hills, is now Mayor of the second largest city in the United States. Chicago is a city of 3,500,000. It is a bigger city and a better city than anything that Thompson stood for. But it was in need of a cleansing of the kind promised by the Mayor-elect.—Selected.

NEW CALENDAR REJECTED

The adoption of the 13-months calendar reform of any kind was rejected by a commission appointed by the Italian committee on foreign affairs to consider the various proposals. The commission explained that it had studied the problem from the astronomical, social, commercial, scholastic and religious standpoints, and in each case had come to the conclusion that such reform was inadvisable.—Pathfinder.

DETROIT AS A MELTING-POT

Detroit's polyglot character is graphically illustrated in a survey of the nationalities of students at East Commerce High School, completed recently. The survey resulted in the following statistics representing the ancestry of students: German, 282; Polish, 131, Italian, 62; English, 55; Scotch, 29; Irish, 24; French, 24; Slavic, 20; Belgian, 19; Canadian, 13; Syrian, 8; Swedish, 8; Dutch, 7; Hungarian, 7; Greek, 6; Serbian, 6; Lithuanian, 5; Jewish, 4; Danish, 3; Austrian, 3; Urkrainian, 3; Welsh, 2; Roumanian, 2; Negro, 2; Finnish, 1; Norwegian, 1; Croatian, 1; and Bohemian, 1.—Selected.

THE MILLIONS WHO WANT WORK

The United States Census Bureau announced a few days ago that there were in the Republic more than six million persons wholly unemployed, in addition to an army of part-time workers. These figures were arrived at after a careful study of unemployment made in nineteen cities, beginning on January 15th. Last year the census figures for unemployment, for these same cities were 775,565; this year the figures totaled 1,930,666. This seems to mean, supposing that the figures for last year were carefully compiled, that the number of the unemployed has increased in twelve months no less than 149 per cent. It is stated that there is now manifest a slight decrease in the number of unemployed, but the totals are still alarmingly large. The figures for Canada are probably better than these, but we also are involved in the same difficulty. Many people, not at the head of affairs, are certain that they know just how to solve the difficulty, but so far no representative government in any country has been able to do much to alleviate the situation, no matter whether that government were Labor, Conservative or Republican. And yet it is a very grave reflection on present systems that we are not able to do anything in this vital matter. Every one of these unemployed men and women would be an asset to the country if only they were given a chance to work, but without work they become a liability, and instead of adding to the country's wealth they are compelled to ask for alms. This question is of much more vital interest than are the fortunes of any political party. and it would seem to be a matter of common prudence that all parties should get together and do what their combined wisdom may consider best to meet the grave issue which continues to press upon the nations. It is just possible that the evil has gone beyond the stage where it can be left to cure itself.

A WALLED PURPOSE

"Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Real heart purpose is needed if men go through with God. It takes this to make a man (or women either) separate himself from sinful companions, pleasures that momentarily gratify the flesh and which give him popularity with a certain set.

Two young men started out in life together. They had much in common. They were in the same class and had high hopes. They had fine intellects and no limit to their backing in funds, friends and well wishes.

"But before they left college, their ways parted. In the entertainments of the social set to which they belonged, wine began to flow. The lawyer (to be) fell for it; the surgeon (to be) turned his glass down—he said his purpose could not stand wine. The lawyer said he saw no use in denying himself that slight pleasure, and make himself "odd" at the party; besides, he had no intention to become a drunkard. He would cut all such when he got into his big life work. The surgeon said, 'Not so—' he could not risk it. Moreover, to make sure, he quit the set. Having purposed to keep free from wine, he would remove himself from the temptation of it. They laughed at him but he was true to his purpose.

"They were graduated. The lawyer went to the law school, the surgeon became an interne in a hospital. Many years passed. And now the climax comes in the operating room. Not even that great surgeon could save the life of his friend." Drink had gotten the best of him. In a dazed condition he had driven his car over a high embankment and thus his life went out.

Both of these men started out with a good purpose but as some one has said, "One of these men built a wall around his purpose, he associated with the right crowd, the other did not." A good Christian experience is needed as a sure wall around our purposes.

—Herald of Light

DON'T BE A WEALTHY PAUPER

Why will wealthy people ever live as paupers? The question is difficult of answer. But the fact occurs repeatedly. The Associated Press recently reported that an eighty-year-old spinster had been found dead of natural causes in her $12-a-month Brooklyn tenement. She had lived there for more than ten years alone. Neighbors said she always spent money sparingly. When the police took charge they found a purse containing $21.55; 340 bonds of the State of Virginia at $100 each; 21 mortgages on Brooklyn and Connecticut property varying in amounts from $3,000 to $20,000 each; and nine bank books of Brooklyn and Manhattan banks representing various deposits. The entire estate was estimated to be worth half a million dollars. It had kept the owner barely alive in a hermit life. She might have lived on the income alone, without reducing her principal, in a delightful home with everything to make her more than comfortable, and still have had ample to do a great deal for others and thus extend the blessings of legitimate wealth in many ways. Her pathetic experience is like that of many a Christian in matters of spiritual wealth and poverty. All those who have Christ are wealthy beyond human reckoning. Many of them live in spiritual poverty. God has made them the heirs of Christ's estate, and has given them the last will and testament of their wealthy benefactor "that we might know the things that are freely given to us of God" (I Cor. 2:12). He reminds us all that "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" He declares, "For all things are your's; . . . and ye are Christ's; and Christ is God's" (I Cor. 3:21-23). Let us joyously and trustingly claim our wealth and use it lavishly, as children of the King, to the glory of God and to the continual blessing of all with whom we can share it.—S. S. Times.

HOME

Home regnant here on earth, gathering to itself the fondest associations, melts at last into that home in heaven where they go no more out forever. Dearest word in our language, sweetest haven on earth, goal of the wayfarer, cheer of the desolate, home draws us with the cords of love. No malady is harder to bear than homesickness. It saps the strength of men in their prime. It is a paralysis of will, a despair in the midst of activity.

Through every vicissitude the thought of home is an inspiration, giving courage to the faint. Shall we not prize as the land's noblest heritage homes built in rectitude, shielded by fidelity, consecrated by prayer and ensphered by love?—Selected.

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Josiah's good reign. **2 CHRONICLES**

all them that had conspired against king A'mon: and the people of the land made Jo-sī'ah his son king in his stead.

CHAPTER 34.

Josiah's good reign. 3 He destroyeth idolatry. 8 He taketh order for the repair of the temple. 14 Hilkiah having found a book of the law, Josiah sendeth to Huldah to inquire of the

1 2 Ki. 22. 1.
2 De. 5. 32. 17. 11. 20. 28. 14. Jos. 1. 7.

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SERMONOGRAMS

Faith will transform weakness into power.

The spirit of kindness knows no revenge.

Every life has a kingdom to conquer and to rule.

Providence never asks impossibilities of any one.

Most of us worry about troubles that never appear.

We must have a concern for our destiny and choose the right road.

The better a thing is, the worse it becomes when perverted.

Give God what you have and you will have what the world cannot give.

People are more anxious to reduce physically than to expand spiritually.

We are all going to be better to-morrow, and we would, too, if we only started to-day.

It is not wise to put off until your last years the acquiring of those things that last.

There is no favoritism in the kingdom of God. The gate is open to all the world.

THE HEAVENLY MERCHANTMAN

(Continued from page 167)

upon them; and if they called upon them to buy they would put their fingers in their ears and cry, 'Turn away mine eyes from beholding vanity,' and look upward signifying that their traffic was in heaven. One chanced, mockingly, beholding the carriage of the men, to say unto them, 'What will ye buy?' 'We buy the truth.'" The true Christian is like the merchantman who sought goodly pearls; he sought them to buy them; he bought them with all that he had. "Seest thou a man diligent in his business? He shall stand before kings." Diligence with talents possessed will lead to larger and larger usefulness. Diligence is the quest of truth as revealed by God through Jesus Christ and will lead to a place before the King of kings. Then truth shall be uncounterfeited, appreciated, and "that which is in part shall be done away."

Goshen, Ind.

I'M SORRY

There may be virtue in the man
  Who's always sure he's right,
Who'll never hear another's plan,
  And seek for further light;
But I like more the chap who sings,
  A somewhat different song
Who says, when he has messed up things,
  "I'm sorry, I was wrong."

"It's hard for anyone to say,
  That failure's due to him,
That he has lost the fight or way,
  Because his light burned dim.
It takes a MAN to throw aside
  The vanity that's strong,
Confessing, that's my fault, I know, and
  "I'm sorry, I was wrong."

"And so I figure, those who use,
  This honest, manly phrase,
Hate it too much, their way to lose
  On many future days.
They'll keep the path and make the flight,
  Because they do not long,
To have to say, when they're not right,
  'I'm sorry, I was wrong.'"

—Written from a Prison Cell.

"We cannot do our best work and keep our vision too narrow. The uplook and the outlook are both necessary to faith and courage."

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Selected by D. L. Christophel

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PEN PICTURES FROM LIFE AND NATURE

The Prairie Housewife

By Mary Miller

From prairie-bred habit Hester Hopkins woke at exactly four o'clock. She turned over in bed to enjoy one more minute of its cooling comfort; then she crawled lazily out, slipped into the heap of clothes she had carelessly thrown off the night before, and walked heavily into the kitchen. She shook down the ashes in the big range, and started a roaring fire. Then going to the sink she hastily washed and combed. She filled the coffee pot, and put a huge skillet of deliciously fragrant ham on the stove (which she had sliced the night before) and began to stir up the pancake batter. Then she went to the foot of the stairs and called, "Lester, Lester, wake the boys and come on. Papa's out at the barn already. He wants to be in the field by daylight again. Come and get the cows quickly. Wake the men too to help papa get the horses ready," and then, "Rachel, Rachel, you girls come set the table for mamma. Come right away."

She went back to the kitchen. Sleepy-eyed, tousled-headed boys and girls and hired hands came down the stairs, one by one and went to their work. At five the entire group—twelve in all—gathered about the long, oilclothed table on which were stacks of beautifully browned pancakes, big substantial slices of country ham, two large platters of eggs fried in ham lard, two large dishes of fried potatoes, big glass pitchers of cooled milk, balls of golden butter, and boxes of Post Toasties and Shredded Wheat.

Hester knew how to cook, for that was her business. She gave her life to it. In the summer's busy season she and the girls worked at it all day and often far into the night. It was her life, and she enjoyed it. She left her work only when it was necessary to go to town for fresh supplies, to go the neighbors for the tomatoes, or to the pasture for sand plums to make jam to fill her empty jars. She was always busy providing for the family and the help Joe had to hire.

As she sat at the table she watched closely to see if she had made anything the men did not like. She wondered jealously if the men liked the meals better at Rivers! She must ask Joe what Mrs. Rivers had cooked. She hoped they'd eat a great deal to prove that they liked her breakfast. She gladly refilled their coffee cups and watched them pour in the cream and sugar. When Arkansaw, the stoker, stopped in the kitchen and said "That's the best breakfast I've had all summer," she was altogether happy.

After breakfast the children went to the corral to milk, the men went to the harvest field, and Hester went to the chicken yard. Hundreds of various sized Leghorns flocked greedily around her. She stepped carefully to avoid crushing them. Three year old Bobbie followed her and gurgled with delight at finding himself surrounded by the fluttering flock. Hester liked it too. She wished she had time to stay out there in the morning sunshine with her chickens; counting them, dusting them with louse powder, throwing away the egg shells from which the downy yellow chicks had just emerged—but her other work was waiting. She must hurry. The children were already separating the milk in the pump house. She must go to see about the baby; perhaps it would awake and tumble out of bed.

She reluctantly left the baby chicks with their mothers and hurried back to the house. All about her was the glory of a prairie morning. In the east was a full red sun that was gloriously reflected in the few clouds low on the western horizon. On the grassy slopes south of her were herds of cattle and horses. East were the wheat fields—acres and acres of ripening grain. In the locust grove north of the house her little boys were holding buckets of fresh milk for the pretty Holstein calves. Hester saw—and didn't see. The poignant beauty of the scene was not entirely lost but she wondered if the boys had turned out the cows, if the girls had washed the separator, if the baby was awake and wanted her breakfast, and if she should bake enough pies for dinner and supper too.

All forenoon she and the girls were busy. They washed the dishes, dug and pared the potatoes, cut cucumbers, dressed chickens, baked bread and pies and cake, and churned. After dinner they washed the dishes, prepared meat, vegetables, and pastries for supper; got the cows, milked and separated, gathered the eggs and thought about breakfast.

Joe had six hundred acres of wheat to cut. After harvest came threshing and silo filling; then wheat sowing and school. Five of the children went to school and that meant lunches. All year long she was busy cooking—thinking of things to eat. Only now and then did she have half an afternoon to sew, patch, and make comforters. She hardly had time for more than a cursory thought of the great outside world. She knew Hoover was president and lived in Washington but to her they were as distant as the Hercules and Thor the children told her about after school.

To her the rest of the world lay behind a closed door and she no more wished or hoped to enter it than the door leading to the underground fairy palaces the children talked about. The prairie had filled her hours with necessary work. She was happy and content in her service in the common things of life.

Hesston, Kans.

WOULD YOU HASTEN?

Would you hasten through a garden
By the flowers blooming there—
Past the pansies and the roses,
Or the lilies white and fair;
Would you hurry past their beauty,
Without pausing for a look,
Or to breathe the flowering perfume
In each fragrant bowery nook?

Would you hurry through the woodland,
Where the birds in triumph sing
Without halting just to harken
To the joy their tidings bring?
Would you hurry through the twilight,
When the lamp of day grows dim
Without looking at the heavens
As peers forth each starry gem?

Would you hasten o'er life's pathway,
Crowding out the good and true;
Thinking just of self—not others—
Or the work that you may do?
Stop—and cheer the hearts about you
With a smile or word or song,
And your path will glow with fragrance,
As you further tread along!

Ruth Heatwole.

WIT'S END

God stands ready to meet us at our wit's end. Many roads lead to that point: financial trouble, sickness, business problems, opposition in mission work, an unruly Sunday school class, besetting sins. God has something to say to us at the end of each of these roads. The danger is that we may retrace our steps and try to find the answer ourselves, or turn to a friend for advice before we look to God, or that we may become discouraged. But it is a good thing to know that we have reached the end of our resources. For then we can begin to learn of God's infinite wisdom and grace. When Jehoshaphat was faced by hosts of enemies he cried to God, "Neither know we what to do: but our eyes are upon thee" (II Chron. 20:12). At once God answered: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's, but God's." Then he told Jehoshaphat just what to do and what not to do. In financial trouble there is Philippians 4:19, "But my God shall supply all your need according to his riches in glory by Christ Jesus." In sickness there may be healing (Jas. 5:14, 15); but if not, there is the comfort, "My grace is sufficient for thee" (II Cor. 12:9). There are hundreds of passages for victory in the face of besetting sins. Just one is I Corinthians 10:13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." For nameless cares and anxiety there is I Peter 5:7: "Casting all your care upon him; for he careth for you." What do we do at our wit's end? Do we go back over the old way and try again? Do we worry? Do we give up to discouragement? Let us rather turn to God and say with Jehoshaphat, "Neither know we what to do: but our eyes are upon thee."
—S. S. Times.

CHRISTIAN MONITOR

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CARLETTA AND THE MERCHANT

Selected by D. L. Christophel

"IF I could have your faith, Hawkins, gladly would I—but I was born a skeptic. I cannot look upon God and the future as you do."

So said John Harvey, as he walked with a friend under a dripping umbrella. John Harvey was a skeptic of thirty years' standing, and apparently hardened in his belief. Everybody had given him up as hopeless. Reasoning ever so calmly made no impression on the rocky soil of his heart. Alas! it was sad, very sad!

But one friend had never given him up. When spoken to about him—"I will talk with and pray for that man until I die," he said; "and I will have faith that he may yet come out of darkness into the marvelous light."

And thus whenever he met him (John Harvey was ready for a "talk"), Mr. Hawkins pressed home the truth. In answer, on that stormy night, he said: "God can change a skeptic, John. He has more power over your heart than you, and I mean still to pray for you."

"Oh, I've no objections, none in the world—seeing is believing, you know. I'm ready for any miracle; but I tell you, it would take nothing short of a miracle to convince me. Let's change the subject. I'm hungry, and it's too far to go up town to supper this stormy night. Here's a restaurant; let us stop here."

How warm and pleasant it looked in the long, brilliant dining-saloon!

The two merchants had eaten, and were just on the point of rising, when a strain of soft music came through an open door—a child's sweet voice.

"'Pon my word, that is pretty," said John Harvey; "what purity in those tones!"

"Out of here, you little baggage!" cried a hoarse voice; and one of the waiters pointed angrily to the door.

"Let her come in," said John Harvey.

"We don't allow them in this place, sir," said the waiter; "but she can go into the reading-room."

"Well, let her go somewhere. I want to hear her," responded the gentleman.

All this time the two had seen the shadow of something hovering backwards and forwards on the edge of the door; now they followed a slight little figure, wrapped in a patched cloak, a patched hood, and leaving the mark of wet feet as she walked. Curious to see her face—she was very small—John Harvey lured her to the farthest part of the great room, where there were but few gentlemen, and then motioned her to sing. The little one looked up timidly. Her cheek was of olive darkness, but a flush rested there; and out of the thinnest face, under the arch of broad temples, deepened by masses of the blackest hair, looked two eyes, whose softness and tender pleading would have touched the hardest heart.

"That little thing is sick, I believe," said John Harvey, compassionately. "What do you sing, child?" he added.

"I sing Italian, or a little English."

John Harvey looked at her shoes. "Why," he exclaimed, and his lip quivered, "her feet are wet to the ankles; she will catch her death of cold."

DO IT TO-DAY

'Tis better to give a tiny flower
To those who can see and know,
Than place a sheaf of roses rare
On their bier, to make a show.

'Tis better to say one loving word,
To those who can hear what's said,
Than make a speech of eulogy
After your friends are dead.

'Tis better to say or give one thing,
Or to do one tiny deed,
Than to plan to do great ones, some day
For those who are now in need.

'Tis better to do a thing to-day,
Than to wait for future years;
To-morrow may be a day too late,
And bring but regret and tears.

—Bertha Inwood Michael.

By this time the child had begun to sing, pushing back her hood, and folding before her her little thin fingers. Her voice was wonderful; and simple and common as were both air and words, the pathos of the tones drew together several of the merchants in the reading-room. The little song commenced thus:

"There is a happy land,
Far, far away."

Never could the voice, the manner, of that child be forgotten. There almost seemed a halo round her head; and when she had finished, her great speaking eyes turned towards John Harvey.

"Look here, child; where did you learn that song?" he asked.

"At the Sabbath school, sir."

"And you don't suppose there is a happy land?" he continued, heedless of many eyes upon him.

"I know there is; I'm going to sing there," she said, so quietly, so decidedly, that the men looked at each other.

"Going to sing there?"

"Yes, sir. My mother said so. She used to sing to me until she was sick. Then she said she wasn't going to sing any more on earth, but up in heaven."

"Well—and what then?"

"And then she died, sir," said the child; tears brimming down the dark cheek, now ominously flushed scarlet.

John Harvey was silent for a few moments. Presently he said: "Well, if she died, my little girl, you may live, you know."

"Oh, no, sir! no, sir! I'd rather go there, and be with mother. Sometimes I have a dreadful pain in my side, and I cough as she did. There won't be any pain up there, sir; it's a beautiful world!"

"How do you know?" faltered on the lips of the skeptic.

"My mother told me so, sir."

Words how impressive! manner how child-like, and yet so wise!

John Harvey had had a praying mother. His chest labored for a moment—the sobs that struggled for utterance could be heard even in their depths—and still those large, soft, lustrous eyes, like magnets, impelled his glance towards them.

"Child, you must have a pair of shoes."

John Harvey's voice was husky.

Hands were thrust into pockets, purses pulled out, and the astonished child held in her little palm more money than she had ever seen before.

"Her father is a poor, consumptive organ-grinder," whispered one. "I suppose he's too sick to be out to-night."

Along the soggy street went the child, under the protection of John Harvey, but not with shoes that drank the water at every step. Warmth and comfort were hers now. Down in the deep den-like lanes of the city walked the man, a little cold hand in his. At an open door they stopped; up broken, creaking stairs they climbed. Another doorway was opened, and a wheezing voice called out of the dim arch, "Carletta!"

"Oh father! father! see what I have brought you! look at me!" and down went the silver, and, venting her joy, the poor child fell, crying and laughing together, into the old man's arms.

Was he a man?

A face dark and hollow, all overgrown with hair black as night, and uncombed—a pair of wild eyes—a body bent nearly double—hands like claws.

"Did he give you all this, my child?"

"They all did, father; now you shall have soup and oranges."

"Thank you, sir — I'm sick, you see — all gone, sir!—had to send the poor child out, or we'd starve. God bless you, sir! I wish I was well enough to play you a tune;" and he looked wistfully towards the corner where stood the old organ, baize-covered, the baize in tatters.

One month after that the two men met again as if by agreement, and walked slowly down town. Treading innumerable passages they came to the gloomy building where lived Carletta's father.

No—not lived there; for, as they paused a moment, out came two or three men bearing a pine coffin. In the coffin slept the old organ-grinder.

"It was very sudden sir;" said a woman, who recognized his benefactor. "Yesterday the little girl took sick, and it seemed as though he drooped right away. He died at six last night."

The two men went silently upstairs. The room was empty of everything save a bed, a chair, and a nurse provided by John Harvey. The child lay there, not white, but pale as marble, with a strange polish on her brow.

"Well, my little one, are you better?"

"Oh, no, sir; father is gone up there, and I am going."

Up there! John Harvey turned unconsciously towards his friend.

"Did you ever hear of Jesus?" asked John Harvey's friend.

"Oh, yes!"

"Do you know who He was?"

"Good Jesus," murmured the child.

"Hawkins, this breaks me down," said John Harvey; and he placed his handkerchief to his eyes.

"Don't cry, don't cry; I can't cry, I'm so glad!" said the child exultingly.

"What are you glad for, my dear?" asked John Harvey's friend.

"To get away from here," she said deliberately. "I used to be so cold in the winter, for we didn't have fire sometimes; but mother used to hug me close, and sing about heaven. Mother told me never to mind, and kissed me, and said if I was His, the Savior would love me, and one of these days would give me a better home; and so I gave myself to Him, for I wanted a better home. And, oh, I shall sing there, and be so happy!"

With a little sigh she closed her eyes.

"Harvey, are faith and hope nothing?" asked Mr. Hawkins.

"Don't speak to me, Hawkins; to be as that little child, I would give all I have."

"And to be like her you need give nothing—only your stubborn will, your skeptical doubts, and the heart that will never know rest till at the feet of Christ."

There was no answer. Presently the hands moved, the arms were raised, the eyes opened —yet, glazed though they were, they turned still upward.

"See!" she cried; "oh, there is mother! and angels! and they are all singing."

Her voice faltered, but the celestial brightness lingered yet on her face.

"There is no doubting the soul-triumph there," whispered Mr. Hawkins.

"It is wonderful," replied John Harvey, looking on both with awe and tenderness. "Is she gone?"

He sprang from his chair as if he would detain her; but the chest and forehead were marble now, the eyes had lost the fire of life; she must have died, as she lay looking at them.

"She was always a sweet little thing," said the nurse, softly.

John Harvey stood as if spell-bound. There was a touch on his arm; he started.

"John," said his friend, with an affectionate look, "shall we pray?"

For a minute there was no answer—then came tears; the whole frame of the subdued skeptic shook as he said—it was almost a cry: "Yes, pray, pray!"

And from the side of the dead child went up agonizing pleadings to the throne of God. And that prayer was answered—the miracle was wrought—the lion became a lamb—the doubter a believer—the skeptic a Christian!—From Touching Incidents and Remarkable Answers to Prayer.

THE WORLD OF THE INFINITELY SMALL

By Mary Jane Thornton

It may not occur to most people that, besides the inhabitants of the universe that are visible to the naked eye, there are innumerable hordes of living creatures, so small that thousands of them grouped together would appear only as a tiny speck. These minute living creatures are present everywhere; in the air we breathe, the food we eat, and our body is covered with them. They are so small that almost nothing of their anatomy is known but their shape, and that changes according to circumstances.

In 1683 there lived a curious Dutchman, named Leeuwenhoek, who ground lenses, and in one of his experiments he scraped some tartar from his teeth, mixed it with water and examined it under his lens. The sight he saw was astounding. He published the details of his discovery, but the world promptly forgot him and continued for a century and a half to argue spontaneous generation and to exorcise devils as causes of disease. It remained for Louis Pasteur to prove the part bacteria play in decay, putrefaction, fermentation, and many other processes, until then not understood by man.

It is impossible to imagine what the world would be like to-day if it were not for the knowledge men have of bacteria. Not more than ninety years ago all disease was supposed to have been spontaneously generated, just as it was formerly believed that a bunch of dirty rags thrown into a dark corner would eventually turn into mice, or a horse hair in water would turn into a snake. All hospitals were veritable pesthouses, for nothing was known of hygiene, and an infection spread from one patient to another until every one was infected. Wounds were washed off daily with one sponge and the same bucket of water, and unless there was extensive suppuration, it was thought that the corruption had been sealed in and the patient would surely die. To-day the pus from a small pimple is viewed with suspicion and handled with asepsis, but so common was infection in those days that a doctor, lecturing to a group of medical students, sent one of them out into one of the wards to collect a pint of pus for demonstration work.

I have implied that bacteria cause disease, but there are only a very few which are harmful or disease-producing; the majority of them are beneficial and even necessary for the various life processes. For example, fermentation is produced by bacteria; also putrefaction which is a necessary process of life.

The study of bacteria and their life habits and histories is almost as entrancing as the study of astronomy with its inestimable distances and vast unknowns. Would it not be interesting and perhaps a great revelation if we could know how many bacteria we have introduced into our systems in moments of abstraction when we chew our pencils, take paper into our mouths, chew our finger-nails, etc.?

The human body also contains an enormous army of the infinitely small. These microscopic bodies are the white blood cells, known by medical students as soldiers which guard the body against bacterial invasion. The methods of warfare carried on by these two enemies against each other is equally as interesting as history itself. The human race would long since have perished from the face of the earth if it were not for the fact that, in the majority of cases, the white blood cells win the battle.

It is possible that within the next fifty or one hundred years the causative factor in every disease will have been discovered, and when once the cause of disease is known, its successful treatment will be assured. I suppose some one will say that death will then be impossible. People will still die, but of old age instead of disease. However, new diseases seem to be springing up from time to time, as old diseases are conquered.

Chicago, Ill.

CARRY THROUGH

It isn't the job we intended to do
Or the labor we've just begun,
That puts us right on the ledger sheet;
It's the work we have really done.
Our credit is built on the things we do,
Our debts on the things we shirk.
The man who totals the biggest plus
Is the man who completes his work.
—Selected.

Genius is two percent inspiration and ninety-eight percent perspiration.—Edison.

ADVENTURES AND ACTIVITIES OF RED SQUIRRELS

By J. B. Miller

If we could see the actions and activities of wild creatures there would be some very interesting stories to relate. All of them, beyond question, have their hardships to endure, their obstacles to overcome, and their enemies to combat. And some of the modes of defense would many times be very interesting could we discover them. However, through observation and the use of logic—the powers of deduction and conclusion—we can, with reasonable certainty, learn much of the lives and habits of wild creatures of field and forest.

A Red Squirrel

The following episode occurred within the past month. One morning I was standing near a group of maple trees at the edge of the grove, and what I could see of the occurrence took place so quickly that it was almost over before I could collect my senses to a realization of what was taking place. The first apprisal of anything unusual was the sound of a thud on the ground near me, then a commotion and scurrying, and when I could locate the disturbance and identify the participants they proved to be a red squirrel and a robin. The squirrel hurriedly disengaged itself from the belligerent entanglement and quickly scurried right by me and disappeared under a fallen, decaying red oak trunk. The robin remained longest on the field of conflict, but also quickly flew up into the top of a maple tree, not far away. Judging from the thud, or the sound of the impact of the squirrel's small, lithe body as it lit upon the ground, it would seem that it had come from a height of twenty, or more feet. And the very premises of the case themselves were ample proof that the squirrel had made a forced landing, for no squirrel from free choice would have undertaken a leap such as that was, unless driven to it by the expediency of necessity. And of course if it was a fall it was not of the squirrel's choosing. Obviously the robin had no share in the fall as a victim or subjective participant, for its landing was that of a flight landing. But it must have reached the ground almost as soon as did the squirrel; furthermore it had a zealous purpose in also being on the ground before its enemy of the occasion could get out of reach. And evidently it actively functioned to the fulfillment of that particular purpose.

The red squirrel has an unsavory reputation, and I am sure justly so, as a robber of birds' nests, either of eggs or of nestlings, and my interpretation of this episode is that either the squirrel had attempted its heinous practice of nest-robbing and was charged by the furious parent bird, or, that it was prowling about the trees, likely with robbing intent, and being recognized by the robin as a habitual marauder and enemy, was obliged to meet the enraged bird's precipitous onslaught. Of course I could not know whether the bird had struck its enemy and knocked it off the tree, or whether the animal jumped to avoid further punishment, but in either case the bird's efforts served their purpose.

I frankly admit that I was greatly amused at the turn of events which made the marauder the victim, and at the sequel of the encounter. Nor did I experience any unpleasant after compunctions. Of course those creatures have no moral sense—they have no conception of right and wrong, no conscience-monitor and therefore are not responsible. Yet there is in them an instinctive recognition of life-right, and frequently many birds of many kinds combine their voiced protests and enlist their defensive efforts against robbing and destructive invaders of their haunts.

Some years ago a pair of robins had built their nest on a partition of a small fuel shed near my home. When our folks would go in and out for fuel the robins would utter moderate protests and would chide us for our rudeness in disturbing their domestic tranquillity; but one morning there was a great outcry and a rapid rushing back and forth of the birds, and as I neared the small building I saw the cause of the uproar—a red squirrel, which had entered the building and was seemingly busy near the nest. Upon my approach it quickly left the building and sought to escape, but it was greatly handicapped in its movements, as it had no fence or timber upon which to scamper away from the scene of trespass, and as it ran through a plot of thick and tall timothy grass its movements were plainly indicated as it ran and thus I could easily overtake it and put it out of commission for future nest-robbing. This building had been used as a nesting place for robins until one nest was robbed. How or when we never found out, but after that the robins abandoned it as a home site.

An observant friend recently told of a family of robins having been greatly agitated near the residence and of a red squirrel's running away with an egg in its mouth which it tenaciously kept until so closely chased that it at last dropped the egg. It is claimed that if nestlings instead of eggs are found by red squirrels they will crack the skulls as they would an egg or a nut.

However, with all their objectionable traits and habits, treatment of them should be subject to the same moral and ethical principles which apply in all cases in which for economic, ethical, or any other necessary reasons creatures must be destroyed. No unreasoning abuse or cruelty is permissible, and where destruction is necessary or required it should be done as expeditiously and humanely as possible. It behooves us, who are endowed with reason and conscience, to act in accordance and in consistency therewith, and not to allow ourselves to act from impulses of unreasoning prejudice and beastly revenge.

Grantsville, Md.

CAT'S-EAR TELEPHONE

Two Princeton scientists, Dr. Charles W. Bray and Prof. Ernest G. Wever, recently reported on their interesting experiment to the National Academy of Sciences. They told of placing one end of a wire on a cat's auditory nerve and grounding the other end on the unconscious animal's body after completing the circuit through an amplifier and a telephone receiver. The receiver was in a soundproof room some 50 feet away. One of the scientists talked into the ear of the live cat and the other, on the receiving end, heard counting, commands, etc., without difficulty. The cat's auditory nerve transformed the human voice into electrical impulses that were carried over the wire. What is more, the cat's nerve supplied its own electricity for the operation. And the experiment worked only when connected with the animal's auditory nerve; no other nerve would work. All of which tends to demonstrate, it is claimed, that existing theories of hearing will likely have to be revised. And if the experiment leads to a correct theory of hearing think of the possibilities for aiding the deaf.—The Pathfinder.

"Quiet minds cannot be perplexed or frightened, but go in fortune or misfortune at their own private pace, like a clock during a thunderstorm."

ON HOLY SOIL

Around the Dead Sea in a Motor Boat

By Anis Ch. Haddad

I recently spent four days on the Dead Sea during which a complete circuit of this historic, yet little known inland sea was made in a motor craft. It was indeed a happy privilege to make a tour of the sea. We slept at the Dead Sea post, were welcomed in the village of Mazara'a, waded in the refreshing waters of the Arnon, drank from the spring of Engedi, lunched beneath the fallen walls of Masada, explored the salt cave at Sodom, bathed in the waters of Callirrhoe and ate cucumbers at El Asail.

It is to this Dead Sea, made memorable by centuries of sacred history, that I shall invite you for a short trip.

To descend into this awful gulf and stand on the shore is an experience never to be forgotten. Immediately after leaving Jerusalem, the dreary wilderness is entered. The glare of the sun on the limestone and rocks is oppressive. "Going down" is the correct expression. The descent from Jerusalem to the Dead Sea involves a drop of over 3400 feet. The road we traversed is a finely surfaced highway, winding amidst the verdant mountains of Judea and ever and anon unfolding vistas of wonderful scenery. The road usually taken is doubtless the one used by Christ as He toiled up those steeps to the Holy City. Yet one is always glad when the thirty-seven kilometers between Jerusalem and Jericho are accomplished.

Good Samaritan Inn

There is no sign of habitation between Bethany and Jericho save the Good Samaritan's Inn. Before the World War tourists were wont to stop here for refreshment and a brisk business was done. But then before the war there were only two or three cars in all Palestine, whereas to-day there are over three thousand and the number is increasing rapidly. So that explains why the Good Samaritan's Inn seems to have fallen on evil days. Business has not justified repairing the damage done by the cannons during the war and by the earthquake of 1927, hence the building will soon be only a pile of stone marking the site of the original inn. A wizened donkey stood at the back door munching hay. It looked almost old enough to have been the beast upon which the wounded man was brought to the inn. Nevertheless it was good to look upon the place—if not the house—where Christ's hero did his bit, not only of cash, but of personal sacrifice to help an unknown fellow being, of a different and even despised race.

Names and Description

We drove on again and had ample time to become familiar with the rocks, the ravines, and the wild gorge of the Brook Cherith. In less than half an hour's drive we at last stood on the edge of the "Waters of Death." We were 3800 feet below Jerusalem, and 1300 feet below the level of the Mediterranean Sea. It is the lowest spot on the face of the earth.

In the great depression between the Mountains of Moab and Judea lies the most wonderful sea in the world, which is called by many names: In the Bible, "East Sea," "Former Sea," "Salt Sea," also the 'Sea of the Plain" or Akabah;" in history, "Oriental Sea," 'Sea of Sodom and Gomorrah," "Sea of the Desert;" by the Greeks and Romans, "Lake Asphaltus," from the fact that asphalt is found in it; by the Arabs, "Lot's Lake" because the prophet Mohammed introduced the story of Lot and the destruction of Sodom and Gomorrah into the Koran, their holy book; and commonly, "The Dead Sea."

It was the common opinion that previous to the destruction of Sodom and Gomorrah, the sea was a fresh water lake, and that its character changed at the time by the obtrusion from below of rock salt and other volcanic products, which have rendered it so extremely bitter and nauseous. For forty-two miles the sea stretches to the south with an average width of eight miles. The mountains of Moab rise precipitously along the eastern shore from 2500 feet to over 3000 feet, while the Judean highlands, although not so high, loom up proudly with their lovely crags in the west.

The Rugged, Narrow, and Slippery Way to Mrs. Lot

Bible names and scenes to us are so typical that our first sensation on seeing actual places frequently is an unreasonable wonder at finding them so ordinary and like other everyday places and things. I suppose most of the tourists had pictured the "Sea of Death" as a dark waste of water breaking angrily against black cliffs or heaving sullenly on a waste of sand, without troubling themselves to inquire where the darkness and the shadows could come from. The first feeling is that of delight as this strange beauty of the sea is gazed upon. It did not strike us as a very terrible place. The water was so remarkably clear and transparent that one might well be tempted to suppose its taste as delicious to a thirsty visitor as its aspect was beautiful to behold. No doubt the blue waters made one forget every other detail.

Marks of Death

Where, you will ask are the marks of death, the gravelike stillness which speaks of the Dead Sea, that it is not dead but living? Yet its name has not been bestowed in error. Let us go along the lifeless beach away from the Jordan for a mile and note the entire absence of shellfish and water-loving insects. There was no fly that hummed in the forbidden air, but instead a deep stillness. No grass grew from the earth, no weed peered through the sand. But in mockery of all life there were trees borne down by the Jordan in some ancient flood, and those grotesquely planted upon the forlorn shore, spread out their grim skeleton arms all scorched and charred to blackness by the heat of the long silent years. They bore potent witness to the decaying power of the water.

Let us stand at the mouth of the Jordan and watch the muddy stream. Something white shines and is sucked under—a dead fish floating seaward, killed by the bitter brine of the sea. Fishes struggle a while in the unwholesome fluid, but soon die and are cast upon the shores. The Dead Sea thus well deserves its name. And we tasted its waters. What bitterness! Then the utter desolation and loneliness of this place is felt. There is not a single habitation along its shores, there is no living thing in its waters, and no sail brightens its surface. To the west and 1300 feet above, the waves of the Mediterranean Sea are breaking upon the sands and the cool breezes are blowing. But here the sun is pouring its rays fiercely down into the vast caldron.

All approaches to the Dead Sea are in keeping with its history and character. From Jericho the way is over the rolling desolate plain of the Jordan, where the wind blows hot and the sun is blinding in its glare. From the Convent of Mar Saba, the journey is made over a rolling sea of desolate hills, until the top of the pass is reached, and then there is a sheer descent of one thousand feet, until we come to the still more desolate shores.

A Physical and Historical Wonder

Strange to say, although the Dead Sea lies quite in the center of the most interesting scenes in the world, it is but little known today. Tourists spend half an hour or so on the north shore and then hurry away. Explorers have gone over nearly every square mile of territory east and west of the Jordan, but have spent very ltitle time on these mysterious shores. With the exception of a certain spot at the north end of the sea, the Dead Sea is seldom visited. Indeed its desolate shores, yet strange, fertile oases, wonderful ravines and caverns, and magnificent mountains are seldom intruded upon by the foot of man.

This strange, wonderful sea, is one of the marvels of the earth. This inland sea, this great melancholy marvel has no outlet in consequence of its depression, and unlike other waters does not pay tribute to the oceans. And although it receives every day millions of tons of water, not a drop flows out, and its level does not rise, for the intense heat here causes a constant evaporation which must have been the atmosphere breathed by Lot and those who were fortunate to be saved with him, as they fled from the doomed cities: and one ceases to wonder that six million tons of water calculated to enter the sea daily, need any other outlet than that which is caused by evaporation. The theory of evaporation, however, will not solve the mystery; the learned of past ages and all nations have been and are still perplexed and confounded. But the evaporation leaves all the salt which the fresh water of the river dissolves in their courses.

Starting at the northern end of the Sea, we skirted along the western shore, visiting Ain Fashkha, Engedi, Masada, the great salt cave at Jabal Usdum, explored the wonderful gorges and tramped over the delightful little fertile plains and then up the eastern shore to our starting place.

Ain Fashkha, six miles from the head of the lake was reached, where a large stream of water flows from the foot of limestone cliffs into a pretty bay, fringed with reeds. As we drew nearer we could see long lines of white sheep winding slowly up the mountain side. Thus it showed that there was life hidden among the barren and precipitous banks of the lake.

Engedi, a Stronghold of David

Engedi, the first place at which we dropped anchor is the only spot on the western shore where good fresh water is to be had. It lies about half way down the lake. Its half square mile of plain that skirts the shore with its hot springs and luxuriant vegetation is a pleasing picture. In the time of Solomon it was undoubtedly a little paradise and it is frequently mentioned in the Old Testament.

It was at Engedi that I felt most vividly the meaning of those fugitive years in David's life. We then climbed the mountain range up from the coastal plain and we came into full view of that wild and arid "wilderness of Engedi" where Saul with three thousand men hunted David "upon the rocks of the wild goats." We descended to the little oasis. The fountain "Ain Jidi," the "Kid's Fountain", so called because the wild goats of the hills with their young kids used to come down to this spring to drink, bursts forth as copiously as in the time of David, a fine stream from a narrow shelf of the mountain still more than 1400 feet above the level of the Dead Sea. It is then lost in the profuse vegetation of trees and shrubs. It takes imagination to-day, however to see exuberant beauty here. We came down the western shore and a few yards from the northern end beached our boat, where once the famous gardens stood. A few acres are watered by copious springs and in comparison with the saline sterile environs of the seacoast they do blossom verdantly. A few trees, a few thin patches of grain, some parched and withered vegetation and a half dozen ponds with reeds and canes,—such is the sight which presents itself. There was even a threshing floor and we saw the grain dumped on it from the laden donkeys.

We were thirsty and again went to the spring. As we sat under the spreading tree fatigued by the hard hot climb, listening to the sound of running waters as the spring's overflow rushed down the mountain to bring fertility below, a weary Bedouin came in upon us. He was a handsome strapping youth, armed to the teeth, who that day had crossed the wilderness from Bethlehem through the torrid wadies among the caverns in which Saul hid himself. He told us that all day long he had seen no spring. There was only this clear spring on the crest of Engedi, toward which all day his thirst had turned. This spring has flowed for unknown centuries. A ruined Crusader mill, once turned by its rushing waters, still stands a few rods off. As far back as the records go, this spring must have flowed. One may be sure that David came here to drink. To identify the cave where he could have slain Saul and would not, is perhaps impossible; the wilderness is so full of caverns which even during the last century were the haunts of bandits. But the spring is here, and I never shall think of David the fugitive again, without seeing that picturesque and sturdy Bedouin youth, who came in from the wilderness and laid aside his arms to drink and bathe with us in the Fountain of Engedi.

The Tree of the Apple of Sodom

In long past ages, a spot like this utilized as it would be, must have been thought a paradise in such surroundings. Cannot it be that this delightful nook, concealed within an almost impenetrable jungle, was known to David when he hid in the neighborhood? No place could be conceived more suited for a soul like his; so full of poetry and devotion. Who can tell, but that some of his lyrics may have been prompted by its inspiration!

The Fortress of Masada

Ten miles farther brought us to the site of the "Fortress of Masada", known to the wandering nomad as "Es-Sebbeh". The history of the Dead Sea, is said to begin with the story of Sodom and Gomorrah and to close with the other tragedy of Masada. The ruins of the fort of Masada still crown the western shore at a height of 1,705 feet above the sea, and many interesting scenes have been laid there; but the undying memory is that of a heroic garrison who to a man, committed suicide after killing the women and children, so that no one should fall into the hands of the enemy. A more inhospitable place to besiegers could not well be found. Since that massacre the place has been abandoned and almost forgotten—left to itself with the "Sea of Death" on one side and the dreary wilderness on the other.

It is one of the most tragic spots in the world and is very seldom visited. It is a huge rock rising 1,500 feet sheer out of the Dead Sea plain. Torn loose from its neighboring range, it stands now disengaged, a solitary precipitous block. It is ideally formed by nature for the purposes man made it once serve—a last desperate refuge in the midst of the wilderness to be defended when all other hopes had failed. We went on the only open path up Masada on the eastern flank called "The Serpent". It is very steep and difficult; a slip is certain destruction, for on each side are yawning precipices steep enough to quell all courage by terror. We saw traces of the path still. The top of Masada rock is a plateau of 350 yards. The walls are still in tumbled ruins along its edge, and the citadel and fortress one can still clamber over. Even the round rocks hurled down by their catapults against the walls are lying on the ground. To-day on that desolate height where in the centuries since only a few have come to disturb the scene, one feels as though the ancient tragedy had been enacted yesterday. The great wall built in the plain to shut Masada in, is still there. The Roman camps are outlined yet in stone, plainly visible from the height. If any Roman soldier could come back after these nineteen centuries he could go at once to the stones which his hands had piled. The headquarter's camp is largest of all, and the great ramp, unbelievable unless one has seen it, still bridges the chasm to the fortress gates.

A Mountain of Rock Salt

Now we are approaching the southern end of the lake which is in physical features unique and interesting. Eight miles from Masada is Jabal Usdum. It is some six miles long and rises in height five hundred feet. It is certainly composed of rock salt. The ridge is in general very uneven and rugged, varying from one hundred to one hundred and fifty feet in height. The very stones beneath our feet are pure salt. The ex-

(Continued on page 219)

EDITORIALS

Vacation Time

More and more summer seems to be looked upon as vacation time. This is largely due to the fact that schools are closed during the summer months and there is hardly a home that is not affected by school life in some way or other. The growing number of our young people who attend high school, college, and university, as well as the number of school teachers in our ranks, brings more and more people to a position where they have some time during the summer for change of occupation, rest, travel, or privilege for further study. Hence to an increasingly larger number of people comes the question of what to do during vacation time.

It is true, of course, that for those who work on the farm summer is the busiest time of the year and they have little trouble in finding plenty of work to keep them occupied. Yet even for such there may be a short time when the regular duties may be laid aside and some other activities taken up for a change.

In view of these tendencies it is important that vacation time be spent in a way that will be profitable and helpful and that will yield returns in the improvement of body, mind, and spirit. To waste the precious and beautiful summer months in activities that do not contribute to one's welfare along these lines or along a line that takes in all three of these considerations is certainly not making proper stewardship of our time and opportunities. This is especially true if we neglect the spiritual side of life. And here is where the Church and her organizations has a great field to work upon, to provide some sort of activities for our boys and girls, our young people, and even older ones, so that their spiritual life may be strengthened because of what they engage in during vacation time.

We are glad for the increasing number of Summer Bible Schools. These give opportunity for our boys and girls to learn of the great truths of the Bible during a time when their minds are not crowded with other school work. And in a short term of three weeks they can receive an amount of instruction equal in hours to a whole year's work in Sunday school. Teaching in these Bible schools also affords an excellent opportunity for service to young people who have some unoccupied time during the summer.

In thinking of the problem of a profitable summer vacation, we were impressed with the opportunities which our church offers along this line this summer. Any one wishing to take a trip for a week or two for a change of scenery and relief from the routine work of farm, shop, or office will find abundant opportunity to do so and at the same time attend uplifting spiritual meetings that will build up the soul while recreation of body and mind are also accomplished. The opportunities come in the form of Bible conferences, District conferences, public board meetings, and a young people's institute.

First of all perhaps we should mention our district conferences. In connection with many of these there is also held a Sunday school and Christian workers' conference. By consulting the announcement page in the Gospel Herald we will see that in July and August there are conferences at Guernsey, Sask.; East Lynne, Mo.; Millersburg, Ohio; and Springs, Pa. If you are planning to take a trip, why not include one of these conferences in your plans?

But we want to call special attention to our biennial General Conference which occurs this year. The conference will be held near Archbold, Ohio, from Aug. 23 to 28. Besides the sessions of General Conference proper, this period will include the following associated meetings: Fundamentals Conference, Christian Life Conference, Young People's Problems Program, Mennonite Board of Education Program, General Sunday School Committee Program. This is a comprehensive schedule of meetings and time spent in attendance will be a vacation period well spent.

Two other meetings will be held immediately preceding General Conference. The biennial meeting of the Mennonite Publication Board will be held at the Maple Grove Church, Topeka, Ind., Aug. 19 to 21, when public programs will be given. They will be both interesting and profitable for people of all ages, and will afford an excellent opportunity for our young people to become better acquainted with one of our most important church institutions.

Also from Aug. 18 to 23 a Young People's and Young People's Workers' Institute will be held at Goshen, Ind. This is the only Institute that will be sponsored by the Young People's Problems Committee this year. It will be one day longer than heretofore and will carry an added feature of a series of lectures and courses arranged for young people's workers. The sessions on Sunday, the closing day, will be of the nature of a Fundamentals Conference similar to the one held in Ohio at the same time on the General Conference grounds. Fuller announcements will be made later.

Is vacation time presenting a problem to you? Are you at a loss as to how to spend it most profitably? We trust the foregoing suggestions may help you to answer these questions in a way that will be pleasing to our Lord and Master, whose we are and whom we should serve not only in vacation time but at all times.

Our Coming Sunday School Lessons

Those who have followed the International Uniform Lessons for the past few years will be impressed, if they stop to think about it, with the unusually fine courses of study which we have had. The lessons in the present year have maintained the same high standard. At this writing we have a few more lessons and then we will have completed our six months' study of the book of Luke. We feel sure that all who have followed these lessons with any kind of connected study will feel that they have been richly repaid in the acquisition of new spiritual truth from the exhaustless treasures of God's Word. Perhaps most of us had studied Luke before, but the Bible is unique in this that no matter how often we read or study any portion of it we find new things that we had never seen before and discover new meanings to verses that have long been familiar to us.

During the remainder of 1931 we have a course of study in the Spread of Christianity. We are taken to the beginning of the Christian Church after the ascension of Christ and then led to trace the growth of this small band of one hundred and twenty believers at Jerusalem until they had increased to thousands in the home community and had reached out until churches had been established in many strategic centers in both Asia Minor and Europe.

We trust that these studies in the book of Acts, the Pauline Epistles, and the Revelation will bring us much inspiration and lead us to give our lives in consecrated service for the spreading of Christianity as did the faithful workers of the early Church. Since most of our lessons are taken from the book of Acts the study of this book should especially be emphasized. Each teacher and pupil should make the most of this opportunity to become better acquainted with this great book, as well as the Pauline epistles that also naturally fit into these lessons. As before, the Monitor aims in the Sunday School Department to print matter that will be helpful to the Sunday school teacher in his preparation of the lessons. It is our aim to make this department increasingly helpful as time goes on. We will be glad for any suggestions as to what our readers would like to have in this connection.

Young People's Meeting Topics

During the past year and a half the Monitor has been devoting extra space to the Young People's Meeting department. A special feature has been the addition of Suggestions for Junior Meetings in which the regular topics have been adapted to Junior use. We do not know how much this material has been used and in order to check up on whether it should be continued or not the following questionnaire, arranged by one of our brethren who is interested in this work, is presented.

1. Is the Junior material helpful?
2. Do you find it too advanced or not advanced enough?
3. What supplementary material must you use?
4. Do you desire additional help?
5. If so, what form would be most useful?
6. Do your Juniors study the Christian Monitor Junior Suggestions?
7. Do they use this material in their presentations?
8. Should the Junior work be more of a memory and systematic study course?
9. Instead of an adaptation of the regular program for Juniors would you prefer a separate list of topics suitable for Juniors?
10. Please send in a few copies of your most successful programs.

We call the attention of Young People's Program Committees, as well as all interested persons, to these questions and we would be glad for a generous response. The same is true concerning the short articles on the main topic of the lesson that have appeared nearly every month for the same length of time that the Junior Suggestions have been given. Have you found these useful and helpful? We shall be glad for any suggestions or criticisms you may have along the line of making the Young People's Meeting Department of the Monitor more helpful and constructive.

The Book of Ephesians

Those who have looked ahead in the booklet containing our Young People's Meeting Topics will have noticed that all of August is taken up with a study of Paul's epistle to the Ephesians. This is one of the treasures of the New Testament and is sometimes called the most deeply spiritual book of the Bible. The mysteries of ages past concerning the Church of Christ are here revealed by the inspired apostle and we trust our people will find much pleasure and profit in this study. We hope that our young people's meeting workers and all who attend the meetings will make the most of this month's meetings and studies. Plan your meetings well, so that they will best meet the needs of your congregation. In some cases it may suit best to assign topics for discussion on the leading teachings of each chapter. In other cases it may be best for some brother who is gifted as a Bible teacher to take charge of the meetings for the month and give a continued study. In other cases it may be best to use a different teacher each evening. Each local committee will probably know best how to work out the program to suit local conditions. Be sure to make the meetings as interesting as possible, and to urge a faithful attendance on the part of the young people. If the meetings are prayerfully arranged and conducted by Spirit-filled leaders and teachers we are sure they will be a success. In the August Monitor Bro. Ezra Bender of Martinsburg, Pa., will give a book study of Ephesians.

Will You Help Us to Grow

For twenty-two and a half years the Christian Monitor has been serving the cause of Christ as a Magazine for the Home, especially adapted to the maturer class of young people. It is in this class that we find most of our consecrated, active Christian workers. For this reason the various avenues of Christian work are especially stressed in the different departments. Aside from a variety of general material that is interesting to every one in the home the Christian Life, Missions, Educational, Sunday School, and Young People's Departments emphasize especially the beauties and blessings of Christian service and aim to give definite help along the various lines of activities open to our young people. God has blessed the work in the past. We look to Him for continued blessing in the future.

In this connection we might say that the Monitor finds its way into about five thousand homes each month. Will you help us to widen its influence by telling your friends about it? If you have found it helpful in your Christian work pass the word along to other Christian workers who may not be getting the paper. There are special rates for clubs, as stated on the last page of this paper. Young People's Meetings, Sunday Schools, and congregations will find it an advantage to order the paper in this way. We thank you for any help you may be able to render.

CHRISTIAN LIFE

CONSECRATION

By Louida Bauman

James H. McConkey gives this illustration. "I was standing on the wall of a great lock. Outside was a huge lake vessel about to enter. At my feet lay the empty lock—waiting. For what? Waiting to be filled. Away beyond lay great Lake Superior with its limitless abundance of supply, also waiting. Waiting for what? Waiting for something to be done at the lock ere the great lake could pour in its fullness. The lock-keeper reached out his hand and touched a steel lever. A little wicket gate sprang open under the magic touch. Soon the lock was full. The gates swung open and the huge ship floated into the lock, now filled to the brim with the fullness impoured from the waiting lake without.

"Is not this a picture of great truth about the Holy Spirit? Here are God's children like that empty lock waiting to be filled. And as that great inland sea outside the lock was willing and waiting to pour its abundance into the lock, so here is God willing to pour His fullness of life into the lives of His children. But He is waiting. For what? Waiting as the lake waited, **for something to be done by us.** Waiting for us to reach forth and touch that tiny wicket gate of consecration through which His abundant life shall flow and fill."

Consecration is "that something done by us." Some one has said, "In conversion God gives to me but in consecration I give to God." Conversion should have experimental acquaintance with consecration, which is the setting apart for holy use,—separating to God and setting apart for God that which has already been separated from sin. In other words consecration is yielding ourselves to God. Every one quickened from the death in trespasses and sins is commanded to "present himself to God." Many a Christian is living as if he were his own, but the consecrated heart indorses the divine statement of the divine Word, "Ye are not your own. For ye are bought with a price."

The consecrated man looks upon himself as the absolute property of the Lord who bought him, and his whole life is lived in the light of that fact. Having said, "I believe," he passes on to say, "I belong." Consecration then involves total, unconditional surrender. This surrender is not irksome, not a resignation with a sigh of regret to God's sovereign will. This conception of God's will as an interference to which we are to be resigned, is evil. Those having a conception of yielding to such a will, do not know the blessedness of consecration. True consecration is surrender in joyful assurance that everything surrendered is gain indeed and gives room for the inflowing of the presence and love of Christ. The believer realizes he is happiest when his life is thus surrendered.

The consecrated life is the normal Christian life. It is the scriptural, useful, restful and happy life. The path of entire consecration is the path of full salvation. God's ideal and provision for each is a healthy, full-grown, strong and victorious personality. Jesus came "that we might have life and that we might have it more abundantly." The Christ-centered life is the only true-centered life.

"WITS' END CORNER"

"All their wisdom is swallowed up"
(Psa. 107:27).

Are you standing at "Wits' End Corner,"
Christian, with troubled brow?
Are you thinking of what is before you,
And all you are bearing now?
Does all the world seem against you,
And you in the battle alone?
Remember—at "Wits' End Corner"
Is just where God's power is shown.

Are you standing at "Wits' End Corner,"
Blinded with wearying pain,
Feeling you cannot endure it,
You cannot bear the strain,
Bruised through the constant suffering,
Dizzy, and dazed, and numb?
Remember—to "Wits' End Corner,"
Is where Jesus loves to come!

Are you standing at "Wits' End Corner,"
Your work before you spread,
All lying, begun, unfinished,
And pressing on heart and head,
Longing for strength to do it,
Stretching out trembling hands?
Remember—at "Wits' End Corner"
The Burden Bearer stands.

Are you standing at "Wits' End Corner,"
Yearning for those you love,
Longing and praying and watching,
Pleading their causes above,
Trying to lead them to Jesus,
Wond'ring if you've been true?
He whispers, at "Wits' End Corner,"
"I'll win them, as I won you."

Are you standing at "Wits' End Corner?"
Then you're just in the very spot,
To learn the wondrous resources,
Of Him who faileth not!
No doubt to a brighter pathway
Your footsteps will soon be removed,
But only at "Wits' End Corner"
Is "the God who is able" proved!

—Selected.

Is the surrender of all for Christ, only a single step—the act of a moment or a course of daily renewed and progressive attainment? It is both. There may be a moment in the life of a believer when in an act of will he gathers up the whole of life before him into the decision of a moment and lays himself on the altar a living sacrifice. But even then his daily life becomes the unceasing prayer for more light on the meaning of entire surrender, the ever-renewed offering up of all he has for God.

"I surrender all," is a popular hymn. If this hymn were as heartily believed as it is lustily sung, there would be a great religious revival. The surrender of all is the secret of the victorious life. Without this there is no admission to the victorious life. College diplomas, theological training, social standing, wealth and genius have no weight in this important unworldly matter. Christ wants the giving of ourselves. The real standard of value in the spiritual realm is the surrendered will. When this surrender has been made the dedication of time, ability, and possessions follows as naturally as the night follows day. "He that willeth to do his will shall know of the doctrine," or teaching. He will find sufficient grace to surrender his will and do the will of God.

This surrender of will is a maintained attitude. "Be silent to God and let Him fashion thee"—as clay in the hands of the potter. When man's will surrenders to God's will and it harmonizes with God's will, then man has rest. He does not feel that his free will has been interfered with. His submission has been a happy, free act.

"Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

We also need to surrender self. Self dies hard. "Surrender of self" is a poetic expression which sounds romantic, heroic, and saintlike. It is easy to talk about but harder to do. But it must be done. Jesus said, "He that cometh after me, let him deny himself." Happy are those who can say with Paul from real experience, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." If the will and self have been surrendered it follows then that we surrender all that He shows us to be wrong in our lives. There will be a dedication of all our threefold nature—body, soul and spirit. “The body is dedicated that its utmost strength and capacities may be brought under subjection to Christ; the soul, that its highest powers may be developed and used in His service; and the spirit, that it may be the center, habitation, from which God's Spirit shall exercise sovereignty over all the powers and interests of our lives.”

We know that in many Christian lives there is not this full surrender. What are the barriers? Why is this “wicket gate of consecration” so hard to move? Maybe it is the rust of worldliness that is corroding it. Are the attentions drawn too much towards the things of the world—maybe possessions? The rich young ruler's love for his possessions caused him to walk away from Jesus, sorrowful. Is the love of the treasure of this world “which moth and dust doth corrupt” keeping us from the fullness of joy of the consecrated life? Or maybe the ivy vines of selfishness cling about and choke the lock of the wicket gate of consecration. Are we so satisfied with ourselves that we do not feel the need of any power above ourselves? Is the will too stubborn to yield? Are we letting Satan deceive us when he says that God is going to take all our rights and gifts and ask us to give up all our pleasures when He is only asking that He might direct them to His glory? The consecrated life is a possible life. The barrier to consecration is never God's unwillingness; it is our unyieldedness. May we face the cost of full surrender, yielding ourselves completely, and so enjoy the blessedness of the consecrated life.

Our life and service are enriched beyond telling by enthroning Christ as Lord. There is salvation from the dominion of sin, salvation also of others through the influence of Christ-centered lives. There is not only power to live, but power to witness. Then too, we not only look forward to enjoy heaven when life here is ended, but we “enjoy the heavenly life on the way to heaven.” The fragmentary joys of earth are more complete.

“Heaven above is softer blue, earth beneath is sweeter green.” We also find out the “unsearchable riches of Christ.” The fragrance of the Christian life in which Christ is king, never died. Do our lives have in them the “fragrance of heaven?”

It is such lives, having the “fragrance of heaven,” that God needs as witnesses in the world to-day—in its din of self-interest and materialism. God needs men and women dead to self and full of spiritual power to make the ungodly feel the reality of the unseen and eternal power, and seek for forgiveness.

Let us each ask ourselves this question, “Does God have all of me?” May I remember this, “As I give myself wholly to Christ, I find the power to take Him wholly for myself; and as I lose myself and all I have for Him, He takes me wholly for Himself and gives Himself wholly to me.”

Kitchener, Ont.

THE IDEAL HOME

By Mrs. S. C. Yoder

Speaking of his home Edgar A. Guest says:

“When day is done and I reach my gate,
I come to a realm where there is no hate.
For here whatever my worth may be,
Are those who cling in their faith to me.
And with love on guard at my humble door
I have all that the world has struggled for.”

There are but a few words in the English language to which there is attached such fine sentiment, and which recall such touching memories as the word “Home.” Our cities, and towns and countrysides are filled with beautiful houses, spacious dwelling places with elaborate appointments. Surrounding them there are lawns and drives, parks and fountains, shrubs and bushes—all that one could wish for. Shall we call this home? Or shall we look in the bypaths, among the humbler tenements where poverty stalks in daylight and misery keeps vigil at night? No; it is not necessarily in either place that we find a true representation of that idealism we call home. When Jesus answered the question, “Who is my neighbor?” He touched practically the same point. Is the one who lives next door to us nearer to our hearts than the one who is in misery or who suffers the want of things to supply his need, whether spiritual or otherwise? Christ's answer implies the latter and throws the timeworn tradition into the discard. In the home, as with our neighbor, this is a matter of spirit, of personal feeling, and attitude.

Neither houses nor lands, riches nor poverty, make a home. It is constituted of the spirit which pervades the place. In our usage of the term we associate with it father and mother and brothers and sisters, which fortunately in our own experience are closely linked with it, but it is possible that home in its truest sense may lack all or any of these. The little waif who was picked up from the street where he found only coldness and blows and curses and was given a warm place in a heart of love had found a home,—although the establishment and its appointments may have been ever so humble.

To me the place of my childhood and girlhood was home. It consisted of a beautiful Iowa farm with a large house and barn, a wide lawn and wide spreading elms surrounding it. It was owned by our grandfather before us and we loved it dearly. Here father and mother cared for us, and here I played with my brothers and a sister. It was home before we built the new house and barn. It was home in the cold of winter and the drought of summer; everything seemed so sacred and precious. I recall too how kind mother was when I had the fever, and how ready she was to help the homeless that passed by our door on the highway and how ready she was to go when neighbors needed help. As I think now of the enormous twin elms that stood by the house I recall how we loved them, and how painful it was to us when it became necessary to cut off the long limb that scraped the roof of the house.

Last summer as we drove out from Iowa City over the old familiar road that runs past the place, I almost held my breath as we approached it. When we got there I was asked, “Do you want to drive in?” I merely shook my head. The same buildings stand there, the wide fields still stretch in the sun and the same elms wave their leafy branches in the air, but it is no longer home. The house and barn have become only buildings and the twin elms are only trees. The spirit that sanctified it and made it home is gone. No; home is neither house nor barn nor pleasant surroundings. Holmes says:

“Where love is, is home,
Home that our feet may leave
But not our hearts.
The chain may be lengthened
But it never parts.”

I think now of another home, concerning which I love to read. I know nothing about its house or furnishings, its lawns or trees or shrubs. Perhaps it was not noted for that and it certainly is not remembered for it. But the spirit that it breathed forth has lived almost two thousand years. It is still fresh to-day and no doubt when another two thousand years will have passed people will still read about it and be inspired by its beauty. It is the home of Mary and Martha and their brother Lazarus. It was a home where father and mother lived only in spirit, because both were dead. During their lifetime, no doubt, they sanctified the place with their presence and now that they were gone their spirit sanctified it in the lives of their children.

What is there about this home that we may idealize? First of all it was a godly place. Here the Savior felt at home. No doubt there were softer couches and wider verandas and more beautiful gardens in Bethany than those of these orphans, but Jesus passed them by and rested at the home of Mary and Martha. They had things in common with God. Jesus was their choice and most welcomed Guest.

It was also a home where hospitality abounded. This word, as also our term hospital, comes from the word “hospes,” which means guest or visitor, and embraces within its meaning all the tenderness and concern which the Romans had for those who committed themselves to their care. Consequently we think of the hospital not only as a place of sickness and disease and doctors and medicines, but also of kindly touches and sympathizing words and tender care. Without this there would be only walls and halls and beds, uniformed women, and suffering, miserable humankind. But with the tender feeling and the soothing care it becomes a hospital in the truest sense of the term. Where the term hospitality applies there is also a larger ministration than merely that of the body, however necessary that is. Here the aches that are unseen are alleviated and the harsh bruises of the spirit are swept away, not by a studied, mechanical effort but with the healing and soothing and sympathy that floods the place as the sunshine floods the landscape.

This home in Bethany was also a place of sympathy. How these sisters wept when Lazarus died! Even Jesus could not restrain the tears. What heartaches have not been relieved by the tears that flow! Not by the mere drops of water that gush from the eyelids but by the spirit of sympathy that made them come. The poet says:

> "O ye tears, ye tears,
> I am thankful that ye run,
> Though you trickle in the darkness
> Ye shall glisten in the sun.
>
> "For the rainbow can not shine
> If the rain refuse to fall
> And the eyes that cannot weep
> Are the saddest eyes of all."

All in all this home was not ideal, either in its outward appointments or because its inmates were perfect; it was ideal because of what one could feel when he crossed its threshold. Too often when we set forth these ideals we almost lose heart because our own limitations and imperfections loom up so large before us. But let us see! Was the home in Bethany ideal because it was perfect? Was not Martha's patience taxed with care? Perhaps Mary was too thoughtless, and when Lazarus died their faith almost faltered. No; the home was not ideal because it was perfect, but it was ideal because it was sanctified by the breath of God. Hamilton says, "It is to Jesus, we owe the truth, the purity, the warm affection, and the holy inspiration which go together in that endearing word—home; for it is He that has made obedience so beautiful, and affection so holy; it is He that has brought the Father's house so near."

In conclusion let me say that what our land, precious with many heritages, needs, is not larger nor better furnished houses, nor more fathers and mothers—there are plenty but not the right kind. Nor do people need broader acres, nor larger farms, nor more silver and gold, but more of the Spirit of Him who said that He came not to be ministered unto but to minister—the spirit of love, patience, self-control, kindness, and sympathy, which make our lives fruitful and our homes, although humble, all that homes should be.

> "Home is not simply a dwelling place,
> To keep one from the busy throng;
> Nor haunt for one of the human race
> To indulge in things that are wrong.
>
> "It is not merely a boarding hall,
> Where families go to get their meals;
> Nor is it the place to carry all
> The sad complaints and ills one feels;
>
> "Neither a building composed of walls
> That are beautified and gilded;
> Home is a place where affection calls,
> And enjoys what love has builded."

Goshen, Ind.

THE PHARISEES AND CHRIST

By Harold Chambers

In attempting a discussion of this subject it is desirable to first obtain a clear comprehension of the nature and religious characteristics of the Pharisees. If this is not accomplished the attitude of this sect towards Christ, as well as His attitude toward them, will remain more or less obscure.

As far as the majority of scholars have been able to ascertain, the Pharisees constituted the most ancient as well as the largest of Jewish sects. Their origin is obscure. Probable origins have been suggested but scholars have been unable to agree as to when the denomination began. The name Pharisee suggests nothing in this line. The term is taken from the Hebrew and signifies "division" or "separation." This distinction was borne out by the ostentatious affectation of austere righteousness of the sect. In a sense the Pharisees were devoutly religious. Actually they substituted the traditions of men in place of the Mosaic Scriptures; and as a sect were covetous, proud, unjust, hypocritical and superstitious.

At the time of Christ the Pharisees were held in high esteem by the populace. Apparently the people had conceived a high opinion of the scholarship, sanctity of life, and rigid obedience to the law which these hypocrites professed. Fastings were frequent. Interminable prayers were offered. Tithes were paid with scrupulous exactness. Alms were freely distributed "to be seen of men." Theirs was wholly an external religion of journalistic legalism, but apparently the people feared them and if they did perceive the inner rottenness of their profession they manifested an outward respect.

John the Baptist detested these disgusting hypocrites. His fiery, ascetic soul clearly saw through the sham and pretense of their religion and he raised his voice in hot denunciation. "O generation of vipers, who hath warned you to flee from the wrath to come" (Matt. 3:7)?

The Pharisees, in opposition to their contemporaries, the Sadducees, believed in the immortality of the soul and acknowledged the existence of spirits and angels. They seemed also to admit a kind of transmigration of the souls of good men which might pass from one body to another. Probably it was because of this belief that some of them said that Christ was John the Baptist, Elias, or one of the other Old Testament prophets. Matt. 16:14 is the basis for this supposition. They held to the idea of resurrection from the dead and admitted all its consequences. Matt. 22:23; Acts 23:8.

Then, too, the Pharisees believed in the actual coming of the promised Messiah. In brief the commonly accepted beliefs of Judaism of the time of Christ, of which faith the Pharisees were the greater party, were as follows:

1. Belief in the sovereignty of Jehovah, Israel's God.
2. Belief in the kingdom of God on earth —first in Israel, and through Israel over all the earth.
3. A final judgment on earth to usher in this kingdom. This implied a resurrection of at least the righteous dead, since the faithfulness of Jehovah to His covenant was pledged to give all the faithful of Israel equal part in the blessed age when divine glory should be revealed.
4. The coming of the Messiah in whom fullness of divine power and glory should be focused to act as Viceregent or Royal Son.

With the exception of the materialistic ideas of the Sadducees the above may be said to comprehend the main tenets of Judaism, of which the Pharisees were the chief exponents.

Into this religious atmosphere Christ came with His religion of liberty of the Spirit and salvation through faith. He founded His religion solely upon faith and love. Legality and formalism were discarded altogether as valueless encumbrances to the progress of true religion.

Jesus frankly gave His opinion regarding ritualistic religion. His words to the Pharisee lawyer give us the basis upon which His faith was founded and the twenty-third chapter of Matthew sets forth His attitude toward Pharisaism in general.

The Baptist's words were scathing, but the terrible castigation administered to the Pharisees by Christ Himself, as found in Matt. 23, is one of the most terrible denunciations against hypocrisy that was ever administered by any individual to others.

In this denunciatory chapter Christ charges the Pharisees with obscuring the laws of the Mosaic economy, and especially those set forth in the decalogue, with the traditions of men. Not content with thus amending the law of Almighty God, the Pharisees also made additions and amendments to the traditions of the elders which had been incorporated into the Jewish law.

Here we have a double transgression. In the first place the Mosaic Law should never have been amended by tradition. In the second place, making their own peculiar opinions take the place of tradition was also illegal. By this method of addition and esoteric interpretation, the Law of God had been overburdened by multitudes of observances which were useless, irreverent, and contemptible, and to which total obedience was impossible. "For they bind heavy burdens and grievous to be borne and lay them on men's shoulders, but they themselves will not move them with one of their fingers."

Jesus upbraided the Pharisees for offering long prayers, standing in the synagogue, on the street corners, and under pretense of prayer, consuming widow's houses. He reproached them for compassing sea and land to make one Gentile convert and then making him a greater sinner than he was before, by teaching him their false doctrine instead of showing him the way of true piety. He charged them with affecting to restore the tombs of the old prophets as a declaration of their stand against the sins of their fathers in stoning them, when they themselves were actuated by the same spirit which prompted the murderers of old. Did not they oppose all who endeavored to reclaim them from their enormities and turn them from their empty, lifeless religion? He accused them of false swearing and exposed their internal rottenness and concluded this terrible speech in words of awful condemnation, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

In addition to being diametrically opposed

(Continued on page 223)

• MISSIONS •

CHINA—A LAND IN TRANSITION

By Paul H. Bartel

"Better fifty years of Europe than a cycle of Cathay" was true of China for millenniums but is no longer applicable to the New China of to-day. Hardly another country is in such a state of flux as China. Napoleon referred to China as a lion asleep. To-day that lion has begun to stir itself after centuries of sleep. This awakening is evident in all phases of human life and activity—educationally, politically, religiously and socially.

One of the things that impressed me most upon my return to China some three months ago was the increase in literature and literacy. Book stores occupy a large section of the business district in the city of Wuchang. This I found true in other cities I have visited. Newspapers posted in public places are read by many. Frequently even the coolie type will be seen reading a book or newspaper. Schools are springing up like so many mushrooms in the night. Many of them are of necessity poorly equipped, temporary affairs but others are quite elaborate and modern institutions. Just now a university is in the process of construction outside the city of Wuchang located on a beautiful spot. When completed it will provide a delightful rendezvous for a large number of the educationally ambitious youth of Central China. It is gratifying to see that such constructive enterprises are moving apace in spite of the existing conditions of lawlessness in the country. China seems peculiarly able to shove herself along in the face of hindrances and obstacles which might discourage the very optimistic. During the past few years a large million-dollar campus has been laid out and buildings put up in Peiping (formerly Peking) for Yenching University. This, however, was largely, if not entirely, through foreign aid and management.

A Few of the Four Hundred Million Chinese

In the schools much effort is put forth to stimulate interest and patriotic enthusiasm for the Nanking Government and the late Dr. Sun Yat Sen. Dr. Sun is heralded as the foremost leader and founder of the Chinese republican revolution. His ideas of government are now made the guide of the new government. They strive to follow his theories as he set them forth in a series of lectures called, "The San Min Chu I." This work of Dr. Sun's might be said to have replaced the ancient sages—so long read and studied in the schools. Unfortunately the "San Min Chu I" is doubtless the cause of much antiforeign feeling among the student class, since Dr. Sun felt China had been domineered and imposed upon by the European governments in the most heartless way and that China's first duty is to free her people from this domination. We cannot go into detail here as to the ground for such feeling. That he had justification for this attitude we readily grant.

Mission schools have had an unusually difficult time because of the requirements stipulated by the Ministry of Education. These demand that no religion should be taught in the lower schools, while in the higher schools religious subjects and worship should be voluntary. All mission schools have been strongly urged to register with the government and thus submit themselves to these regulations. Some schools have registered under these rules and find no difficulty in giving Bible subjects and in chapel attendance; others have not registered and are functioning as usual, where local authorities are lenient; while not a few have closed down and the buildings are vacant. The government has furthermore refused to grant passports to students wishing to go abroad for the study of theology. This attitude of the government is quite difficult to understand, although they give as their reason, that they seek to keep the child from a bias in favor of any religion. While doing this it seems quite obvious they are training the child in a distinctly antireligious bias. All protests against this policy lodged with the Ministry of Education have thus far proved fruitless. Such a situation as I have tried to outline above, makes it a very difficult problem to adequately reach the youth of China with the Gospel message.

Politically, China is still in a state of turmoil and strife. The Nanking government with Chiang Kai Shek as President and Commander in Chief of the government troops, is struggling to gain the full support of all the provinces. The last great revolt occurred last year, when Feng Yü Hsiang (the Christian General) and Yen Hsi Shan staged their great offensive and almost defeated Chiang, but finally, either through bullet or bribe, were brought to give up their effort to overthrow the Nanking regime. At present practically all the provinces are nominally subject to Nanking but within many of the provinces lawlessness and banditry are rampant. Honan is said to be honeycombed with roaming bands of lawless men. Hupeh has a hard time keeping communism under control. Hunan is quite distinctly red but the government has been able to keep the capital of Changsha. Kiangsi, with its many mountains and hills provides a very fine place for reds and government troops to play "hide and seek." These are just a few of the surrounding provinces of which we hear most at this point. Recent newspaper reports tell of troops mutinying in Shansi, an insurrection in Szechuen and gave military difficulties in Yunnan. Such is the state of the country, while the government at Nanking is seeking to arouse interest in a National People's Convention to meet May 5. This is to be something on the order of our Continental Congress which met to adopt the Constitution and determine the nature of the government, during the Revolutionary War.

The Nationalist Government no doubt has a great number of energetic public-spirited men, who really seek the welfare of the people at large. Various plans for reconstruction are being made—rail and auto roads are to be built, harbors dredged and docks erected, air lines put into operation, radio service developed and government buildings constructed. I was quite elated upon arriving in Shanghai to find that I could send a message to Wuchang by radio. Eager to try this new equipment of the Chinese government I sent a radiogram but to my chagrin I found, upon my arrival at Wuchang, that my radiogram had never arrived. Fortunately I had made sure of my message by sendiny a telegram also, which got through in good time. The mail and passenger air service from Shangai to Hankow has been operating quite satisfactorily. Business men speak highly of the service and air mail is quite an asset for swift communication between these cities. This line has just been lengthened to serve Ichang, a city perhaps two hundred miles farther up the Yangtze river. The formal inauguration of the air line between Nanking and Peiping is to take place soon. This line, it is hoped, will then soon be linked with the Russian air service, providing through air connection to Berlin.

Bus lines link many interior cities now. Auto roads are being constructed in almost every province. Just recently a missionary took a Dodge truck up into the far northwestern province of Kansu. With the aid of this truck he is able to cut the time of overland travel to about one-fourth the usual time it took with carts. Although many of the Chinese bus lines are still very irregular in their service and the roads are very rough, yet one is gratified that progress is being made along these lines.

The National Government has taken a very indifferent attitude toward religion. Nevertheless it has seen the futility of idolatry and has confiscated many temples for public use. The Government has not interfered with the free and unhindered preaching of the Gospel. Missionaries have often been inconvenienced by troops occupying the mission premises but in cases of damage or long occupation it has been either through a local group or red soldiers. The soldiers everywhere are a great burden and nuisance not only to the missionaries but also the peasantry, who are compelled to suffer untold difficulties. Thus we can readily see that what missions have had to suffer at the hands of the soldiery is not necessarily an indication of the government's attitude toward the Christian religion. Buddhism and Taoism still struggle in vain to maintain their adherents but will doubtless fail to have any large following in the future. Confucianism will mean little more than an elegant system of morals to be cherished by all, while Confucius will no doubt be revered as a man of note in the history text.

In the social relationship of men and women, China is undergoing a great change. In cities like Wuchang and Hankow, we feel and see the influence of new deas to a much greater extent than among the conservative country folk. Here, for instance, you see a radical change in the relation of the sexes. It is not anything new to see a young man take his fiancee out on the street or to the movies. Young men and women mingle with considerable ease. Footbinding is practically extinct. Although we note such signs of change yet we feel sad that slave girls and concubinage are common. Furthermore opium holds many as its slaves.

We are often reminded of the French Revolution when the paper reports so and so many executions on the busiest corner of the Bund in Hankow. Just the other day I saw a man who had been executed lying in his blood. The executions take place in public squares in order that people may be taught to fear the law and the authorities. In some of these things China is unchanged.

Travel in the interior is much the same as it used to be. For instance the train service is still the same crowded affair. A short while ago I saw a military train of open cars—in midwinter mind you—packed full of soldiers. When I say packed full, I do not mean that only the cars are full, but that soldiers sat on the tender and on the locomotive. Some sat along the side of the boiler and in front of the locomotive above the "cow catcher." It seemed to me they would freeze stiff on one side and fairly bake on the other. Your train may come in on time but more likely will be five to ten hours late.

As we contemplate the changes and the present condition of China we are forcibly reminded that the great need of this struggling people is to know the liberty and freedom of Christ. Would to God that more knew the saving grace of our Savior! To this end the missions have been laboring for over a hundred years with ever increasing results until to-day the Church is an important factor in the life of the nation. Nevertheless in recent years the great influx of communistic propaganda and atheistic influences have swept many off their feet. At this important juncture of the history of the nation it is of utmost importance to hold forth the truth as it is in Christ and to pray that the opposing forces of darkness may be held back until the Gospel message has gone forth to the ends of the land. Will you pray and labor with us to that end?

Wuchang, Hupelu, China.

THE POSITION OF THE JEW IN THE LIGHT OF CHRISTIANITY

By Herbert Blosser

When we consider how the Jews had the first opportunity of receiving the Word of God, and had the first chance of accepting Jesus Christ as their leader, we may wonder why it is that they are not wanted in many of the nations to-day.

In the beginning when God's chosen people were placed on this earth they were given a set of laws, for the purpose of keeping their nation high above all other nations of the earth. If you will all carefully study the twenty-eighth chapter of Deuteronomy, you will easily see the many blessings God promised His people. For example in the third verse God promised, "Blessed shalt thou be in the field." This blessing, together with many more, was given them if they would obey His laws. Now in the same chapter in the 16th verse God gives this promise if they will not obey Him, "Cursed shalt thou be in the city, and cursed shalt thou be in the field."

The Jews, like many of us to-day, didn't keep God's laws, and truly, God has kept His promise and placed this curse upon them. If we ask ourselves the question, "Is the Jew wanted?" we know immediately that God has kept His promise.

Let us consider this question—Is the Jew wanted? In one of the leading Jewish papers appeared a sketch of a Jew, holding in his hand the globe of the universe, earnestly searching to find a place where he is wanted, but he cannot find a spot on it. He begins to go over the nations by name, "Russia—I am not wanted there. England—not wanted there. The United States—not wanted there, and Palestine—I am not wanted there;" and then he exclaims, "This is a large, beautiful world but no place for me." The Jew may be tolerated, but he is not wanted. In whatever nation he is living, he may be tolerated but he is not wanted; yet at the same time, during the World War, this same Jew who could not find a place on the globe was amazingly sought after by all the nations, especially the warring nations.

Students of prophecy must ponder over him —politicians, financiers, and military experts must all carefully consider him. Yes, he is already talked about, dreaded, honored, and flattered; and yet like Jacob of old, "he is left alone," and in his loneliness, desperation and fear face him everywhere. And in this sad, dark condition, like Isaac of old, he is paying a very high price—trying to buy himself into the good graces of his brother Esau, and forgetting God's promises.

The greatest obstacle to the Jews' embracing Christianity, is the rankling memory of centuries of injustice and cruel treatment on the part of Christian nations. However great the obstacles may be, there is still hope for the Jew. Conversions in important numbers are taking place in Germany and Holland. In America eighty per cent of the more than four million Jews are said to be unconnected with any church. This leaves over three million alone in this country for Christian missionaries to work with.

It may be well to bear in mind that if Christian evangelizing of Jews ought to cease, then Christianity ought to cease. For if the Christian Gospel is what it claims to be according to its historical documents, then Christians have no option and no alternative but to offer this Gospel to the Jewish people. If it should not be offered to the Jews, it should not be offered to any one. The Jews have a claim upon Christian missions which no other people on earth have. If Christianity is not for them, it certainly is not for Gentiles.

We are told by the Scriptures that we are to take the Gospel to every creature. The Jew is a creature. Are we taking it to him? How well, I am wondering, are we obeying God's command?

Do you believe the Word of God? Remember then, the Jew or Jewess who has not heard the story of the redemptive power of Jesus' blood is going to a Christless grave to be forever barred from God's presence.

Christians, what are we doing or going to do about this? Surely we do not wish the Lord to require their blood at our hands.

North Lima, Ohio.

TOURING AS AN EVANGELIST AGENCY

By G. H. Beare

Generally speaking touring is that part of mission work that deals especially with the villages and bazaars apart from the main station evangelistic work. Touring may be done by the foreign missionary or by the native worker or both, the latter being the most common.

As an evangelistic agency, touring holds first place, because of the position in which it places the one on tour. We read that "without a vision the people perish," and it is also true that without a vision enthusiasm perishes. Touring brings one face to face with the problems and open doors of the district in which he is laboring, and it is when these conditions and problems and opportunities are brought before us that we realize how small we are and the cry, "O God, use me," can not be repressed. It is while on tour that one has an opportunity to study the problem at first-hand.

By means of touring the message of salvation is presented to a class of people that perhaps otherwise would never hear the story. The masses must have the Gospel *taken* to them. They have been taught that through their system of worship salvation will be obtained and the majority are satisfied. Comparatively speaking, very few who have not heard the story, are searching for something better. It is when some one places the difference before them that they begin to question and examine their own system of religion.

If one is touring in a district in which there are a few schools or a few can read, the message can be spread a great distance by the selling of Bibles, Gospels, and song books, and the distribution of tracts.

If we consider the subject of touring in connection with the study of the Gospels and Acts we immediately see what an important place touring held in the evangelistic efforts of the early church. Jesus the Master Teacher used the touring method most of the time. In Matt. 9:35 we read that Jesus went through "all the cities and villages." He knew that touring was the agency through which the Gospel could be presented to the masses.

The apostles also were to a large extent touring evangelists. They went to the islands of the sea and the mountainous districts, as well as to the large cities.

As an evangelistic agency touring is Scriptural, practical, and effective.

Dhamtari, C. P. India.

PRAYER—THE KEY OF SUCCESS

By Helen Long

All successful workers for the Lord are men and women of prevailing prayer.

No one will refuse to identify holiness with prayer. To say that a man is religious is to say he prays. For what is prayer? To connect every thought with that of God; to look on every thing as His work and His appointment; to submit every thought, wish, and resolve to Him; to feel His presence in our life at all times—that is prayer. And what we are now surely we are by prayer. If we have attained any measure of goodness, if we have resisted temptations, if we have any self-command, or if we live with high spiritual aspirations or desires we shall not hesitate to ascribe all to prayer.

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of our resolutions, the rest from our cares, the calm of our tempest, and the seat of meditation. Prayer is the issue of a quiet mind of untroubled thoughts; it is the daughter of charity and the sister of meekness. In prayer we take hold of God; not only take hold, but hold on. A certain physician once said, "Prayer is the spiritual pulse of the soul."

An individual praying to God with a troubled spirit and discomposed mind need never expect a hearing from God. I have witnessed the lark rising from the meadows and soaring into the sky. A tempest arose and the bird was beaten back to earth, weary and tired. After the tempest was over it took its flight again and came back singing as though it got its notes from the angels. So it is with man after he has wrestled with God and finally has submitted to His will. He has victory.

Have patience, overcome anger, and have entire dependence on the merits of the Lord Jesus Christ. We must have our own souls up to par before we can pray for others. Remove the beam. Psalm 66:18, "If I regard iniquity in my heart, the Lord will not hear me."

We must put away all iniquity as in John 14:13, 14: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name I will do it."

"God respecteth not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how neat they are; nor the geometry of our prayers, how long they are; but God respects the divinity of our prayers, how heart-sprung they are." Perfect prayer without spot or blemish comes from a consecrated soul.

Do not say that you have no convenient place to pray. Man can talk in any place with God if he is so disposed. Jesus prayed on the mountains, Isaiah in the fields, and Peter on the housetop.

To present a petition is one thing, to prosecute a suit is another. Most prayers answer to the former. God's people frequently lodge a petition in the courts of heaven and there let it lie. They do not employ means for furthering it along with presenting it.

So let us follow the teachings of Jesus when He said we should pray always and not faint; for by prayer we gain victory and success.

ALWAYS A RIVER TO CROSS

There's always a river to cross,
Always an effort to make,
If there's anything good to win,
Any rich prize to take.
Yonder's the fruit we crave,
Yonder's the charming scene,
But deep and wide, with troubled tide,
Is the river that lies between.

For the treasure of precious worth
We must patiently dig and dive,
For the place we long to fill
We must push and struggle and strive;
And always and everywhere
We'll find in our onward course
Thorns for our feet and trials to meet
And difficult rivers to cross.

The rougher the way that we take,
The stouter the heart and nerve,
The stones in our path we break
Nor e'er from our impulse swerve;
For the glory we hope to win,
Our labors we count no loss,
'Tis folly to pause and murmur because
Of the river we have to cross.

So ready to do and to dare
Should we in our places stand,
Fulfilling our Master's will,
Fulfilling the soul's demand.
For though as the mountain high
The billows may foam and toss
They'll not o'erwhelm if the Lord's at the helm
When the difficult river we cross.

—Sel. by Anna W. Graybill.

TWENTY DAYS INSIDE TIBET

William H. Hockman

Mr. and Mrs. E. B. Steiner, of Dharchula, India, have had the rare and much coveted privilege of seeing the inside of Tibet, entering from the Indian side and visiting the great Mela, or sacred festival, at Mt. Kailash, held once every twelve years.

Tibet has long been known as the "closed land," foreigners being excluded and missionary activities prohibited. Numerous and persistent efforts have been made by devoted men and women, many of whom have endured years of painful waiting on the borders, but religious prejudice and political jealousy have kept the gates fast closed. Tibet, the "roof of the world," constitutes a buffer state between several great powers, all covetous of gaining control of its strategic territory for the sake of political and commercial advantage. While having a traditional connection with China, Russia from the north and Britain from the south would each like to get control. As a result, all westerners are rigidly excluded. This includes missionaries who might easily be political agents in disguise.

Armed with a special passport from the supreme politico-religious ruler, the Dalai Lama of Llasa, Mr. and Mrs. Steiner were permitted to journey in safety and witness this great religious gathering, attended by thousands of Buddhist devotees from far and near. It was not merely a sight-seeing trip, though strange experiences abounded, but full advantage was taken of the opportunity to witness for Christ by spoken testimony and the printed page. Being in a sense the guests of the government, they were kindly treated and their message received with apparent interest.

Snow-clad Mt. Kailash is 22,000 feet high, encircled by a sacred roadway some twenty-five miles in length, around which worshipers make a holy pilgrimage. Such a journey is supposed to confer great merit, and although a portion of the road is 18,000 feet high and frozen all year round, multitudes cover the distance without eating or drinking, though the time required may be several days. Specially devout ones, or those longing to free themselves from the guilt of great sins, may be seen slowly and painfully measuring their length on the ground the whole twenty-five miles, some requiring weeks or months to complete the task. The longer the time the greater the merit.

While many have had little peeks into the country, from one side or another, and much literature has been placed in the hands of native travelers, the land is still closed, and its population of five million still in unspeakable darkness.—Moody Monthly.

EDUCATIONAL

HISTORIES OF LOCAL CHURCHES

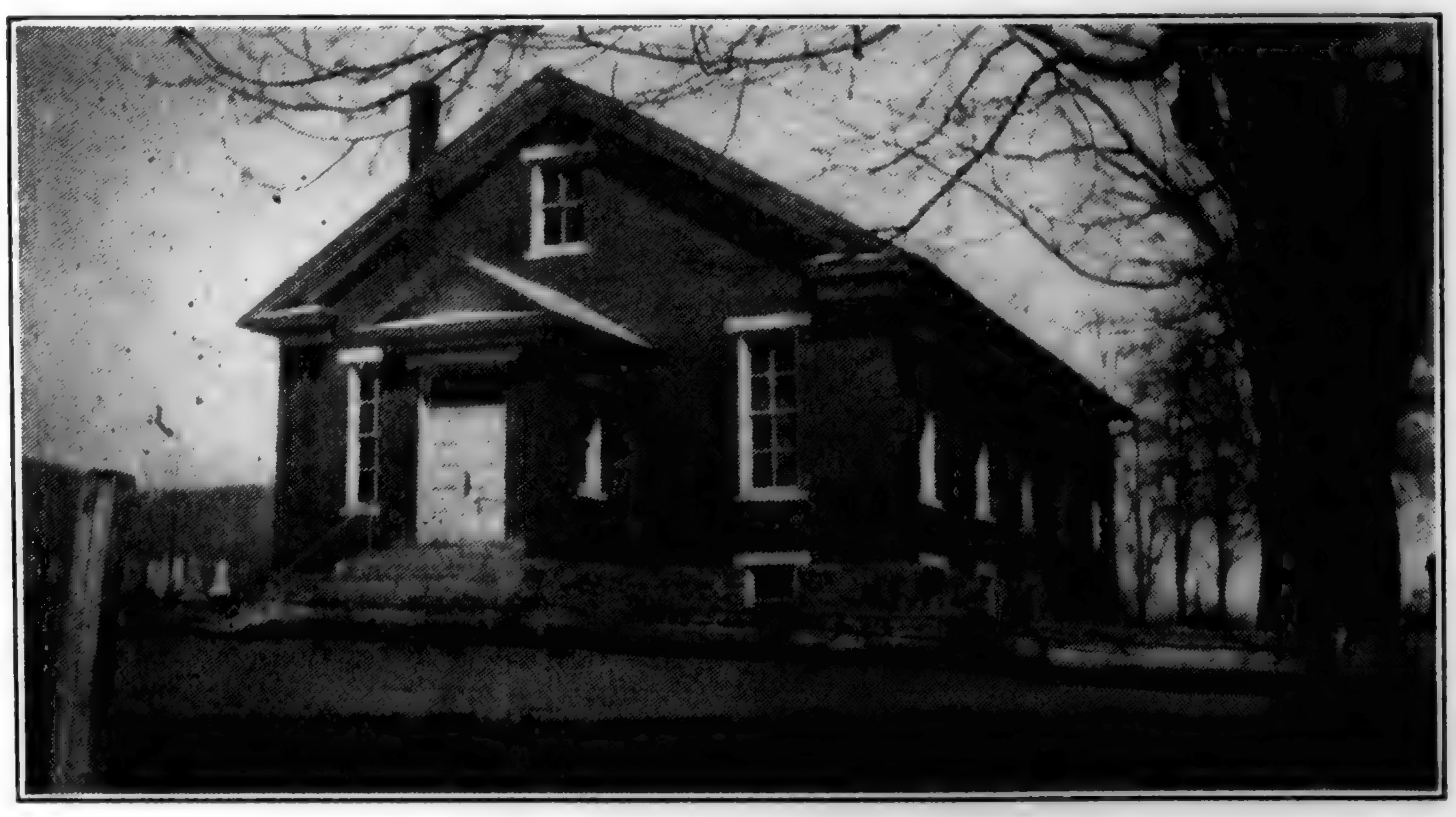
VII. Mennonite Churches of Snyder and Juniata Counties, Pennsylvania

By John F. Bressler

In the spring of 1889 the writer of this sketch left home to attend the Elkhart Institute. Shortly after my arrival there a brother preached at the Prairie Street Church on Phil. 4:8. When he came to the clause, "Whatsoever things are lovely," he described the Richfield Valley as he saw it from the limestone ridge which starts there and continues eastward for five miles. In conversation after the service I told the brother that that was my home. He replied that it was the most beautiful scenic view he had ever beheld.

Into this Eden in 1772 came John Graybill with a small colony and settled north of the present site of Richfield. Arriving at Millerstown from Lancaster County it took them three days to cut their way to the prospective settlement twelve miles away across the hills. Two years later Jacob Moyer, Michael Lauver, John Sellers, and others came up the Mahanatonga Creek and settled in the same neighborhood.

From this pioneer stock came the Graybills, Wineys, Brubakers, Shellenbergers, Gelnetts, and others who spread out in Juniata and Snyder counties. They organized with varied success congregations at Susquehanna, Cross Roads, Shelleys, Lauvers, Delaware, Mexico, and Lost Creek. At one time the ministers from this district went regularly to fill appointments at Halifax, Dauphin Co., going on horseback on Saturday and returning on Monday.



Lauvers Church, Built 1928

The names of these congregations are not given chronologically in order of organization, but geographically, beginning in eastern Snyder County and naming westward. The Cross Roads Church at Richfield was first and the Susquehana Church last in order of time. At different times regular appointments have been filled at Red Bank Chapel, Rockland Schoolhouse, Inglenook, and other places. But these appointments, together with the work at Mexico, have been discontinued.

From here the descendants of these early settlers migrated elsewhere and became founders of congregations such as Rockton, Clearfield Co., and active members in congregations already founded from Pennsylvania to the Pacific Coast.

John Graybill on his arrival erected his house over a spring on the farm now owned by Philip Winey. This was a common procedure in the early days. It removed the necessity of going outdoors to get the water supply when hungry wolves or unfriendly Indians caused the discreet to stay indoors after the shades of night had fallen.

Near the place where I was born are the foundation walls of a similar home built by a Mr. Gerhardt. The story is told that one evening when a short distance from the house he heard some wolves over against Shade Mountain. He answered their call and immediately started for the house. He had hardly entered it when the pack arrived outside.

In the case of John Graybill Indians caused him to flee the district for a short time. Modern Edens have their dangers as well as did the first.

Preaching services were held in the minister's home. Into this home was born April 7, 1776, John Jr. who became the first minister after the church was organized into a congregation, and later he was ordained to the bishopric. John Graybill Jr., was succeeded as a bishop by Abram Whitmer, and he by Jacob Brubaker. At that time they had for ministers Michael Funk, Isaac Gilmore, Christian Auker, and Henry Shelley.

Into their Eden came the tempter and grievous wolves spared not the flock of God. Dissensions arose and even divisions have followed. The first schism, which took place before 1842 when Bishop Abram Haldeman arrived in the district from Spring City, Chester Co., was happily healed after a few years. Haldeman succeeded Jacob Brubaker as bishop and continued in that office for thirty-five years. John Shirk was a minister at this time. With the healing of the schism the Church prospered during these years.

Succeeding as bishop came Jacob Graybill who for a period had as assistant, Samuel Winey. These two men served the Church as minister and bishop forty-two years and thirty-five years respectively. Samuel Gayman, Sr., as minister at this time served the Church for thirty-five years. Other ministers of this period were Jacob Kurtz, William Graybill Sr., who served thirty-four years, Samuel Gayman Jr., and William Auker, who succeeded Jacob Graybill in the bishopric.

At this time another schism took place and these preachers, Thomas Graybill, Solomon Graybill, and William Bergey, all resident near Richfield, withdrew and organized the Richfield Mennonite Church. This faction has never been reconciled and has continued as a separate organization, now working with the General Conference Mennonites of North America. Benjamin Graybill, son of Thomas Graybill, is their pastor and acting bishop.

The Church received a terrific blow at the time of this division, resulting in almost mortal injury. With the ill will gendered came a loss in spiritual life and power. Lack of brotherly love caused the migration of many, and the Church passed through trying times, but faithful hearts held hands to the helm and prayed earnestly to God, and the Church has weathered the storm but not without injury.

Shortly after this John Kurtz and Moses Horning, ministers at Richfield, moved to Lancaster Co., and joined in with the Martin Mennonites just then organizing under the leadership of Jonas Martin, who had seceded from the parent church. Samuel Leiter, the oldest living minister in the district, was already ordained and serving faithfully. But with the departure of Kurtz and Horning more help was needed and in succession Jacob Ramer, Simon Auker, and William Seiber were ordained. William Auker was advanced to the bishopric. These brethren last named have finished their labors but their memory is sweet because of what they meant directly to those of us now living who are "carrying on" by the help of God.

Thirty-seven years ago there came a marked change in the activities of the Church. Sunday schools were organized and lay members Jacob Benner, Menno Graybill, and others secured Evangelists M. S. Steiner and A. D. Wenger, who came among us and preached the Word with power. Many gave their hearts to God and the work revived. The year was the red letter year in the writer's life. Evangelists Samuel Yoder of Elkhart, Ind., and D. G. Lapp, of Nebraska, came into our midst and I gave my heart to God, and together with more than twenty others was baptized and received into the brotherhood. Within two years I was in mission work in Chicago, and in December, 1904, I was ordained to the ministry at Ft. Wayne, Ind.

Cross Roads Church, Erected in 1930

About the same time William Graybill Jr., was ordained to the ministry and a year later he was ordained to the bishopric. Others have since been ordained who still faithfully serve the Lord and the Church—William Shaffer at Susquehanna, Menno Brubaker at Richfield, Ammon Brubaker at Lost Creek, William Lauver in the Argentine, S. A., Banks Weaver at Delaware, J. G. Brubaker at Lauvers.

In addition to Sunday school, evangelistic meetings, Young Peoples' Bible Meetings, annual Sunday School Conferences and Bible Conferences were organized and continued to this day. Great spiritual benefits have accrued from these meetings. We note with regret that placed so much stress on salvation and practical Christian living, is losing out and the few Bible Conferences still being held are largely devoted to the discussion of mooted theological questions. May we again go back to the discussion of the simple faith and practical godliness.

In the spring of 1911 the writer returned to the home neighborhood and has since then held his membership with the congregation where he united with God's people as a boy.

The Church has prospered. Good will prevails, the young people are coming into the Church and finding their enjoyment in Christian service. The old church buildings have been enlarged, and within the last three years two churches have been torn down and rebuilt by willing hands—Lauvers and Cross Roads. The old buildings were stone but the new ones are brick veneer with commodious basements—forty by sixty feet, and forty by seventy feet, respectively. Be it said to the glory of God that through the labors of the brotherhood and the gifts of those who, while no longer resident still look upon these churches as home, they were dedicated free of debt.

In conclusion we would again refer to those who have gone out from us and have taken up the work of the Lord elsewhere, and who with their children have a warm spot in their hearts and a friendly interest in the church in the beautiful Richfield Valley. We are not ashamed of Daniel Kauffman, J. S. Shoemaker, William Lauver, and others, whom we claim as our own. Our prayers go with you whether you are in the editorial chair of our church paper, or in city missions in Philadelphia, or Altoona, or in the foreign field. We cannot forget that you belong to us. Pray for us too and often return to us in heart, mind, and body. May the serpent never again wreak havoc in our Eden, but may the love of God fill our hearts, may the doing of His will be our desire, and may our sons and daughters who will abide at home or go out from us prove by their lives that the Faith has not perished but is still alive and visible among us. "Ebenezer," "Hitherto hath the Lord helped us."

Lancaster, Pa.

WELL EARNED PROMOTION

"You are a good driver," said the passenger to a taxi chaffeur. "If you keep driving this way, you will sometime hold down a fine job."

"Thank you, sir," was the quick reply. "I'm only thinking of doing this job well."

"Have you noticed that second boy at the necktie counter?" said the floorwalker to the superintendent.

"No," said the man, "what about him?"

"He is the happiest, most diligent lad on this floor," was the reply. "He is always on the job and contented."

That lad is now at the head of a large department and in line for still further promotion, although he does not know it.

True ambition centers itself in making the work we are doing better, not in seeking better work. Advance grows out of effort and faithfulness, not from discontent and dissatisfaction.—D. Carl Yoder.

THE CHRISTIAN HOME

VII. Sermons in Stones

By Erma Miller Erb

I must get out on the trails once more that
  wind through shadowy haunts and cool,
Away from the presence of wall and door,
  and see myself in a crystal pool;
I must get out with the silent things, where
  neither laughter nor hate is heard,
Where malice never the humblest stings and
  no one is hurt by a spoken word.—Guest.

The present-day decrease of wild life including flowers, birds, and trees gives another golden opportunity for a family to work together—both in their enjoyment of nature and in some way conserving the same opportunity for the children of future generations.

Among other causes two main reasons for this rapid decrease are found in deforestation and water pollution both by sewage and the lowering of ground water level through drainage projects. At the beginning of next Congress steps will be taken to aid by legislation primarily the preservation of wild game, but this will also affect other forms of wild life. It is to be hoped that this will have as good results as legislation did in preserving bird life. To-day it would indeed be strange to see women's hats adorned with the heads, wings, tails, and even entire bodies of useful birds. But bird houses, bird baths, and feeding boxes are more and more in evidence. Education always precedes legislation and this came about as a result of bands of mercy and other agencies interesting children as well as adults, just as the slogan, "Plant a tree" makes its appeal to our children.

Bird life and trees are dependent on each other and protecting the one protects the other. The agricultural department places a value of $350,000,000 yearly on insect destroying birds and it is said that over five hundred species of insects prey upon oak trees alone. Without birds the ravages of these insects would soon destroy the life of the trees. Observe the nuthatch for instance, head downward, going rapidly up and down a tree trunk pulling worms out of the bark, eating bugs and larvae as he goes.

The economic value of trees is not so easily estimated for besides nuts, fruits, syrup, and wood products at least three other things must be taken into consideration. Trees are an important factor in flood control, and in drouth as well, because of the tons of water they are able to hold; and their root systems hold soil and prevent its washing away.

Tree surgery is becoming prominent in public places. A fine old tree on the Iowa University campus is proudly flaunting its branches to-day, providing a large area of cooling shade because throughout the last summer tree surgeons worked to save it. And, although it had a large cavity, this was repaired and the life of the tree will be prolonged for a number of years. A few years ago it would have been hewn down without question.

"At the gates of the forest the surprised man of the world is forced to leave his city estimates of great and small, wise and foolish. The knapsack of custom falls off his back with the first steps he makes in these precincts. Here is a sanctity which shames our religion and reality which discredits our heroes."

It is said that after the earthquake and fire of San Francisco people who had escaped to the wooded hills and were living the outdoor life experienced a peculiar enjoyment (even though their material possessions were destroyed) due to an untrammeled freedom from daily cares and worries about their possessions. Going back to such simplicity is impossible in a country where exploration is at an end, but a quiet day in the woods is not an impossibility. How fine when tracts of timber in their natural state are easily accessible—much more so than public parks, whose permanence however, is assured. Let the children gather dry sticks for the fire—the meal itself is of minor importance and should not mean hours of preparation at home. What if the marshmallows are burned black and the weiners suspiciously ashy, the water not too plentiful. It is nectar and ambrosia when accompanied by birds flitting about overhead and a clean woodsy smell about you and a sense of peace and restfulness over all.

Not all of us can help in a big way to preserve trees, but even a small child can plant one tree. Double purpose trees, as nut or fruit trees about the home, or purely decorative trees which need not even be an expense, can be transplanted by the help of older children. A wild crabapple tree or even a thorn tree or sumac bush is unequalled for springtime beauty.

Teachers in public schools are doing much to keep up interest in bird life. Bird calendars in the springtime keep pupils watching to report the return of each species. Homemade bird books and scrap books make interesting quiet work. Sample books of various kinds such, as wall paper, clothing, etc., work up into good scrap books. Feeding the birds is another pleasure for children. Through a recent hard winter a teacher asked the little folks to empty the scraps of lunch under the evergreen trees and the birds became quite bold before spring arrived. A trip to the museum with a wide-awake parent is another help in identifying the many kinds of birds. A new bird book can be given as a prize for identifying a certain number of birds. After the first guide is won decrease the number to be identified to gain the next book which will of course be more difficult.

Birds and their nests, the pretty colored eggs and the young birdlings appeal to children. Two little children after seeing nests at their aunt's home, which was surrounded by trees in addition to several bird houses, built a grass nest in their mail box and propped it open, hoping to attract a bird since their home was newly built and lacked trees and shrubbery. A piece of hollow wood makes a fine nest for bluebirds, needing only a hole in one side and a sloping board nailed over the top. Even tin cans, if placed in a cool place, make wren houses but they get too hot in exposed places. Wrens are not particular and they are cheery singers.

One day a carpenter was going to take his apron off a nail on the shop porch when what should he see but a nest of four wren eggs in one pocket, even though it swayed back and forth in the wind! The little adventuress raised her four little ones too. Martin houses, apartment style, are more intricate and call for more skilled workmanship, but once martins are established they come back year after year and are well worth the expense of a house.

Most birds, however, do not nest in houses but hide their nests in fields and woods. Many a kind-hearted farmer skips hills of corn when cultivating it because of a killdeer nest, or leaves an unsightly group of weeds which contains a little goldfinch nest, or an uncut patch of grain and gives the quail its chance. Finding new nests from year to year is an educational feature of bird study and protection. These nests range from the simple mud plastered nest of the robin to the little mossy knob on a horizontal branch which is the humming bird's home.

The author of an authoritative book on color variations of which he distinguished several thousand, died recently. This book is used extensively by manufacturers—especially in the textile industry, and few would suspect that it was written as a bird study—colors of birds. This probably accounts for some of the names of constantly appearing new shades as bluebird, grackle blue, peacock blue, eggshell, and others.

A genuine love for God's fifth day creation is more than a mere educational interest. It is not nature worship which "changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever" (Rom. 1:25). It is rather a love that leads to a greater appreciation of God who made them. What joy to see a mother robin safely rear her brood past the flying stage! What a disappointment if a cat or hawk rob her of one! A grandmother greatly enjoyed the singing of wrens who had built near her porch. One morning little Jenny Wren was found lifeless beneath the nest and on dissection was found to be egg bound,—retaining two little speckled eggs in her cold body. How it awakened sympathy for the little singer!

In addition to providing material for nests we can do a few other things to help birds. In winter grain and crumbs, and suet tied to branches of trees, or even entrails of chickens provide food when it is scarce. In summer short pieces of string,—long ones may entangle the feet and even choke young birds—water—a large tile with a flat basin on top is sufficient—may be provided. Fruits such as mulberries, choke cherries, or sumac save the canning fruit and yet provide food for the birds.

Flowers, while not of great economic value, are a part of wild life that for aesthetic value should not be ignored. Every child should have a chance to see things grow even if it is just a little wild flower garden. Flower hunting begins at pussy willow time and lasts down through mushroom and bluebell days, until the autumn when Indian paintbrush, purple and gold fall flowers line the uncut roadsides. A wild flower garden could begin with a few violets—white, purple and yellow. These grow without coaxing. Once begun the desire for more varieties comes year by year until more difficult plants are attempted. Some like lady's-slipper and jack-in-the-pulpit need special soil preparation and some, as mushrooms, seem to defy all precautions and labor expended. It is interesting to study wild flowers of other lands. Returned missionaries from India tell of the wild dahlias on the hillsides. Nasturtiums are a weed in Australia—and so it is with many of the higher valued cultured flowers.

A deeper reverence for the Master and a love for the beautiful is fostered by the care and interest in wild life. Lessons true to life are found in the distinctions between good and bad—those weeds which resemble flowers and grow near by—weeds which grow rapidly without culture while the good must be cared for and encouraged. We come in contact with the miracle of life itself—the interdependence of living things just "as no man liveth to himself." The night moths and bees extract nectar from the columbine and in return spread pollen. The birds find their nests in the branches of trees and pay their rent by ridding the trees of insects. God's creation, excepting man, truly fulfills its purpose.

Wellman, Ia.

STOP YOUR CAR TO LET CHILDREN CROSS THE STREET

Listen, Mr. Motorist! Have you ever had this experience? You came to a corner and noticed a child, or maybe two or three children, on the sidewalk about ready to cross the street. Have you ever thought what might be turbulently disturbing the little one's mind?

He has been told to be careful in crossing the street, and has been warned of all the dire mishaps that might occur to him. He has been told also that he must get to school on time. The child stands on the corner and when he sees an opening gets ready to dash across. Then your car looms up like some gigantic ogre barring his pathway. The child darts back to the curbing, almost ready to cry with vexation and disappointment, and no doubt with his heart pounding rapidly.

Now is your chance to prove that you are human. Step on the brake, throw the clutch out, and put the gear in neutral; then wave to the child to pass across.

Immediately afterward you will have a remarkable feeling of satisfaction that will more than repay you for the few moments that you may have lost. There is something about a child's smile that cannot be measured in terms of this world's goods.—Hygeia.

CLOTHESPINS

Every Monday morning thousands of pulley lines squeak, and thousands of clothespins are jabbed into place. In spite of many new inventions, people over the world still use the primitive wooden clothespin, designed years ago by a New Hampshire man. Twenty million feet of lumber are needed each year to supply the clothespin manufacturers in the United States.

Of the clothespins manufactured annually, two hundred and fifty thousand boxes are exported to England. Many manufacturers have thought that they could use slabs and edgings for making the clothespins, but this is not practicable, since most of them are cross-grained.—Boys' Weekly.

BIBLE STUDY

BIBLE STUDY COURSE

IV. Revelation

I. The Vision of the Glory of God in Heaven.—Rev. 4:1-11.

1. A vision following the message given to John concerning the seven Churches of Asia, "After This."—v 1.

2. The vision was beyond the open door in heaven.—v 1.

3. John was called to the place of the open door to view the things which must be hereafter.—v 1.

4. John was in the Spirit when he beheld the things which were revealed and which were told to him by the one whose voice was as it were of a trumpet.—v 1.

5. What John saw.

a. The Lord upon His throne.—vv 2, 3.

(1) The throne was set in heaven as he looked. Various renderings have been given, suggesting that the throne approached from heaven and was **set** in our heavens, the air, as beginning the reign of the King of kings at the place of His meeting with the ascending Church which was caught up to meet Him at the close of the Church dispensation. No other such revelation of heaven is recorded in the Scriptures. The great white throne (Rev. 19) appears with a different environment. The setting of this throne is evidently for a special purpose. The program of God is ready to proceed with a special work, all heaven is organized for such a program as that which follows in this revelation.

(2) He that sat upon the throne.—vv 2, 3.

(a) To look upon, He was like a jasper and a sardine stone.

(b) He received honor and glory for those that were round about the throne.—vv 8-11.

(c) He that sat on the throne was "The Lord God Almighty, which was, and is, and is to come," "Who liveth for ever and ever," "Worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created."

Note.—The One who sat upon the throne was God, the Father. In the following chapter God sits upon the same throne and the Lamb, Christ, approaches Him and receives from His hand the book.—Rev. 5:7. This throne is the throne of God, the Creator. His glory is revealed for the moment in order to show the hand of God in the redemption of His people.

b. The environment of the Lord and His throne.

(1) The rainbow about His throne, like unto an emerald. The glory of God was like unto the glory of fire, a common description of the glory of God. The emerald bow is significant of peace and prosperity. Rainbows are emblems of promise. Our present bow is a token of restraint from judgment. The emerald bow is a promise of God's coming blessings upon His people, although that blessing will mean the overthrow of all of God's enemies in terrible judgments.—v 3.

(2) The crowned elders.—v 4.

(a) Twenty-four elders.

(b) Twenty-four thrones.

(c) White raiment.

(d) Crowns of gold.

Note.—In the Old Testament the number applying to God's people is usually twelve. The Apostles of Christ are twelve. Throughout the Revelation the numbers applying to the people of the Lord are usually the double of twelve. The Church and Israel are united in God's future plans. Either may be distinct for a special purpose, but both are included in His general purposes of assembling His people and sharing His eternal glory and grace.

The garments of the elders partake of the nature of the Lord whose garments are white. They sit upon thrones about the great throne, denoting the glory of their fellowship. They wear crowns of gold, indicating the power and authority of rulers with the great Lord eternal.—Cf. Rev. 5:10.

(3) The sea of glass like unto crystal before the throne. Some one has said that there are no shadows in heaven. Nothing is hidden from the eyes of Him who sits upon His throne. All the material of heaven is crystal because only pure material can crystallize. The foundations of heaven are pure.—v 6.

(4) The lightnings, thunderings, and voices proceeding out of the throne. This is remarkable, as it follows the revelation of the twenty-four thrones and elders with their crowns. The judgments of these thrones will be terrible.—v 5.

(5) The seven lamps of fire burning before the throne—the seven Spirits of God.—The glory of Heaven requires the illumination of the Spirit of God. The Holy Place of the temple was illuminated by the seven lamps of the candlestick. The twenty-four elders will be guided in all of their judgments by the counsel and power of the seven Spirits of God.—v 5.

c. The four beasts, or living creatures, round about the throne—vv 6-11. Special importance must be attached to these creatures, since they are represented as leading in the worship of the throne, as being among the redeemed. Rev. 4:9, 10; 5:8-10.

(1) They are full of eyes before and behind. They live and ever behold the Lord, their eyes are the eyes of servants who wait upon the hand of the Master.

(2) Their appearance.—v 7. Like a lion, a calf, the face of a man, a flying eagle. Tradition says that these symbols were on the four standards of the Jewish host. Ezekiel sees these symbols united in each of the four creatures of his vision.—Ezek. 1.

Note.—The lion, leopard and bear, represent the world powers in Daniel, and in Rev. 13 the three are united. The four creatures united in Ezekiel represent the perfection of all creatures of the earth: Lion, calf, or ox, man and eagle, joined in particular union in the service of God. The living creatures in this section of Revelation represent the kingdoms of the redeemed in the presence of the Lord, as redeemed from every nation. The redeemed ones contain within their nature the choicest of all of God's creation,—as the lion, the ox, the eagle, and the man are each the choicest of all created life. The world glories only in the power of destruction and sees it in the light of the lion, the bear and the leopard, and in the united powers of the brute trinity.

(3) Their six wings full of eyes.—v 8. The wings of these creatures correspond with those of the seraphim in Isaiah. The creatures in Ezekiel have each four wings. These creatures are of the highest order of heaven. They lead in the worship of the redeemed saints and lead the devotion of every creature in heaven.—Rev. 5:11-14.

(4) Their worship.—vv 9-11.

(a) They rest not day and night, saying "Holy, holy, holy, Lord God Almighty which was and is and is to come." This expression is a tribute to the Eternal One. "God Almighty" is said to be the equivalent to "Jehovah," or, the "I AM."

(b) They give glory and honor and thanks to Him that sat on the throne who liveth forever and ever. The glory and honor and thanks is a special expression of praise beside the expression of holy, holy, holy. It is occasional, but will continue forever, for He whom they worship liveth forever.—v 9.

(c) The four and twenty elders join them in their giving honor to the Lord, for on those occasions they fall down at His feet and worship Him, casting their crowns at His feet and honoring Him as the Creator of all things.—vv 10, 11.

II. The vision of the Lord and the Lamb.—Rev. 5:1-14.

1. The book in the right hand of Him that sat on the throne.—vv 1-4.

a. This is a continuation of the previous chapter, a description of Him that sat upon the throne.

b. The book was written within and on the back side. There is a correspondence between this book, or scroll, and our documents, the contents and full description within, and without or on the back, a title or digest of the contents.

c. The sealing with seven seals. The seals did not safeguard the book, but was a means of safeguarding that for which the book stood. A document is of no value except as it protects the interests of one on whose behalf the document is made and stands as witness. From the nature of the events which follow the opening of the seals one must conclude that the rights of the Jews were involved in the contents of the book, the restoration of their forfeited possessions was brought about, the Lamb gathered them to His mount Zion. The Book witnessed against their sins and demanded the price of their redemption which none but the Lamb was able to pay.

d. The call of the angel to find one worthy to open the book.—v 2.

e. The failure to find one to open the book, and the weeping of John in consequence of this failure.—vv 3, 4. John was a representative Jew. His tears represented the weeping of all Jews, even of those who to-day gather at the wailing place at the old temple wall and pray for the restoration of their people and the temple in Jerusalem.

2. The Lamb.—5:14.

a. He is proclaimed by one of the twenty-four elders.—v 5.

(1) The former voice and revelation was by an angel. One of the elders now continued the revelation.—v 5.

(2) Weeping is to cease because the Lamb will prevail.—v 5.

(3) The Lion of the tribe of Judah, the Root of David, is introduced as the One who will prevail to open the book and loose the seven seals thereof.—v 5.

b. The appearance of the Lamb.—v 6.

(1) He stood in the midst of the throne and of the four beasts and four and twenty elders.—v 6.

(2) He was as if He had been slain.

(3) He had seven horns, completeness of power.

(4) He had seven eyes, the seven Spirits of God which are sent forth into all the earth. The Spirit of God convinces the world of sin and righteousness and judgment to come.

Note.—The appearance of this Lamb is distinguishing from all other lambs or creatures. The seven horns are distinctive. Other creatures have one horn, two horns, four horns or ten horns. This Lamb has seven horns. He has seven eyes which are also distinct features of this Lamb. Those who learn to know Him will not fail in recognizing the difference between Him and all of His adversaries or imitators. They will not be deceived by the Antichrist.

c. The work of the Lamb.—He took the book from the hand of Him who sat upon the throne.—v 7.

d. The worship of the Lamb because of His taking the book.—vv 8-14.

(1) The worship of the four living creatures and the four and twenty elders.—vv 8, 9, 10.

(a) With harps, and golden vials, the prayers of all the saints, they fell down and worshiped.—v 8.

(b) They sang a new song,—Worthy to open the book, was slain, has redeemed us by blood from every kindred, tongue, people, and nation. This was a song by Gentiles and Jews. It was the song of the Church which had been translated into heaven.

(c) Made kings and priests unto God.

(d) They shall reign on the earth. The time of their reigning had not yet come. The Kingdom of the Lamb had not yet been set up, but at this time was making the beginning and the hope was sure.—v 10.

e. The praise of angels around the throne, living creatures and elders. They were not in the midst of the throne as were the elders, Cf. 4:6, but were round about.—v 11.

(1) The number, innumerable thousands.—v 11.

(2) Their song,—"Worthy is the Lamb,"—but no song of salvation.—v 12.

f. The praise of all other creatures in heaven, on earth, under the earth and in the sea. Compare creation groaning, Rom. 8:21, 22. Praise to Him that sitteth on the throne and to the Lamb, but no praise for redemption. Redemption is alone for men.—v 13.

g. The response of the living creatures and the elders.—v 14.

(1) The living creatures said "Amen." They began and ended the praise of the Lamb.

(2) The elders again fall down when the living creatures give praise to the Lamb.—v 14.

Thus begins the scene which will conclude in the glory of the Lord in redeeming His people from their bondage and separation from Him and from their inheritance. Let us notice the prominence given to the Lamb. The price of redemption is His through His blood and the work of redemption lies solely in His power. With the deliverance of the book into His hands all judgment and power was also committed unto Him. The redeemed possession will be His, but those who are also redeemed will share the possession with Him.

NEW HIGH RECORD FOR BIBLE CIRCULATION

During 1930 the American Bible Society distributed Bibles, Testaments, and Portions totaling 12,035,133, the largest distribution in any year in the Society's history. According to the 115th annual report just published, the Society since its organization in 1816 has distributed 228,234,048 volumes of Scriptures. The year 1930 was the sixth year in succession in which the distribution surpassed that of the preceding year. The Society's work of translation, publication, and distribution occurred in 285 languages.

The ten agencies which the Society maintains in the United States experienced in 1930 the largest circulation in their history distributing over four million volumes in 135 different languages. Ten years ago, in 1921, the total circulation of these same agencies was 913,409 volumes. The record-breaking circulation of last year was not confined to a few areas but was spread widely throughout the United States, nine out of the ten agencies reporting increases in their distribution above that of the year before.

Through its foreign agencies the Society promoted Scripture distribution in thirty-six countries and in addition coöperated with missionary organizations by making grants of funds of Scriptures in twelve European countries. The foreign work of the Society almost without exception felt some effects from the world-wide economic depression both in increased difficulties of circulation by sales and in lessened income from the churches in these countries. A decline in circulation abroad below that of 1929 occurred in China and Japan but there were substantial increases in Siam, in the Philippine Islands, and in the lands served by the Levant and Arabic Levant agencies. An encouraging statistical item is the increase by thirty-three percent in the circulation of complete Bibles in China. General Chang Chih-Kiang for the third time made a large personal contribution toward the sale, at a reduced price, of leather bound Bibles and Testaments, and for the distribution of these books to Chinese soldiers, theological students, young ministers, and personal friends. In Mexico City the sales of entire Bibles doubled during the year and throughout Mexico itself there was an increase of twenty-five percent in the number of entire Bibles distributed. The revolution in Brazil afforded an opportunity of active distribution of Scriptures to soldiers in camps and hospitals.

During 1930 with the Society's coöperation the translation of the four Gospels and the Acts of the Apostles in Aymara, an Indian tribe of Bolivia, was completed, as was also the translation of Romans in the language spoken by the Cheyenne Indians and the Gospel of John in Valiente, a Central American tribal dialect. A revision of the entire New Testament in both Siamese and Turkish was finished. A noteworthy pioneering translation work was inaugurated during the year by one of the Society's staff in Siam who, with his wife, began a three-year stay among the primitive Miao people in the hill country of northern Siam to study the Miao tongue for the purpose of Scripture translation. "Although these workers," according to the Society's agency secretary in Siam, "are ten days' travel from home they are a thousand years away in civilization." The Society's report states that the Bible in whole or in part has now been translated into 906 languages and dialects.

The year 1930 witnessed publication for the first time of the following Scriptures: the Gospel of John in Mam (an Indian tribe in Central America); the Gospel of Matthew in Turkish in a new version and in Roman characters now required by law in the republic of Turkey; the Gospel of Mark in Aymara, an Indian tribe of Bolivia; the Gospel of Luke in hand-written Arabic script reproduced by photography to disarm the prejudice of conservative Moslems against the typeset form of Arabic; and the Acts of the Apostles in Cheyenne.

The distribution during the year of 4,142 embossed volumes of Scriptures in Braille and other suitable systems to blind persons set a new record for Bible distribution in this form of Scripture. The splendid financial response to appeals for support of this phase of the Society's work has made possible a reduction in the price of embossed Scriptures from fifty cents to twenty-five cents per volume. An entire Bible in Braille (consisting of twenty volumes) may now be secured for five dollars although the manufacturing price varies from two to eight dollars per volume. Since 1833, when the Society began its service of providing Scriptures for the blind, the Society has issued 80,756 embossed volumes, the largest continuously rendered service of this kind by any organization in the United States.

God first came down to create, then to save. To create, God had only to speak; to redeem, He had to suffer. He made man by His breath; He saved him by His blood.—D. L. Moody.

THE YOUNG PEOPLE'S MEETING

PRACTICAL SUGGESTIONS FOR MAKING OUR YOUNG PEOPLE'S MEETINGS MORE BENEFICIAL

By Hannah Good

This paper was read at a Christian Workers' Conference at the Lower Deer Creek Church, Kalona, Ia.

The Young People's Bible Meeting is a special meeting for the young people. It is for their growth and development. It has a special mission, and that is to deepen the spiritual life of the young people by giving them a chance to take part in active service. We may read Scripture passages repeatedly and be convinced of their truth, but when we make active use of our knowledge, express these truths in our own words, when we organize these truths and make a thorough study of them for ourselves, then we are awakened to more privileges; we learn more about faith, more about prayer. We will thirst for more knowledge, and open wide our hearts and let the Holy Spirit enter and fill a larger place in our life. When we study the Word of God for a topic we drink in spiritual food. Like a child, we will grow in the Spirit, we will receive food which will give us the strength which we will need when our responsibility grows greater and our problems more severe. This drinking in of food will naturally show us our insufficiencies, will make us feel the need of something which we do not possess, and finally will lead us to the throne of grace through prayer. Through our communion with God we will change our opinions, will form new views, and take new stands.

It is after this self study that the meeting gives the young people a chance to discuss things with each other, to ask questions, and present problems for which the solving are of great importance for work in further life. It gives the old and more experienced a chance to advise, to guide, to solve the problems and give the younger, who are beginning their Christian life, the knowledge which they crave. It is a privilege for the young people to impart knowledge. Thus we see that this meeting plays an important part in the Sabbath service of the young people. It is very important that the meeting accomplishes its purpose of deepening the spiritual life of the young people because the presence of the Holy Spirit cannot be replaced by any amount of intelligence, culture, or talent, and because of the fact that the church of to-morrow depends upon the young people of to-day.

The question which arises is: "How are we going to accomplish this aim?" The Young People's Meeting is what we make it ourselves, and it is up to us to make it what it should be. The meeting is for us, but it is conducted and carried on by us. Thus, no one can make it more beneficial except ourselves.

There are two factors which are essential for any organization. The first of these is interest. It is logical that nothing can be accomplished unless there are those who will make sacrifices and efforts to reach a goal. If there is interest, there is faith, there is ambition, zeal, and sincerity. II Cor. 8:10, R. V., "And herein I give my judgment: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. But now complete the doing also; that as there was the readiness to will, so there may be the completion also out of your ability." Here Paul speaks to the Corinthians, telling them that they were not the first to do, but the first to will to do. There is always some one who is eager, who has the readiness. An interesting fact about interest is that if one or two are interested, the interest itself will spread. The zeal of one person will arouse the zeal of those with whom he comes in contact. II Cor. 9:2, R. V., "And your zeal hath stirred up very many of them."

The second factor is coöperation. If all are interested in the same thing, they will naturally work together. For coöperation there must be organization. There is a committee to arrange the programs, a leader to carry out the plans of the committee, and a chorister to emphasize the thought of the leader through song. Two forces which are closely related to Young People's Meeting are: First—the ministry, who have the interest of the Church at heart, the carrying out of the doctrines and the principles. The ministry recognizes the Young People's Meeting as a great help to the work of the Church, while the Young People's Meeting officers should recognize the ministry as God-ordained, and seek their guidance and coöperation. Second—the home. Surely Christian parents are anxious that their boys and girls become active workers in this service and encourage them in every way possible. Where there is coöperation there is oneness of aim. I Cor. 12:4-6, "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." We know that the Lord coöperates with us when we are in service for Him. No matter by what method His meetings are carried on, if we work together in faith and prayer, the Lord will fulfill His will and work His plan through us.

There are a number of things which help us to coöperate. One of the most important of these things is oneness of aim. This aim is to give God His glory. We should work for His benefit rather than for our own. We must put away self before God can use us. Nor should we compare our ability with the ability of others. It is our business to see that we serve in our own place. We need not help God in His plans, but it is our duty to let Him work His plans through us. Let us take advantage of our opportunities when they reach us, not before. We should be sure that we are in harmony with God's intentions, His will, and a part of His plan before we undertake any task, great or small.

Another thing which will help coöperation is frequent and frank consultation. But let us be sure that at the same time our motives are pure. A little artfulness, craftiness, and suspicion are destructive to any amount of love, harmony, and fellowship that has been established in a public meeting. But when we work together where no ill devices are at work, heart to heart consultation will strengthen our love and fellowship with one another. Love and fellowship serve as ties that bind our aims together into one goal.

Harmonious planning is quite necessary to coöperation. Is every one prompt? Do we start on time, close on time? Do we have the best methods? Are we willing to listen to and consider the viewpoints, suggestions, and opinions of our brethren with whom we work? Are we grateful for our brother's help? Can we discuss each other's suggestions in the spirit of brotherly love? Is every one willing to feel satisfied with the final plans? Perhaps if we bear in mind continually that this work is not ours or our brother's, but God's work, and we are workers together for Him, the above things will not stand as menaces between us and the work that is carried on in the meeting.

The fourth and last thing which I shall mention has to do with the meeting itself. There should be an atmosphere of unity in the meetings as well as oneness of aim on the part of the workers. By God's help,—love, unity, and harmony should prevail during the meeting. Individual differences of opinion, if they exist, should be for the time forgotten, and taken up privately or settled by a continued season of prayer and wrestling with the Lord.

Another suggestion for making the Bible meeting more beneficial is that each one assume more responsibility. Let each one feel that he has a part. We need to consider our service which we render enough that we will give it a prayerful thought. If we assume responsibility we will study and meditate more thoroughly whether we are on the program or not. We will have the subject developed in our minds, thus our interest will be more intense during the meeting.

Let us imagine what a meeting would be like if every one present came with their minds full of thoughts on the subject of the evening and were prepared to give certain thoughts were they not discussed by others; or had certain problems to bring before the meeting; and if they were looking forward to it and had expectations as to its nature, I am sure there would be a lively open discussion. There would be a keen interest from the very beginning, and the Holy Spirit could work His wonders in our spiritual life more freely. Open discussion is what we make it ourselves, and it is open to every one. Therefore, why should not everybody consider it his duty, opportunity, and privilege to help others and to receive help and guidance. This is especially true for the young people. The following is a paragraph from the Christian Monitor written by J. Irvin Lehman.

"We need an incentive because we may as well be honest and admit that when it comes to mental activity such as study and real thinking, most of us have naturally a streak of laziness, which is strikingly described by the man who said, 'Sometimes I like to sit and think, but at other times I just like to sit.' When it comes to study we need an energizer. Peter in referring to this in his epistle says, 'In both of which I stir up your pure minds by way of remembrance.' Mental idleness, if allowed to go on until we cease our meditation on and contemplation of spiritual truth, will be a strong invitation to the devil to fill the idle brain with a workshop of his own and will result in our ruin."

However, in large congregations, not all can take part in discussion, or make use of their talent, but all can pray whole-heartedly and give their attention, thus supporting those whom the Lord calls for certain active services. Then even if we can't do service which others may see or hear, we can study ourselves, and if every one studies, every one will show a keen interest and give strict attention during the meeting.

The responsibility which each of us bears will be a great help to the leader of the meeting whose responsibility is twofold. It is his duty to carry out the plans of the committee. He introduces the subject of the meeting, and prepares us for the lessons that are to be given. He should do his utmost to get every one interested, make each one feel that his help is appreciated. A perfect leader has the subject well in hand himself and shows a willing heart to help every one who may need his help. He knows what to expect from each topic assigned. But there is a danger of a leader's either saying too much or not saying enough. He should say enough to stimulate the interest of his fellow workers, but he should not repeat what each speaker has said or give talks of any length between every topic. The liveliness of the meeting depends largely upon what the leader says, what he does, and how well he adapts himself to the meeting. Nevertheless, both the leader and the audience should work together. One cannot work successfully without the other.

Also there is a large responsibility on the chorister. No spiritual meeting is complete without meditation, fellowship and praise through song. A song often will give a message, through the power of music, that perhaps a sermon or essay could never give. I would suggest that the chorister take his service seriously. He should be able to feel the spirit of the meeting, should know his song book and its hymns, in order that the songs he selects be appropriate to the subject, and the hearts of the congregation be melodiously expressed. For example, after the subject of nonconformity is discussed, a song, "Love not the World," rather than "Gather in the Golden Grain," would be appropriate.

Besides the responsibility of the leader and the chorister, there is a responsibility on the committee members that is well worth mentioning. They should be careful in giving every type of member a place. There should be topics of simple nature for the children, of very practical worth in everyday life for the young people, and perhaps topics of deeper spiritual value for the older and more experienced. They should study the needs of the Church as a whole, also they should make a careful study of the individual lives, and be careful that some precious but hidden soul is not overlooked. It is well to keep a record of the programs so that topics and speakers will not be unnecessarily duplicated. More character study gives variety to the nature of topics, while encouraging and strengthening the faith of the children and younger members as well. For example, the subject of faith is more clearly understood and its lesson may be more forcefully impressed by the study of Abraham's life. Enough time should be given to mission study that we will feel near to those across the sea, and that the missionary spirit will be established in each of our everyday lives. They should be impartial in their assignments so that no family or individual will be slighted or imposed upon. Above all, they should give their services whole-heartedly, zealously, and with wisdom.

The following is from a clipping, giving a number of answers to the question, "What is a good meeting?"

1. It is a meeting in which every one takes his part unless he has a good reason for not doing so.
2. It is a meeting which has given some definite instruction and left some clear-cut impressions.
3. It is a meeting which does not end itself, but goes on through the week.
4. It is a meeting which has jumped out of some rut on to a smooth road.
5. It is a meeting that gives inspiration for a better meeting next time.
6. It is a meeting that the leader was glad to have led.
7. It is a meeting that makes others willing to lead.
8. And above all, it is a meeting in which every person has felt the presence of Christ.

Then as a conclusion, coöperation depends upon the interest and zeal common among the members, and a readiness to serve. Our interest will grow as the responsibility we assume grows greater, and our responsibility grows as we study and grow in wisdom and knowledge.

Therefore, let us always have that goal and that purpose in mind, to prepare ourselves for carrying on the work of the Church in the future, while we have the aim of giving God only the glory. With this responsibility on each of us, let us go on in faith, trusting in God. There we will see the need that the Lord has of us and our love for Him will be our incentive. But may the young people always be kept progressing in knowledge of the Bible and practical experience. Phil. 3: 13, 14, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." The Bible says, "Search the Scriputres." II Tim. 2:15 is an ideal motto for all of us to follow in any service for the Lord, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." If we take this scripture as our motto we will follow Paul's advice, "Read"—"Meditate"—"Study."

Keota, Ia.

THE BIBLE

The Book of books, holy, sublime, and true,
Spirit inspired in every thought and word,
Revealing God and Christ as Savior Lord,
Teacher of all that men should be and do;
A heavenly light within earth's midnight gloom,
A quickening life midst death's dread decay,
A steadfast hand pointing the upward way,
A voice of triumph o'er grave and tomb:
Here is a love which casts out every fear,
Here is a peace which sets the spirit free,
Here is a hope which gives the life good cheer,
And here are visions of the world to be;
Here then I rest, and thus I ever may
E'en when this earth and heaven have passed away.

—Henry W. Frost.

BE TRUE

It is not always easy, but it is always worth while. The result of it is character, tried and true; the fruit of it is an easy conscience, a sense of satisfaction, and a host of friends.

In times of crisis the demand is not for men of genius nor men of world-wide fame, but for those who are true. It is not necessary that we should succeed as the world counts success, but if life be worth the living it is absolutely essential that in all things we should be true.

Be true to your ideals. Set them high. You will hardly rise above them. Let them lift you in spite of life's undercurrents. Keep your eyes up, your vision clear, your faith steady.

Be true to your convictions, only test them well. See if they will hold when the strain is heavy, the sky starless, your friends few. If they hold, follow them.

But did you know that there is only One who makes the true life possible? He uses old memories, high ideals, and earnest convictions to make men strong and good. His name is Jesus. He is within calling distance, nearer than you have realized. Better let Him help you to be true.—Rev. J. Wilbur Chapman.

YOUNG PEOPLE'S MEETING TOPICS

Notes and Suggestions by the Y. P. M. Editor

Nathan's Parable,
Our Work in South America,
Restitution,
Studies in Ephesians:—

These are the topics to be used in the meetings as set forth in this issue of the paper—A Junior topic, A Mission topic, A Christian Life topic, and the beginning of a Book Study. The first and third are heart-searching topics and are good for old and young to consider. The second is one that calls out our duty in Christian service in behalf of the needy souls in mission lands. The last, which is the first of the Ephesian studies, leads our minds especially to our high calling in Christ. We should not miss the opportunity to exalt the Lord Jesus in the minds and hearts of those present that they may more fully appreciate the blessings brought to them in the Christian calling.

In the study of Ephesians note, especially in the first chapter, how often and in what connection, the words, "in Christ" or "in Christ Jesus," are used. Then note words that mean the equivalent of "in Christ" such as, "in whom," "in the beloved," "in him," etc. When you have found these expressions and their meaning in the first chapter, you may run through the entire epistle and see how they run through the other chapters.

Note what names are given to those who are in Christ, such as "saints," "children," "church," "body of Christ," "the faithful," "who believe." Note what positions Jesus occupies in relation to the Father and in relation to believers. What attainments are before the saints as a subject of Paul's prayers?

While it is well to learn all you can about the city of Ephesus and its inhabitants at the time when the church was founded there, it is well to study the message in the light of the fact that what was said to them in Christ may be ours also to enjoy in Christ. Search for all the treasures that lie in the letter. Do not be satisfied with a single reading.

BIBLE PARABLES AND THEIR LESSONS TO US—NATHAN'S PARABLE (Jr.).—II Sam. 12:1-15

Topic for July 12

MOTTO

"Thou art the man."

MEDITATIONS ON THE TOPIC

I. **A Little Ewe Lamb.**—A rich man and a poor man lived in the same city. The rich man had many flocks and herds. The poor man had only one little ewe lamb which was very dear to him so that he kept it in his own house and fed it of his own food and it was as dear to him as one of his own family.

One day a traveler came to the rich man's house. When he provided a meal for his visitor he spared his own flocks and went to the poor man's house and took the little ewe lamb and dressed it and prepared it for the traveler who had come to his house.

This little parable was not so much like what David had done in its outward detail as in the wickedness that it showed in the man who took the poor man's lamb. But let us see how the two deeds fit together. David was a rich man whom God had set over the kingdom of Israel. He had received everything that he needed for his comfort and for his home. While David was enjoying these blessings from God, the poor man Uriah was serving as a faithful servant in David's army. He had very little except a beloved wife who was at home while he went to the battle. David had taken this man's wife while he was in battle, and then had managed things secretly so that the man would be killed and his own sin could be covered up from the knowledge of men. David's wickedness was just like the wickedness of the rich man of the parable who killed the poor man's ewe lamb. If any difference, his deed was still more wicked in that he had killed the man whose wife he had taken.

II. **The Text.—II Sam. 12:1-5.**—The substance of what is given above in Meditations on the Topic.

OUTLINE STUDY

I. Covering Sin.
1. How David covered it by murder.—II Sam. 11:14-17.
2. Cannot be hidden from God.—II Sam. 11:27.
3. It will not prosper.—Prov. 28:13.
4. It will find you out.—Gen. 44:16; Psa. 32:3, 4.

II. Forgiveness of Sin.
1. When it is confessed.—Psa. 32:5; I Jno. 1:9.
2. When prayer is made in sorrow.—Psa. 51:1-19; Acts 3:19.
3. Because of Jesus' sacrifice.—I Jno. 1:7.

III. Forgiven Sinners Receive Chastening.
1. David's chastenings.—II Sam. 12:14.
2. Chastenings are given in love for our good.—Heb. 12:5-11.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **Parable.**
2. Tell the Story of the Parable of Nathan.
3. Who was the Wicked Man in the Parable?
4. Who was the Poor Man with the Ewe Lamb?
5. Lessons for Us from the Parable.

For Others.
1. The Folly of Covering Sin.
2. Conditions for Forgiveness.
3. Chastening.

PERSONAL THOUGHT

Can we see the wickedness of the deeds of others and not see their likeness to our own deeds so that we may feel the cutting rebuke, "Thou art the man."

SEED THOUGHTS

"Oh, what a tangled web we weave,
When first we practice to deceive!"
—Walter Scott.

The Road to A Noble Life

There's a royal road to a noble life;
It is known as the "narrow way,"
For its gate is open to none but those
Who the laws of the King obey.

It is wide enough for honesty;
For the truth there is ample space;
But a lie, whether told in word or act,
Can find in this road no place.

For cruelty it never has room,
For kindness it was made,
For sympathy with suffering,
For giving others aid.

Through industry and temperance,
Through loyalty to friends,
And upward to nobility
This narrow pathway wends.

There's a narrow road to a noble life,
And Christ leads in that way;
Its gate stands open for you and me;
Let us enter there to-day.
—Mary Starck.

"Truth is steadfast, sure and fast—
Certain to prevail at last." —Sel.

BEHOLDING THE FIELD—OUR WORK IN SOUTH AMERICA

Col. 1

Topic for July 19

MOTTO

"Christ in you the hope of glory."

MEDITATIONS ON THE TOPIC

I. **Our Work in South America.**—As we think of taking a look at the work of our field in South America we think especially of the tasks already undertaken as they are being carried on at the present time. However, we also must think in this connection of the tasks that are waiting to be undertaken as well as those toward which the present work is developing. If these phases are fully viewed we shall have a pretty good view of our work in South America. In the Mission Supplement of the Gospel Herald for June 4, 1931, is the Ninth Annual Report of the South American Mennonite Mission, and again in the Supplement of the issue of June 18 is the Report of the Annual Mission Board Meeting held at Wellman, Ia., May 3 to 5, 1931. These reports reveal facts that will show how the various activities mentioned in the Outline Study are progressing, and also show the needs of other activities being undertaken in behalf of souls in this same field.

The great task, whatever the methods in use to accomplish it, is to get the message of the Gospel across to as many souls as possible and to establish them in this Gospel so that they may become strong and able to bear it to others. The immediate task is to bring the message to adult minds now in darkness that they may accept the way of life. But a more far-reaching task is to prepare the child mind not only to receive it but to become strong advocates of the message as they develop into manhood and womanhood. The development of the future Church in South America is a great task which the Lord has given into the hands of our missionaries. This task is in their hands to-day, and there are many things yet undone that could make the future Church a great blessing to the land and a glory to God. May we each feel that our labors and prayers have a part in this task.

II. **The Text.—Col. 1.**—This passage shows what the outlook of the Apostle Paul was for the Colossian Church. His prayers and his teaching and his hope are all set forth in this chapter, a fitting ideal for every minister and missionary in every field.

OUTLINE STUDY

I. Some Forms of Work.
1. Evangelistic work.
2. Bible and tract distribution.
3. Sunday school work.
4. Bible readers in the homes.
5. Bible and workers' training school.
6. Children's home.
7. Personal work and pastoral service.
8. Kindergarten work.

II. Problems and Difficulties to Face.
1. A new language and a different people.
2. Prejudices and misrepresentations used against the missionaries.
3. Oppositions of the priests.
4. Low standards of life among the people.
5. Ignorance and superstition.
6. Need of workers and funds.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Gospel.**
2. Children's Opportunities in the Missions of South America.

For Young People.

1. Study one Phase of Work and Describe It.
2. Encouraging Things in the Work.

For Older People.

1. Problems.
2. Hindrances.

PERSONAL THOUGHT

Have we caught the vision and possibilities for souls who accept Jesus Christ?

SEED THOUGHTS

The missionaries in Pehuajo are happy in their work. Happy because the Lord is prospering the effort in spite of difficulty. During the year the congregation decided to dedicate every Thursday evening to special prayer, and it is in this prayer meeting that our problems are being solved. We are happy too because we are counted worthy to be Christ's and the Church's representatives.—Nelson Litwiller.

Should we feel inclined at times to become discouraged because results are not what we would like to see, and discouraging features in the work threaten to hide the face of our Leader, we need only to remember that the work is His, and that we are here in response to His loving command, "Go ye therefore, and teach all nations, baptizing them . . . teaching them to observe all things whatsoever I have commanded you."—W. G. Lauver.

We have one branch Sunday school which has grown into a congregation of thirty members. In some branch Sunday schools the attendance averages more than the center school. We need more of them because they are like lighthouses shedding the Gospel light into the spiritual darkness around them—showing the rocks of sin and the safe entrance to the port of Salvation through Christ, our Lord.—Lillie F. Lantz.

SUGGESTIONS FOR JUNIOR MEETINGS

By H. N. Troyer

DEAR JUNIORS: Have you ever noticed that it takes about four good solid taps to drive in an ordinary eight penny nail? To do this, however, we must hit the nail right on the head. It often happens that the same thing must be done in a spiritual way if we wish to "drive the nail in." Ths year we have not only **ONE** mission subject but a number of them in order that we may really get a vision of the work. If we get a real vision, then all obedient children will want to do their part for such not only "say" but "do" also. We will have four subjects on "Beholding the Field"—this being the third one. Have we taken our position with Christ so that we can "look out upon the field" with Him?

We began our "Beholding" by taking notice of the Jew. This is following the plan of Jesus, for the Jews are very dear to Him. Much is prophesied about them and many of these prophecies are rapidly being fulfilled to-day. We then looked at things a little closer home and saw our own mountain sections and their need of Christ Jesus. We need to be watchful for opportunities near by and be as Jesus when "He must needs go through Samaria" to meet the woman at the well. This week we are to raise our eyes yet more and "Behold" our South American Field. We are to see some of the miracles of grace that are being performed to-day in newly established mission fields. Our next field vision will be India, the land all of us are interested in.

Paul continually tells us that every really born-again Christian is interested in all those of like precious faith. He not only tells but shows by his actual life that this is true. He is not only thinking of others but also praying for them. Col. 1:3. We should be very much interested in South America where many have become "partakers of the divine nature." We have heard of their "faith in Christ Jesus and of the love which ye have to all the saints for the hope which is laid up for you in heaven" (Col. 1:4, 5). We know that this is bringing "forth fruit" (v 6). May we pray like Paul did in Col. 1:9-12 "To desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father."

ASSIGNMENTS: **Study Gain of the Work in South America Since Its Beginning; Our Part in Supporting the Work in South America; Some Interesting Things about the People of South America; Missionaries from South America We Have Met; Memory Work on the Theme of Mission Work—Familiar Bible verses.**

RESTITUTION.—Ezek. 33:14-20

Topic for July 26

MOTTO

"Return now every one from his evil way, and make your ways and your doings good."

MEDITATIONS ON THE TOPIC

I. **Restitution.**—To make good wrong things that have been done is restitution. In justice every wrong must be made right or a full penalty must be suffered. But there is no one who has the power to make his past evildoing good in the sight of God. God has a plan by which He justifies the sinner by His grace through the redemption which is in Christ Jesus. This is real restitution, but it is paid by God Himself in the sacrifice of His own Son for the sins of the world.

There are conditions which must be met to obtain the redemption in Christ Jesus. These conditions constitute restitution on our part as far as God has placed it in our hands. Repentance is such an attitude of the heart toward past sin which has been awakened by faith in the mercy of God in Christ Jesus, by which past sins are freely confessed and abhorred by fully turning from them, and willingly doing all in the power of the penitent to make amends for the evil both before God and man.

Peace and reconciliation are sought with those with whom we have been at enmity. Fraudulent dealing is renounced and the fraud made good if possible. A life of righteousness is taken up instead of a life of unrighteousness. Obedience is practiced in place of disobedience. Lies are confessed and stolen goods are restored. Every step in the power of the offender is taken to make good the past evil. At the best evil cannot be made good, but man must fall before God for mercy and seek the forgiveness of fellowmen likewise for that for which amends cannot be made.

II. **The Text.—Ezek. 33:14-29.**—This sets forth the evidences of a genuine repentance in which a man restores what he has wrongfully done and walks in the upright way.

OUTLINE STUDY

I. Restitution is demanded by Justice.

1. Under the law of Moses.—Lev. 22:1-15.
2. Under the standard of justice.—Gal. 3: 3:10-13.

II. Restitution is made as far as possible by the penitent.

1. What we owe God we cannot repay.—Rom. 3:19, 20.
2. To get right with God we must meet His plan of settlement.—Rom. 3:21-26.
3. We put off the old and put on the new.—Eph. 4:22-24.
4. We make right what is in our power toward God and man.
   - a. In confession.—I Jno. 1:9; Rom. 10: 9, 10; Jas. 5:16.
   - b. In restoring injuries.—Luke 19:8; Luke 3:8.
   - c. In making reconciliation.—Matt. 5: 23, 24.
   - d. In clearing out evil things.—Acts 19: 18-20; II Cor. 7:10, 11.
5. We give full allegiance to our new Master.—Rom. 6:12, 13, 19-22.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Restore.**
2. Memorize a Verse from the Outline.
3. How to Mend our Wrongdoing.

For Young People.

1. The Meaning of Restitution.
2. Restitution Possible toward God.
3. Restitution Possible toward Men.

For Older People.

1. The Blessings of a Life Clear before God and Man.
2. Fruits Meet for Repentance.

PERSONAL THOUGHT

Has my consciousness of sin become so acute that I feel continually the greatness of God's mercy in my forgiveness and my need of being under constant duty to walk humbly and uprightly before God and man?

SEED THOUGHTS

Nor alms or deeds that I have done,
Can for a single sin atone;
To Calvary alone I flee;
O God! be merciful to me.—C. Elvin.

Holy practice is the most decisive evidence of the reality of our repentance. "Bring forth fruits meet for repentance.—Edwards.

A noble part of every true life is to learn to undo what has been wrongly done.—Sel.

Restitution to the utmost limit of one's power, is the only proof of repentance.—Sel.

SUGGESTIONS FOR JUNIOR MEETINGS

By H. N. Troyer

DEAR JUNIORS: We have a big word to study this week. It is not a hard word, however, for it simply means giving back things to the people to whom they belong. This may seem strange. What are we doing with things belonging to others? Surely none of us steal, do we?

Yes, sad to say. Malachi in 3:8 brings this out when he says, "Will a man rob God? Yet ye have robbed me." He then goes on to tell how God has been robbed. He has placed much of His goods in our hands to use and says "Give back to Me as you prosper." Now we might think that that was an easy matter, but Satan steps in and makes us believe that God will not care or will excuse us if we give back just a little, and so we try it. We forget that God tells us that "the love of money is the root of ALL evil." We become like some children when they deceive father and mother thinking they do not know about it because they say nothing. God, however, knows all things. He knew Ananias and Sapphira held some back. While He does not always punish at once as He did here, yet there is a day coming when "every one of us shall give account of himself to God" (Rom. 14:12). Let each one of us keep our page "bright and fair" and then in that day we will hear the glad words, "Well done, . . . enter thou into the joys of thy lord."

But restitution goes further than this. Some people ask and take more than their share when they have the opportunity while dealing with others. Zacchaeus shows this, for when he was converted, he said he would restore fourfold. Every truly converted person will try to do this as soon as he turns to God. We cannot come to God unless we are willing to make things right. Jesus says we are to confess our wrongs, not try to hide them. Some people have tried to hide things for fifty years but finally had to go in their old age and make things right before they could have peace with God.

Sometimes some people do not grow spiritually as they ought to. They wonder why. They are very willing to come to church and try to learn, but somehow they do not seem to get any further than they were. They try to live right now, but yet do not want to make things right that have happened before. It might cost some money to make it right. BUT THIS IS THE VERY THING THAT MUST BE DONE BEFORE WE CAN HAVE CLOSE FELLOWSHIP WITH GOD.

May each one of us keep our conscience clear and clean by first cleaning up our back tracks and then living straight day by day. Our light will then shine, for God will be willing to shine through our clean windows and others will see our good works and glorify our Father which is in heaven.

ASSIGNMENTS: **Little Things to Make Right; Necessity of Watching and Praying; How Satan Catches Us; Giving to God What Belongs to Him; How We Can Give to God.**

STUDIES IN EPHESIANS (Lesson I)

Eph. 1

Topic for August 2

MOTTO

"Blessed with all spiritual blessings in heavenly places in Christ."

MEDITATIONS ON THE TOPIC

I. **Our Position in Christ.**—What a wonderful place the believer occupies in the Father's sight when he takes his place "IN CHRIST." He is "blessed with all spiritual blessings in heavenly places in Christ." This was not just a sudden fortune that happened but was a deliberate counsel of God before the foundation of the world. At that time He predestinated an "adoption of children by Jesus Christ to himself," knowing that there would be those, who, although unfit for such a high position, yet would accept the plan and become acceptable in the "Beloved." The blood of Christ is the principal ground of acceptability. And when we have received this standing of acceptability through Christ we are brought into the place where we are made partakers of the inheritance with Him.

As heirs of God through Christ we have been "sealed with that Holy Spirit of Promise." This assures us of our acceptance and is "an earnest" while we are living here in the world against that time when we shall receive the full "redemption of the purchased possession" which Christ has already finished on the Cross. That redemption means a completing of the promised work of a glorified body fitted to dwell with Christ in glory.

The strong evidences of the power that will accomplish all the wonderful things which the believer may hope for is the resurrection of Christ from the dead and the seating of Him at God's own right hand in the heavens. If He is so highly exalted and has such wonderful power delegated to Him, we have indeed received a wonderful position when we have been so wonderfully united with Him that we are termed the body of which He is the head.

II. **The Chapter, Eph. 1,** has been sketched in its general thought outline in the Meditation, above. Read it thoughtfully and prayerfully and find its precious truths for yourself. You will find by study that an understanding of the first chapter will unveil much that is to follow in the chapters that are to come.

OUTLINE STUDY

I. **Salutation.**—Eph. 1:1, 2.

II. **Election in Christ.**—Eph. 1:3-23.

1. Blessed with all spiritual blessings in Him.—1:3.
2. Before the foundation of the world unto the adoption of sons.—1:4-6.
3. Redeemed by His blood and forgiven.—1:7.
4. Made partaker thereby of the inheritance.—1:8-12.
5. Sealed, through faith in Him, by the Spirit as an assurance.—1:13, 14.
6. A reason for Paul's thanksgiving and intercession.
   a. Hearing of their faith and love.—1:15.
   b. Asking for their enlightenment.—1:16-23.
      (1) In knowledge of Christ.
      (2) Of the hope of His calling.
      (3) Riches of His glory.
      (4) Greatness of His power.
      (5) Things wrought in Christ.
      (6) His relation to the Church as His body.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textwords, **Grace, Glory.**
2. Memorize a Verse from the First Chapter of Ephesians.
3. Tell What You Can about Jesus Christ.

For Young People.

1. Christ the Center of God's Plan for the Ages.
2. What the Resurrection of Christ Demonstrates for Us.

For Older People.

1. The Predestination of Saints in Christ.
2. The Seal of the Believer.

PERSONAL THOUGHT

Have we entered into the rich heritage which is ours in Christ Jesus?

SEED THOUGHTS

Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.—Col. 3:2-4.

In Him we are and have all.—A. T. Pierson.

Oh, I left it all with Jesus long ago;
All my sins I brought Him and my woe;
When by faith I saw Him bleeding on the tree;
Hear His still small whisper, "'Tis for thee."
From my weary heart the burden rolled away;
Happy day! Happy day!

Leave, oh, leave it all with Jesus, drooping soul;
Tell not half thy story but the whole;
Worlds on worlds are hanging ever on His hand,
Life and death are waiting His command,
Yet His tender, loving mercy makes thee room:
Oh, come home! oh come home!
—Mrs. E. H. Willis.

SUGGESTIONS FOR JUNIOR MEETINGS

By H. N. Troyer

DEAR JUNIORS: During this month we will spend our time in studying one of God's great books. From it we will get a wonderful vision of what God desires us to be. While this vision may be plain to us, yet things are shown that are so deep that we cannot help but see that they are of God.

Notice in the very first verse that the great secret of Christian service is "the will of God." It is the starting point. We will see it a number of times. "His Will." Go over the first chapter and see how often HIS is used. It will give us a glimpse of the greatness of God with His power and glory. "Grace" is the name given to that great river flowing from the heart of God to us. Paul especially wishes us this grace. As we receive it, peace will fill our heart—peace which passes all understanding.

When we get to verse 3 we are led back to get a glimpse of the great plan of redemption as it was purposed from the beginning. Because of the plan and work of God from the beginning—we being "blessed with all spiritual blessings in heavenly places in Christ" ought to "be holy and without blame before him in love."

The whole chapter continually calls to our mind the wonderful work of Christ for us. We are blessed,—v. 3; Chosen in Him,—v. 4; Accepted in the beloved,—v. 6; Redeemed through His blood,—v. 7; Gathered together . . . in Christ,—v. 10; In whom also we have obtained an inheritance,—v. 11; In whom . . . ye were sealed with that holy Spirit of promise,—v. 13.

Beginning with verse 15 we enter upon a real picture of Paul's life as it expresses itself in prayer. Paul continually prayed for others. In nearly every one of his letters he mentions how he remembers others in his prayers and then often tells what he prays for. Here we have one of his prayers.

In this prayer a number of great aims are mentioned which every believer ought to keep in mind.

1. The first is that **GOD** might give the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened. This is the same that Peter holds up to us when he says: "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (3:18). The more we are rooted in Christ (Col. 2) the more we will grow.

2. The next point is, "That ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints." It is this hope that is the anchor of our soul. It keeps us from making shipwreck of our faith. "Every man that hath this hope in him purifieth himself even as He is pure" (I Jno. 3:3).

3. Then we are brought closer home to see the living power in us to-day in our daily life—"And what is the exceeding greatness of His power to usward who believe according to the working of his mighty power." He then goes on to show us how mighty this power is by comparing it to the wonderful power manifested in the past.

This chapter closes with that grand illustration of the Church as the body of Christ, He being the head over all things. It is not hard for us to understand how all the body depends upon the head. Without the head the body dies. The head causes all the movements of the body, sustains it, and sees that it is cared for. How this pictures the work of the Church to us! Christ as the head, to be the cause of all its activities—His will—the sustainer of it. "The gates of hell shall not prevail against it." In this body "hath God set the members every one of them . . . as it hath pleased Him" (I Cor. 12:18, 28).

Let us recognize God's wisdom in this as well as in all other things. Let "His will" be our will. Let us allow His wisdom to enlighten us, His hope to hold us, and His power to enable us to live the overcoming life, for "he gave himself for our sins that he might deliver us from this present evil world" (Gal. 1:4) and "be Lord both of the dead and living" (Rom. 14:9).

We must come to Christ, not like the philosophers of the world, but like little children who always trust implicitly those who are about them.—**J. Wilbur Chapman.**

THE SUNDAY SCHOOL

THE SPREAD OF CHRISTIANITY

By M. C. Lehman

I take it the committee responsible for this subject was anxious for an evaluation of the sources from which Christianity spreads and of the nature of its spread; and desired to have stated that any discussion of this subject in this light necessarily presupposes a consideration of the conditions under which that spread must take place.

And may we approach a consideration of this subject remembering again that a program of advance of the Kingdom is the command of our Lord, His last longing and expressed heart's desire and that the source, nature and preliminary conditions for this spread are revealed to us in the life and character of Jesus Himself as He revealed God to us.

Now for the sake of a framework upon which to build our discussion I want to submit a few propositions which will later be subjected to the test of verification and if found valid used to organize and remember what we believe is God's will for the, "Spread of Christianity." 1. The source of Christianity is God. 2. The nature of Christianity is God's nature as revealed in Christ. 3. The condition requisite for its spread is God's love in lives regenerated through the grace of Christ, our Lord.

When the Apostle Paul was at pains to explain to the Corinthian Church the connection between God and Christ in terms of the function of each in the redemption of sinful mankind he explained as follows the connection and work of each, "For God was in Christ reconciling the world unto himself." To him the work of Christ in the world was no new departure from the original program of God Himself. Our Lord's work in the world both through life and sacrifice of life was the expression of the will and character of God Himself.

When Jesus wanted to express clearly to the disciples that He was not in the world to bring about a new departure from God's original program for the world He said even with reference to the Jewish Law, "I came not to destroy, but to fulfil." When He wanted to state clearly the close organic relation of the work of God and that of Himself He said, "The Father worketh hitherto, and I work."

In Jesus precious description of the nature of the connection of God, Himself, and the believers of present and later days, in the fifteenth chapter of John He says God is the husbandman, Himself the Vine, and believers the branches.

No, missions are not a new work started in modern times and an after-thought originating in human minds and an activity taken on by the Church in more or less recent times. Like any work that is done in the name of God and in accordance with His will and plan their origin is not human but divine and springs from the nature and heart of God Himself.

As such it is worthy of note that missions is only a new and modern name (and we might adopt a better and scripturally more accurate one) for much of the same activity carried on by our church fathers and called something else. The only thing our church has done in recent times in connection with missions that is different than the recent past is to give that activity a new name, widen its scope to beyond the seas, as it was in the remote past, and organize it on a more efficient basis.

It follows, as a matter of course, that if what we call Christianity is inherent in the nature of God Himself it must be but a reflection of God's nature and so of the character of Christ. When Jesus, in the fourteenth chapter of John, was making clear to His disciples that His leaving them to be with the Father should not mean that they would preach a Gospel other than Himself, He uttered this great truth which He desired to have them keep definitely in mind and to mould their work. "'I am the way, the truth, and the life," and still more definitely," No man cometh unto the Father but by me." Jesus means to say, "Never separate the Gospel you preach from Me, or preach Me as separate from the Gospel." In His mind He here plainly reveals His Father's will that believers should always realize that Jesus and the Gospel are one and inseparable. To preach a gospel as distinct from Christ is fraught with very grave danger for the Church and is misleading and deluding for non-Christians. We must be "instant in season and out of season" in preaching the "all things" which Christ commands, but always as part of Christ Himself. We must preach Christ "in season and out of season," but never apart from the will of God He revealed in the commands He left for observance on the part of His believers. No, brethren, we can not divorce Christ from the Gospel, or vice versa and since Christ is God we have scriptural authority to say that the nature of Christianity is the nature of God as revealed in Christ.

And this point brings us naturally to our third proposition that the spread of Christianity is conditioned on the experience of God in the hearts of believers to such an extent that there will flow from the heart an earnest endeavor to bring others into the same joyous experience of salvation as they themselves enjoy. When the Apostle John expressed the experience of Christ he had enjoyed he said that the Word, the Gospel, became flesh in Christ. "In the beginning was the Word, and the Word was with God, and the Word was God." Jesus is the incarnation of God and of the Word, which after all, according to this scripture, are identical.

Now one of the most blessed and awe-inspiring truths revealed to us by Christ is the fact that we to-day, here and now, are called to be an incarnation of that same Word, that same Gospel, that same Christianity as was Jesus. When the Apostle Paul spoke to the Colossians urging the full working out of the Gospel through them, he said in the third chapter and sixteenth verse, "Let the word of Christ dwell in you richly." How wonderful that the inspired apostle revealing the will of God for men, exhorts to our giving full sway to the working out of the Word of Christ, and so of God, in ourselves.

And after all, brethren, is not just this the great and fundamental conception to which we must often recur if we would keep connection with the real source of power for the spread of Christianity. It is this,—we can bring men and women to Christ to just such an extent as we experience God in our lives ourselves. You brother and sister, are called of God to incarnate within yourselves the Word of Christ and God, "to be living epistles known and read of all men." The express purpose of this incarnation of the entire Gospel of Christ on your part is the winning of the world to Christ.

When we study methods for the spread of Christianity the field for survey is not first an unevangelized world but first and foremost the field of the human heart. Any changes before the attack upon the world must occur in our lives and not in the world. The world will be more or less static and we will need to accept its present condition as our great challenge to bring it to Christ. The great question of the Christian worker is not so much the nature of the world as the extent and particularly the depth of his own consecration. When that is complete his own, consistent regenerated life will be God's means of revealing a better example to an evil world and make the Christian's spoken testimony effective.

The intensive spread of Christianity is a problem of superior importance to that of the extensive spread of Christianity when we consider the requirements of a program to witness before a world lost in sin and alienated from God. If all the people of the world should accept Christ there would still remain depths of blessedness in fellowship with Christ and experience with God to be realized.

As we study and teach the Sunday school lessons between July 1, and Dec. 31, 1931, on the speed of Christianity, we trust these suggestions may be helpful to us.

Canton, Ohio.

A CHAT WITH TEACHERS

Concerning Next Quarter's Lessons

In this quarter we begin a very interesting series of lessons concerning the Spread of Christianity in the early Church. These studies will continue for six months. The aim of the course as given by the Committee which arranged it is as follows: "To lead the pupil to an understanding of primitive Christianity, and to beget in him the desire and purpose to live the Christian life and to win others to faith in the Lord Jesus." We hope that the facts concerning the life and work of the early Church will be presented so clearly to the pupils that this aim may have a glad realization in our Sunday school work. We trust that through the teachings of these lessons many young lives will receive impressions that will help them to accept Christ as their Savior and dedicate their lives to His service.

These lessons are really a continuation of the studies in Luke of the last two quarters, for Luke is also the author of the book of Acts, from which the lessons for this quarter as well as the one following are largely taken. For the past six months we studied the life and work of our Lord here upon earth. For the coming half year we expect to study about the work the ascended Lord is carrying on through His faithful followers. As the title "Acts" would indicate we find constant action in this interesting book. The people who figure in this history are strong Christian characters, who, guided by the indwelling Spirit of Christ, labored faithfully and diligently to bring the Gospel to others in spite of the fiercest kind of opposition and persecution. Prison bars, hurtling stones, vicious slander, crafty schemes to defame character, and even the headsman's ax could not stay the activities of these noble men and women of old who had experienced the joys of salvation which come alone through faith in our Lord Jesus Christ.

There is much of history and geography in these lessons. As we follow the early Christians in their varied experiences we are brought into cities and countries with manners and customs quite different from our own. As we go from place to place and city to city, we see not only smaller villages and the countryside but are also taken to the great political, commercial, educational, and religious centers of the world at that time. Starting at the ancient and interesting city of Jerusalem we travel northeastward and take in such great cities as Damascus, Antioch, Tarsus, Athens, Corinth, and Rome. Most of them are still in existence, bearing mute testimony to the truth of the Bible account. Few if any of them have anything like the glory which they enjoyed in the times of the apostles, and some have only a few squalid inhabitants who live among the ruins of once magnificent cities.

In view of all this we cannot stress too strongly the importance of the teacher's getting a comprehensive knowledge of the manners and customs of the times, as well as of the geography and history of the countries about which we study. Study the maps in the quarterlies or in your Bibles and where suitable draw sketches on the blackboard for the class. A Bible Dictionary or Encyclopedia will give you much help. Be sure to get these lesson settings clear in your own mind. You may not want to use all that you learn in the class, but your study will give you a brighter, clearer mental picture and enable you to make the lesson period much more interesting. Of course you must remember that the history and geography are not the main objects of the lesson, but are simply a means to an end in getting the real spiritual truths of the lesson before the class in an interesting way that will arouse curiosity, secure attention, and finally impress the truth so that it will not be forgotten.

Do not allow the quarterly and other helps to be a substitute for your study directly from the Bible. They are designed as helps, not as substitutes. Go to the Word directly in your studies. There is something that you can get from reading and studying the lesson directly from the Bible that you cannot get anywhere else. Read the parallel references where there are any, and do not neglect the study of the Word in your devotions.

This leads us to say also that the teacher should always remember the importance of prayer in the preparation and presentation of the lesson. You may know the subject matter of the lesson ever so well, but if you do not have the guidance of the Holy Spirit in the presentation of the lesson to give spiritual power to the spoken Word your work will be far from what it ought to be as an efficient, soul-winning teacher. Remember too that you can prepare your lesson much better if you do so in a prayerful spirit. Indeed prayer is one of the most vital parts of preparation.

Do not forget that the main object of all your teaching is to lead boys and girls to Christ as their Savior. Many of them may be too young to take this step, but your teaching should enlighten their minds as to spiritual things and thus prepare them for the time when they are old enough to decide for Christ. It will then be a comparatively easy matter for them to make the great decision that will mean so much for them in their after lives.

Those pupils who have already accepted Christ should be impressed in such a way that their spiritual lives will be strengthened and they will be led to give themselves to the service of the Lord in full consecration. The missionary spirit runs high in these lessons. Let it grip your own heart so that you can transmit it to your pupils. We can all be missionaries, each in our sphere, whether large or small, teacher or pupil, and if we are faithful where we are, the Lord will call us to larger service if He needs us.—Junior Teacher's Quarterly.

ON HOLY SOIL

(Continued from page 199)

istence of this immense mass of fossil rock salt accounts for the excessive saltiness of the sea. Gray at the base, streaks of green and red vary the color towards the summit, where a layer of clay covers a portion of the surface.

The rocks stand up in a succession of huge terraces, on the lowest of which, but still far above the water, lies the path, if path it can be called. It leaves one to climb and force himself through and over a chaos of enormous blocks of limestone, sandstone and basalt, fallen from the cliffs above. And it brings him abruptly to a stand before wild clefts in the solid walls of the precipice.

In this mountain is a large cave which we explored to the extent of about two hundred yards, where we found a strange shaft, which is twenty feet in diameter and some eighty feet high, cut through the solid rock-salt and which admitted the sunlight into the caverns.

Sodom and Gomorrah

There is no reason from the language of Scripture to think of Sodom and Gomorrah as submerged, nor is the mode of their destruction difficult to understand. The whole region is full of materials for such a catastrophe as overtook them. Wells of liquid bitumen, which we call petroleum, abounded in the neighborhood and vast quantities of it ooze through the chalky rocks.

The destruction may have been altogether miraculous. Lightning flashing from heaven and the bursting forth of the subterranean fires may have turned the whole plain into a "burning fiery furnace," in which not the cities only but the very soil on which they stood were turned into one vast sea of flame. Imagination shudders at the awful spectacle, when "the smoke of the country went up like the smoke of a furnace." The many mounds which stand round about here and which contain fragments of pottery, sun-dried bricks, and fragments of pillars and worked stones all indicate that populous cities existed here in remote times and it is possible that these mark the sites of the lost cities. Countless pilgrims in days gone by tried to fathom the mysteries of the deep waters of this weird sea, but in vain, for those cities will remain buried far beyond the sight of man or his understanding till the end of time. I am, therefore, content to know that these cities were somewhere within a few miles of the place where I stood, and that in accordance with the Word of God, they exist no longer.

"Remember Lot's Wife"

Here on this mountain of salt Lot's wife is standing. This curious and remarkable likeness to a human being is composed of a mixture of grit, sand, and salt, and is one of the marvels of the world. In height the supposed petrified human being is about twenty feet and is located on the edge of the water overlooking a ledge of rock forty feet deep and isolated from everything about it. It is most difficult and dangerous of approach, as if Providence had decreed that no human beings should visit the place, and indeed very few do get there. Even the Arabs who live in the uplands rarely go near it, and they were astonished to learn that I have visited "Mrs. Lot" and got back safely. The story of the woman who has been turned into a pillar of salt is familiar to all peasants of Palestine and to this mountain they confidently point out as a proof of the divine record. To be sure she is rarely twice the same, for year after year she falls into the greedy sea and some new pinnacle is chosen to represent the ancient tale. There is much speculation as to Lot's wife. The camels have licked the pillars so low that no one could now recognize "poor Mrs. Lot." We all looked to this calcined pillar which in silent eloquence proclaimed "it is a fearful thing to fall into the hands of the living God."

Along the Eastern Shore

One of the most enjoyable of our experiences was the trip up the east coast the following morning. We went along the shore, which is barren to the last degree but which impressed us as decidedly green when we came to it from the still more sterile western shore. Its greenness is due to the fact that on this side the prevailing western winds rise and hence grow cool and give up a little moisture.

Then we came along the Wadi Ghuwair and beyond it a vale full of palm trees growing wild. We came upon them unexpectedly and we were thrilled with the strange quickening of the imagination, which the first sight of the graceful trunks and rounded heads always produce.

The eastern part has a remarkable configuration. There is a long and singular peninsula connected with the eastern shore by a broad low neck; and is known as "El Lisan" which means "The Tongue." It is a great mass of stratified marl and rock salt.

We next came in sight of the Plain of Mazra'a which is a very interesting spot. Here there is a small plot of tillable soil and considerable wheat is raised. The people of Mazra'a are strictly Bedouins. In the winter time they live in the hills back of the plain and during the summer months their home is the black Arab tent close by the seashore.

Certainly the beauty spot of the Dead Sea region is the magnificent gorge of the River Arnon, which separates the territory of Moab from Ammon. It really contains the finest natural scenery in Palestine. Splendid red cliffs, bounded with yellow and streaked with blue and green, tower out of the many-hued sea, which reflects all the color of the rocks, with added tints and harmonies of its own. The sides of the canyon rise perpendicularly about three hundred feet and are only about twenty feet apart, here overhanging, there overlapping or dovetailing into another, as though this mighty mass had been violently rent asunder to allow this seething stream of the Arnon with its cascades and whirlpools access to the sea.

Here we came to a waterfall. No idea could be gained of its height but it must be considerable as its roar can be heard on the beach. Unlike most of the streams on that side of the sea, the waters of the Arnon are cool and sweet with many fish swimming in them. But the rich coloring of the rocks, the higher range of mountains dimly seen in the distance and the utter loneliness of the place must be seen and felt to be appreciated. Words cannot describe the exhaustless variety and beauty of the tracery in the richly shaded sandstone forming the side cliffs of this gorge.

As we continued on, the eastern shore grew more and more striking. It is strewn with logs of wood and withered branches that presented something of a petrified appearance. The bare rocks were broken here and there by a creek down which a rivulet ran, making the whole fissure a mass of verdure, wild palms standing up among the undergrowth.

Callirrhoe

We passed along quietly, skirting the rocks that hid many places of historic and picturesque beauty. Soon, however, we were plunged from tradition into history. Up that creek is the entrance to the wonderful gorge of "Zerka" and we anchored at the hot "Baths of Callirrhoe," where the water bursts up on all sides of the valley.

It is really very difficult to describe Callirrhoe. Buried in a deep cleft of the magnificent ravine, it gives no signs of its neighborhood. It is only on approaching the northern edge of this, that we see the chasm with its sides sometimes rugged and sloping. Nearer at hand in the same range, but hidden from view, frowning over a wild gorge below lies "Macchaerus," a gloomy castle with thick walls and strong odor, where Herod built his soul a lofty pleasure house, and within which John the Baptist pined in the dungeons, till the sword of the headsman set his great soul free to rise to a foremost place in heaven.

The little river of the Callirrhoe is here, indeed fair-flowing, and it pours down from the cliffs in cascades, veiled by palms and oleanders, so hot that we could not even bear our fingers in them. Once they fed Herod's baths.

If we want to smell sulphur, breathe sulphur, taste sulphur, bathe in scalding sulphur water, and be nearly stifled with hot sulphur steam, let us descend into this gorge and swim in the hot sulphur springs. This hot water is tempered by a stream of cold water, which joins it lower down the gorge and then makes bathing possible—a pastime in which the Bedouins indulge as a remedy from their many ailments.

For Roman ruins, or any traces of the residence of Herod the Great during his sojourn here we searched in vain. No wonder, for so rapidly formed is the sulphurous deposit, that anything the Romans built must now be many feet below the surface. Under a thin crest we could hear the gurgling waters making their way pretty close to the surface, till they reach the edge of the cliffs, the oleanders and the water always keeping company and preserving each other. We made our way over thin sulphur deposits, across hot streams, through sharp and dense canebrakes.

It was a boiling day, I well recall, with the fierce sun, and the stream of the sea's huge caldron conspiring to make existence almost unbearable as we went to the spring which, once conserved in thermal baths, now ran loosely to the greedy lake. Hot as it was, we were glad to find a pool, far enough from the stream's source so that the water had cooled a little. Here we undressed and plunged into the water. It was hardly bearable, but though hot, it was refreshing. I wonder if Herod who once sought health in the waters of these same springs enjoyed them for all the grandeur of his baths as much as we did.

Some Fertile Spots

In our going we found four or five fertile little plains abundantly watered and capable of untold development. They are known as "ghors" and are only a few acres in extent but they are wonderfully fertile. Indeed as soon as one crop is gathered another can be put in. These oases are well watered, some with hot, others with cold springs.

At every oasis vegetation was abundant. The wild oleanders with their beautiful pink flowers are very beautiful. Also the reed with its feathery tuft or bloom "shaken by the wind" and referred to by Christ. That strange plant, the "Apple of Sodom" is also found in large numbers in these watered regions. Then on the trip we found birds flying over its surface near the few fertile oases that dot its dreary shores. The hot unhealthy coasts may in time be visited for their scenery and for their associations, but the "sea" is "dead" and out of it no "life" can come.

Possible Development in the Future

However, it certainly looks as if we may hear more of this remarkable region in the near future, for the Government of Palestine has granted a concession for the exploitation of the minerals in the Dead Sea basin.

Strange to think that the shores of this lonely "Sea of Death," in the waters of which nothing living exists, the shores of which are covered with sparkling snow-white salt, may be the site of offices and railway lines and all the noise, bustle and activity of a great modern chemical factory. It is well known that the finest and purest bitumen is obtained here, also quantities of peerless sulphur. In Byzantine times, copper mines were actually worked near the south end of the sea. Many classes of fine stone, such as marble, abound while salt is to be had in large quantities. It is thought too that the region will be found to be rich in both oil and coal. The commercial future of this country is very promising, if all goes well. In its present condition of peace and comparative prosperity Palestine has every opportunity to develop its resources and turn from a barren and rocky land into a successful and thriving little nation.

Jerusalem, Palestine.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE TOWER OF BABEL AND THE SHRINE OF MAMMON

Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a NAME.—Gen. 11:4.

And the merchants of the earth shall weep and mourn over her (Babylon).—Rev. 18:11.

Read Revelation, chapter 18, and you will not need to be a theologian to see that the Lord predicts the building up of a giant system of merchandise, buying and selling, at the endtime. Man to-day worships at the shrine of business and mammon, not six days out of seven, but the whole seven. The very names of the necessities and luxuries tell their own story very effectively. The Lord warns that the fruits that their souls lusted after were departed from them. **Lust** shows excessive desire, for either a good or bad thing.

When the Tower of Babel was built, it was erected by men out of fellowship with God and with a desire to make a **name** for themselves. Civilization to-day has much the same spirit. God, however, brought judgment upon those of that earlier day. Is it not true that judgment has fallen upon us in our day? We have been wanton, selfish, lustful, pleasure-seeking, forgetful of God at every turn of the way. To-day with treasuries filled and granaries bursting out, we have hard times, days of widespread depression. This astounding economic situation is making Christian people think, and, we are glad to say, it is making statesmen and big business men do likewise. If the Lord tarry, there may still be a revival of godliness in the offing. Let us keep on praying, working, and living to the glory of our blessed Maker. The following account tells its own story. We trust **other editors reading the same may give it wings.**

A group of business men in Lethbridge, Alberta, have recently drafted an extraordinary declaration addressed to Canada and the United States. The declaration has been signed by a long list of Canadian and United States nationals doing business in that city; other copies with other signatures are in circulation. The declaration explains itself, and is worthy of careful reading. It is as follows:

> We, the undersigned, managers and senior members of business and professional enterprises in the City of Lethbridge, Alberta, hereby declare:
>
> (a) The following undisputed facts:
>
> 1. That there now exists a world-wide and prolonged business depression for which no natural or necessary cause can be given.
> 2. That this depression is accompanied by an overproduction of most of the world's staple products.
> 3. That coincident with this overproduction is the distress of unemployment and individual want seriously affecting millions of families in all the great civilized and producing countries of the world.
> 4. That the world as a whole, and especially its so-called civilized nations, have at their disposal everything needed to produce the highest degree of prosperity ever conceived by the mind of man.
> 5. That the best intellects the world possesses confess their impotence either severally or jointly to find a solution for the problem which has thus presented itself.
>
> (b) Our belief:
>
> 1. That the foregoing facts constitute the most astounding phenomenon in the history of the world.
> 2. That this phenomenon calls for an explanation which divine wrath alone can give.
> 3. That it is for our sins that this distress has been brought upon us.
> 4. That God Almighty has allowed us to erect this, our Modern Tower of Babel, to the end that He may show forth His power.
> 5. That we shall find no relief until we confess our sins to each other and humble ourselves before Him and ask for His forgiveness and His wisdom.
> 6. That relief will come promptly and fully whenever we do so humble ourselves.
>
> (c) Our confession:
>
> 1. That we business and professional men, both individually and as a class, are responsible for this distress and this punishment.
> 2. That we have not loved our neighbors as ourselves nor considered their distress as our distress.
>
> (d) Our desire:
>
> 1. To have our respective Governments appoint a day of prayer and fasting.
> 2. To have our respective national leaders lead us to humility and prayer for grace and wisdom to the end that we may find the Divine solution of our problems and relieve distress the world over.
> 3. To have our brethren throughout our land join us in this declaration and its promulgation.
>
> (e) Our promise:
>
> To do our part heartily as unto the Lord as our respective national leaders may appoint for us to do to accomplish fully the purposes for which this Declaration has been made.

UNCLE SAM BUILDING A WAR MACHINE

They that take the sword shall perish by the sword.—Jesus Christ.

The above statement is the ultimatum of the Son of God to the nations of the world. Regardless of this the United States, in spite of her added knowledge of the Bible is building up a "war machine" that is a menace to her own safety, as well as to the nations of the world. In our country there are war lords, as there were in Germany before 1914. These men in Germany urged the nation onward, until it fell pell-mell into the dire days of the world war with its distressing postwar conditions.

The battle right now is between those who believe in preparedness, and those who believe that preparedness for war is the best way in all the world to get into another war, and a more bloody holocaust than the war of 1914. The war lords say, "Let us build up a machine so that we can strike quickly and insure victory, immediate and complete." The outline by General MacArthur is so rigid that even clergymen would not be exempted, and no exceptions would be made for the Conscientious Objectors. We are glad, however, that Congress usually has had more consideration in past wars, and we trust, under God, will have in future wars. If not, we pray for grace to stand against such militaristic regimes, and warlike attitudes.

However, we are glad that there are some tamer men even in military circles. Admiral McGowan, U. S. N. (retired), proposes an amendment to the Constitution to this effect:

> Before war can be declared or participated in (except in the event of attack or invasion) there must be a referendum. If most of the votes cast are for peace, there the matter ends. If the people choose war, then every able-bodied male between 18 and 35 shall be drafted for service, and from the day war is declared until peace is concluded there shall be no increase in any price or wage.

We are glad to note that 10,000 students are up in arms against militarism.

> More than 10,000 students in fifty-five universities have signed a protest against compulsory military training in colleges, according to Zion's Herald (Methodist). The protest, which has been presented to the Senators who opposed a Federal appropriation for such compulsory military training, states that military courses "seek to idealize war and to inculcate a spirit of unquestioning military obedience which is an emotional armament of war," and that "insistence upon the compulsory feature of military training indicates that the majority of student opinion stands opposed to it and constitutes its own confession of failure.

The following questionnaire, seems to show a tremendous rising against war, this may be the reason that war lords are barking as loud as they are:

> All people of good will the world over owe a debt of gratitude to that eminently Christian magazine, The World Tomorrow, for its recent questionnaire on the subject of war and peace. Queries were sent to 53,000 ministers of religion in the United States and 19,327 replies were received. Of these, 12,076, or 62 per cent., expressed the opinion that the Churches of America should go on record as refusing to sanction or support any future war, and 10,427, or 54 per cent, declared that their present purpose was to have nothing whatever to do with any future war as armed combatants. We give a brief summary of the questions and replies as published: Do you favor the immediate entrance of the United States into the League of Nations? Yes, 12,709; no, 3,060. Do you favor military training in our public high schools and civilian colleges or universities? Yes, 2,574; no, 16,018. Do you favor substantial reductions in armaments even if the United States is compelled to take the initiative and make a proportionately greater reduction than other nations are willing to do? Yes, 15,4449; no, 2,702. Do you believe that the policy of armed intervention in other lands by our Government to protect the lives and property of American citizens should be abandoned and protective efforts confined to pacific means? Yes, 12,017; no, 3,899. Do you believe that the Churches of America should now go on record as refusing to sanction or support any future war? Yes, 12,076; no, 4,723. Are you personally prepared to state that it is your present purpose not to sanction any future war or participate as an armed combatant? Yes, 10,427; no, 5,801. Could you conscientiously serve as an army chaplain on active duty in wartime? Yes, 8,700; no, 6,628. Do you regard the distinction between "defensive" and "aggressive" war as sufficiently valid to justify your sanctioning or participating in a future war of defence? Yes, 8,316; no, 7,130. We commend a study of the questions and the figures to any who may still incline to the belief that war is ordained of God.

The recent decision of the Supreme Court ought to make Americans sit up and take notice. The following brief write-up tells its own story.

> Incidentally, the high court states plainly the axiom that the Constitution is a higher law than the private conscience.
>
> Professor Macintosh, theologian, author, Y. M. C. A. worker, was a chaplain in the Canadian Army during the World War.
>
> Miss Bland was a nurse in the American Army.
>
> But when they applied for United States citizenship, the New York Times reminds us, quoting from the Supreme Court ruling, "Dr. Macintosh 'would not promise in advance to bear arms in defense of the United States unless he believed the war to be morally justified.' Miss Bland refused to take the oath of allegiance to defend the Constitution and the laws of the land, except with the written interpolation, 'as far as my conscience as a Christian will allow,' although she was willing to pledge herself to go to war as a nurse." The applicants were denied citizenship.
>
> They appealed their cases, and were upheld by the Circuit Court of Appeals, which held that "the rights of conscience are inalienable rights which a citizen need not surrender."
>
> But the Supreme Court reverses this and bars the two Canadians. The Court was divided. Mr. Justice Sutherland read the majority opinion, in which he was joined by Justices McReynolds, Roberts, Van Devanter, and Butler. Chief Justice Hughes spoke for the minority, which included, besides himself, Justices Holmes, Brandeis, and Stone.

It is worthy of consideration to read what Prof. Einstein had to say about pacifists, when speaking before the New History Society of New York City. We class ourselves as nonresistants, nevertheless pacifist writings often are illuminating:

> Serious-minded pacifists should try actually to do something instead of contenting themselves with idle dreams or merely talking about their pacifism. Our next step is to act—to do something. We must realize that when war comes, every one considers it his duty to commit a crime—the crime of killing. People must be made to understand the immorality of war. They must do everything in their power to disentangle themselves from this antiquated, barbarous institution and to free themselves from the shackles of slavery.
>
> For this I have two suggestions. One of them has already been tried and found practical. It is the refusal to engage in war service of any kind, under any circumstances. Even at the risk of great personal sacrifice and hardship, all who wish to do something concrete toward world pacification, must refuse war service. Pacifists who mean what they say should adopt this position in time of peace even in countries where there is compulsory military service. In other countries, where there is no such service, pacifists should declare openly that they will never bear arms or take part in any military service whatsoever.

INDIA'S DEMAND FOR FREEDOM

Stand fast therefore in the liberty, wherewith Christ hath made us free.—Gal. 5:1.

India's demand for freedom has a good ring in it, but to far-seeing men, especially Christian men, there is more to liberty than political freedom. When the Apostle Paul penned the above passage he stressed the true liberty in Christ. If Gandhi's twenty-four demands were granted to India before the going down of the sun, the next morning would find that there would still not be true liberty in India. Nor would there be a "Free India." There is too much sin, darkness, superstition, false religion, and prejudice in India for such a condition.

Over all there seems to be a great deal of justice in the twenty-four demands. However, if all were granted India would not see utopic conditions. If the Philippine Islands were given immediate liberty, and severed from the United States, their condition would be worse than it is. In India the antagonism between the Moslems and the Hindus is deep seated, and all lovers of India see no good way out of that serious social condition. The low standards of life prevalent in India are not touched by the twenty-four demands, but would the rather be protected, such as child marriages, the ugly attitude to the widows, the obscene sights at the temples of worship, etc.

The All-India National Congress agreed upon the following twenty-four points, and demands a constitution containing them. They are:

1. Freedom of association and combination.
2. Freedom of speech and press.
3. Freedom of conscience and free profession and practice of religion.
4. No disability to attach to any person by reason of religion, caste or creed regarding public employment in office of power or in any trade or calling.
5. Equal rights and obligations of all citizens, with no civic bar on account of sex.
6. Equal rights of all citizens in use of public roads, public wells and public resorts.
7. The right to keep and bear arms in accordance with such regulations as may be required for public safety.
8. Religious neutrality on the part of the state.
9. A living wage for industrial workers, limited hours of labor, healthy conditions for work, and protection against economic consequences of old age, sickness and unemployment.
10. Labor to be freed from conditions of serfdom.
11. Protection of women workers, with adequate provisions for leave during maternity periods.
12. Prohibition against employment of children of school age in factories.
13. Right of labor to form unions.
14. Substantial reduction of land revenue and rents.
15. Adult suffrage.
16. Free primary education.
17. Military expenditures cut in half.
18. Civil department expenditures and salaries to be substantially reduced, with no state servant to be paid over the Indian equivalent of $200 monthly.
19. Protection of native cloth by exclusion of foreign cloth and foreign yarn.
20. Total prohibition of intoxicating drinks and drugs.
21. No duty on salt.
22. Regulation of the exchange ratio so as to help Indian industries.
23. Control by the state of key industries and mineral resources.
24. Control of usury, direct or indirect.

Seventy-five missionaries of one denomination alone in India expressed their appreciation for the hopeful outlook for a solution of Indian difficulties. They also spoke highly of Lord Irwin's "unfailing patience, Christian courtesy, and sympathetic understanding of the things that make for India's good." We bespeak the same of the former Canadian Governor, Lord Wellingdon. May Christian people everywhere pray for true liberty through Jesus Christ to make India free indeed.

PASSION PLAY PAYS PROFITS

"And they carried the ark of God in a new cart out of the house of Abinadab, and Uzza and Ahio drave the cart. And David and all Israel played before God with all their might. . . . Uzza put his hand to hold the ark; for the oxen stumbled. And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.—I Chron. 13:7-10.

All the above happenings occurred because of sacrileges. The ark was a symbol of the Divine Presence in the midst of Israel. The place where Uzza died was afterwards named, Perez-uzza, or in other words, "The breach of Uzza." Some one may ask what connection do you see between that experience and the Passion Play at Oberammergau, Germany. Quite a close connection, we would say. Some one asks again, "Then why does Jehovah not show His displeasure to-day, as He did in that day." Because this is the day of God's grace, not the day in which He is showing chiefly, his holiness, righteousness and justice. In this dispensation judgment is largely deferred, although in some cases the Lord acts, because of too large an abuse of His grace.

Personally, knowing that God wants sacred symbols kept in respectful and holy regard, I would fear more greatly to act the part of Jesus Christ, than even to touch the ark that symbolized His presence. I would greatly fear to do either. Christians have no business swelling the coffers of this sacrilegious business. Who can dare to act the part of Deity, the Son of the living God? Who ought to try to reënact those sacred and hallowed hours when He atoned in His Own body for the sins of the world. Then who should want to act the part of the traitor, Judas Iscariot? It is not morally and spiritually beneficial to act either the part of the Godhead, or the part of evil men. We know of one youth, now resident in Canada, who lost the right use of his mind, since the night he took part in a passion play in Russia, after having acted the part of Judas Iscariot.

The town of Oberammergau is growing rich over the Passion Play, so says the Committee which has just published its report of the balance from the performance of 1930. The London Evening Standard furnishes the following abstract:

> The figures are impressive, and prove the economic value of the play to what is otherwise an impoverished district of Bavaria.
>
> The total receipts were 7,056,250 marks, or approximately $1,750,000. Admission tickets brought in approximately $17,250,000. The sale of programs, books, photographs, and picture-postcards realized over $100,000.
>
> On the expenses side the heaviest item is for actors' salaries, which amounted to $570,000. Building improvements, scenery, and stage construction accounted for $250,000, and $12,500 was spent on costumes.
>
> The whole venture was a great commercial success. The committee was enabled to pay off a bank debt of nearly $400,000, and to carry forward a substantial balance.

We seriously doubt that the town is enriched, we also doubt that people who attend such plays are enriched, or made better. If the heart of a man is so stone cold to all the written accounts of the New Testament about our Lord, and if the workings of the Holy Spirit upon the heart are so barren of results, that it is necessary for men to act out Deity in His most hallowed moments, then we believe that not a great deal was done for the man, except that he may have been entertained.

Men and women filled with the Spirit of God do not need such plays. They more or less feel the sacrilegious character of such plays. It is an index to the low spirituality of the times that such plays draw crowds, while churches usually have ample space. And withal it is written, "It pleased the Lord through the foolishness of **preaching** to save them that believe." We are old fashioned enough to believe this and willing to stay by it, hence we warn men about the danger of using any other method of making the Gospel known.

A GOVERNMENT REQUESTS EVANGELIZATION

That repentance and remission of sins should be preached in his name among all nations.—Luke 24:47.

The above is the Lord's Commission to the Church of His day, and to the Church of every day, but it is rarely that a heathen government requests a mission board to do just that thing, and urges them not to stress too much the medical and educational end of the work. But such is the case from the Siamese Government. This is the country from which came the king and queen who are now sojourning in the United States, the main object being the improvement of the eyesight of the king. We Americans have no royalty and are apt to be upset when visited by royalty of other lands. But this time nothing happened out of the ordinary; it may be because of the sanity and well ordered lives of the royal pair. We think that the people of the United States will rejoice if the eye surgery is successful, especially since this good report has reached America of the attitude of the king's government. Here it is:

The Siamese Government asked the Presbyterian mission to evangelize,—not educate or "medicate,"—a certain section in eastern Siam, a region where the people are largely animistic in belief. So the Siamese National church sent its first missionary family to this territory. With the evangelist went two prominent Siamese pastors to help look over the situation. They camped in a sala (open shed) a short time, when government officials invited them to put up at the governor's house, and they were shown every honor and consideration. The government at Bangkok had sent a telegram to these officials asking them to treat these new Siamese missionaries with all courtesy.

HEAR THE VOICE OF AUTHORITY

Prof. G. van Bunge, in an address delivered at the University of Basle, said:—

Beer is the most harmful of alcoholic drinks.

Thousands become stupid and brutalized by beer.

The moderate use of alcoholic drinks is not only useless, but in a high degree harmful.

Every man who feels uncomfortable unless he introduces into his system some kind of alcoholic drink is in an abnormal state.

I assert that a man who completely renounces alcoholic drink deprives himself of nothing; his joy of living and his pleasures increase.

Statistics record only the smallest part of the misery caused by alcohol; from the first glass to insanity, to crime, to despair and suicide, there are a thousand degrees. Only those who fell the lowest are accounted for by statistics.—Selected.

SELLING THE BIBLE BY THOUSANDS

A London department store sold 10,000 copies of a beautifully bound Bible in six weeks. The demand increased so that the store gave an order for 100,000 copies, the biggest single order, we are told, ever placed.

"There is only one book in the world," the managers declare, "of which any business firm would dare to order 100,000 copies."

"At a time when there are so many laments over the decay of Bible reading," comments The Churchman (Episcopal), "it is highly encouraging to get this evidence that the Book of books still maintains its preëminence."—Literary Digest.

PENNSYLVANIA GOES ELECTRIC

Pennsylvania Railroad is about to award contracts for the electrification of 1,300 miles of track on its Eastern lines, at an ultimate cost of $100,000,000. This is the answer made by one important carrier to the question of the business outlook and its comment on the dogma that in a day of motor transportation the railways have no future.

A TRIBUTE TO NEGRO PIETY

The following story is taken from a recent symposium in a Southern Christian paper. One writer dwells on our debt to the Christian Negro. "They have stayed with the simplicity of the Gospel as it is in Christ Jesus. They have blessed the whites of many communities by outstanding examples of Christian character. From my childhood I knew Uncle Tom Clemens, ex-slave and honored member of a white Baptist Church. A leading member of our church told me how Uncle Tom Clemens came to him when he was a lost boy, saying, 'Lewis, does you want me to pray for you?' With breaking heart he said, 'Yes, Uncle Tom,' and Tom prayed and another soul was born into the kingdom. When wild boys were sick unto death and facing a fiery judgment they and their parents would send for Uncle Tom to come and pray. The honored old Christian would humbly glide in, lay his hat down on the floor in the corner of the room, and get on his knees at the bedside and talk to the Lord in a way to make Heaven glad. Then the wayward lad would take his mother's hands and say, 'It's all right now, Mother. I'm ready.' When Uncle Tom Clemens died the deacons of the white church carried his body to the grave and made great lamentation over him. What a debt of gratitude we owe to the race and to God for such as Uncle Tom Clemens."—S. S. Times.

THE PHARISEES AND CHRIST

(Continued from page 204)

to Pharisaism Christ did not hesitate to claim for Himself the position of the supreme teacher of religion. "Ye have heard—of old time, but I say unto you." That is what destroyed Pharisaism and eventually supplanted the Law. Teaching these things and assuming such prerogatives, it was inevitable that Jesus should come in contact with the opposing Pharisees.

The first Pharisee specifically mentioned by John is Nicodemus, to whom Christ taught the necessity and effect of regeneration. Very few of the interviews between Christ and the Pharisees were as amiable and as satisfactory as this one between these two spiritual leaders.

Christ's departure from Judea to Galilee, on which journey He spoke to the Samaritan woman, was made necessary by the antagonism aroused among the Pharisees because the converts of Christ were more numerous than those of John the Baptist. Jno. 4:1-3.

The incident of the healing at Bethesda with its aftermath of Jewish quibbling suggests Pharisaism, although no direct mention of them is made. In this particular instance Christ does no teaching but conveys Himself away from the crowd.

Next John records the consequences arising because of Jesus' sermon at the Feast of Tabernacles. The anger of the Pharisees was aroused by His audacious words, and with the connivance of the chief priests they sent officers to capture the Nazarene Disturber. The capture was not made. Instead, Jesus indicated that although men now sought Him and could find Him, the time would come eventually when they should search for Him fruitlessly because of their inability to follow Him into the place to which He soon was going.

The opening verses of John 8 are a forcible illustration of the bestial character of some of the Pharisees who were opposing Jesus Christ. Even the standards of common decency were violated by these fanatical hypocrites in order to entrap the Lord on the most flimsy pretext. In this case of the unchaste woman Christ made the accusers condemn themselves so that "beginning at the eldest even unto the last" they were glad to make their escape. The same is largely true of the affair of the blind man upon whose eyes Christ placed clay.

In John 11:46-48 and 12:19 the attitude of the Pharisees becomes that of desperate men. Lazarus has been raised! Many of the Jews expressed faith in Christ. What is to be done to prevent the ultimate supremacy of this Man? Caiaphas was consulted and prophesied better than he knew. Christ remained unharmed. His time was not yet fully come and in the same chapter we read that many believed in Him but refrained from open confession lest they incur the displeasure of the Pharisees.

John makes no further record of the sect until the final stage of Christ's ministry has begun. Having obtained a body of men from the Pharisees and priests Judas betrays his Master. There, so far as John's gospel is concerned, the curtain is dropped on the Pharisees and he never lifts it.

Doubtless there were Pharisees among the group to whom the watch told the story of the empty tomb but the old writers mention only elders and chief priests.

The contests between the Pharisees and Christ are typical of the contests which are being waged continually between the unseen forces of evil and those of righteousness. The ultimate outcome will also be similar. The Risen Christ holds death and hell in the hollow of His hand. In the fullness of His own time He will close His fingers and destroy forever the kingdom of darkness. Almighty God Himself has spoken it not once, but many times, through His unspeakable gift, our Risen Lord who is the head of all things to the Church.

Toronto, Ont.

A MOTHER'S SOLILOQUY

Tobacco? Let me see. What good thing can I say for you? Well, the best that I can say for you is that you are a tyrant—a tyrant, do you hear? You've held my loved ones in your grasp. Time and time again they have said, "I'm done with you." But time and time again I've seen them fall prey to your wiles and come home with the secret written on their faces that you had conquered again.

I've seen that bright-eyed boy of mine, whom I held in my arms as a tiny babe and dreamed and planned over, fall to the charms of Lady Nicotine, who ruined him body and soul! Ruined him, O yes, my God, ruined him, so that I have determined by God's help to fight you to the end.

And yet you were not satisfied. I had a daughter—a lovely fragile girl, given to me by God above. She often came to me with her confidences, her hopes, her ideals, her plans for the future. But alas! in order to be a good sport she fell prey to the cigarette habit and now I watch her with sinking heart, as she goes about with lagging steps and lusterless eyes. Then I whisper, "O God have mercy upon us all and save our boys and girls through Jesus Christ. Amen."—C. E. C. in Pentecostal Herald.

I must dress both as a lady and as a Christian. The outer should be the expression of the inner, not an ugly mask or disguise.—Frances Ridley Havergal.

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In times of crisis the demand is not for men of genious nor men of world-wide fame, but for those who are true. It is not necessary that we should succeed as the world counts success, but if life be worth living it is absolutely esential that in all things we should be true.

Be true to your ideals. Set them high. You will hardly rise above them. Let them lift you in spite of life's undercurrents. Keep your eyes up, your vision clear, your faith steady.

Be true to your convictions, only test them well. See if they will hold when the strain is heavy, the sky starless, your friends few. If they hold, follow them.

But did you know that there is only One who makes the true life possible? He uses old memories, high ideals, and earnest convictions to make men strong and good? His name is Jesus. He is within calling distance nearer than you have realized. Better let him help you to be true.—J. Wilbur Chapman.

THE WAY TO DIVORCE

Suspicion, lack of confidence, jealousies, fault-finding, quarrelling, and the beginnings of a possible developing chasm. The cure for divorce is not at the end of the road but at the beginning.

An old minister used to give advice to young people being married, "Never both get angry at the same time, for it takes two to make a quarrel. As great oaks grow from little acorns, so do divorces spring from little quarrels."

Confidence, trust, kindness, courtesy, frankness, purity, and love cultivated persistently will dispel the luring traits of dissension and division. An ideal home functioning into a practical program for the highest welfare of the children and the good to be done everywhere offers a challenge for a union of heart and hand. "We together have a great work that we must do" is a slogan of a happy home. —D. Carl Yoder

HOW TO EXTRACT A SPLINTER

None of the small accidents to which everyone is liable is more annoying than to have a sliver of wood stuck in the hand. Moreover, it is very painful if not promptly removed. If the wood of the splinter is soft, its removal is not easy if attempted with a needle or other sharp instrument. Steam, however, may be employed, without inconvenience or pain, and is very effective. A wide-mouthed bottle, such as a milk bottle, should be filled nearly full of water as hot as the glass will stand, and the injured part placed over the mouth of the bottle, pressing down slightly, and preventing any steam from escaping. This will cause the flesh to be drawn down, and in a minute or two the steam will extract the splinter, at the same time relieving all inflammation. This is a simple bit of information, but well worth possessing.—Youth's World.

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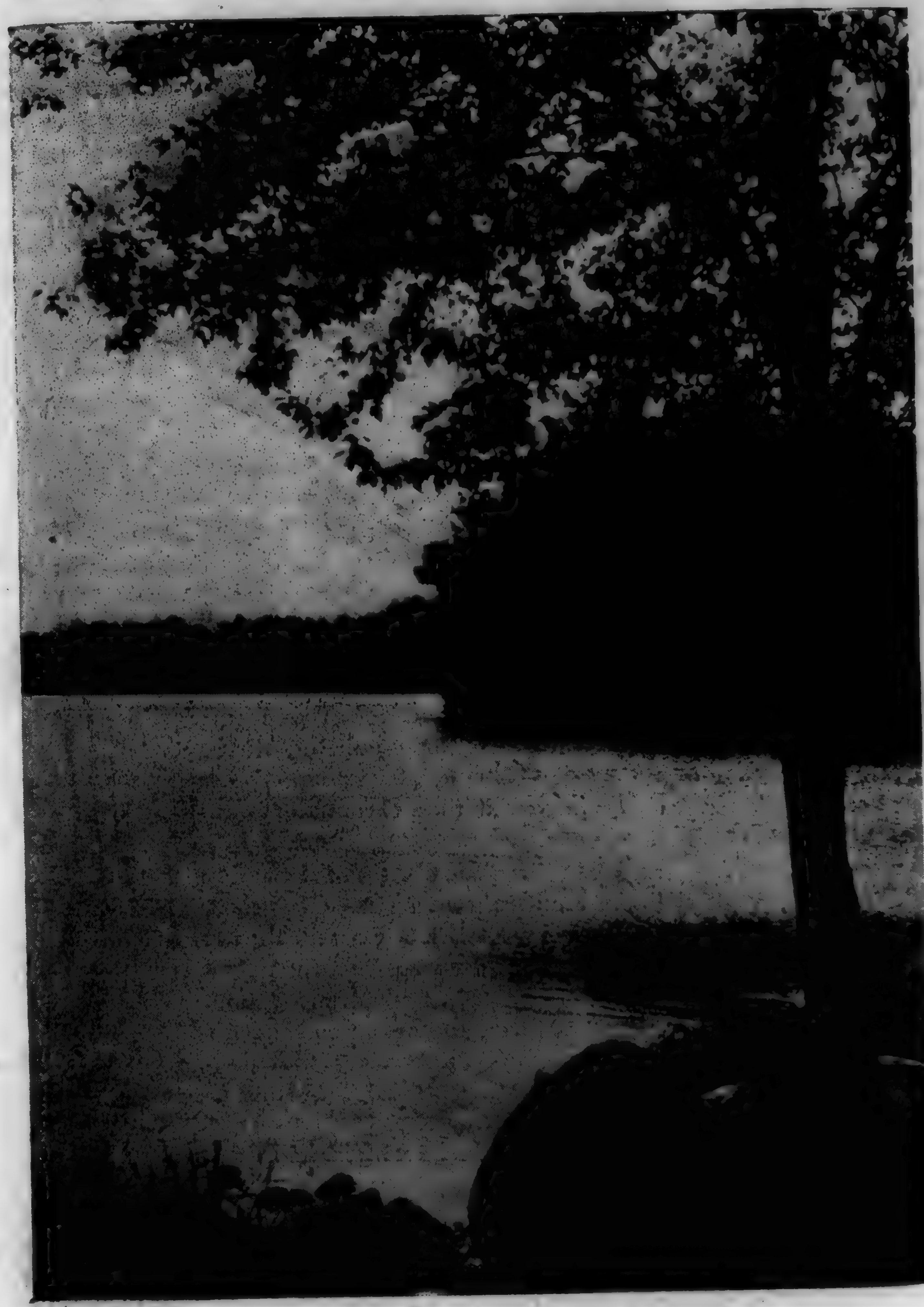

By the Still Waters, Near Goshen College, Goshen, Ind.

PEN PICTURES FROM LIFE AND NATURE

Ted Thinks It Through

By Mary Miller

The college sophomores were straggling into Room B for a class meeting. Ted and Jennings drifted in first and lounged into the corner seats in the back of the room. Despite an urge to inactive silence Ted thumped Jennings on the shoulder and drawled, "Wha' d' yer think of the lecture last night?"

Jennings answered in his usual deep mellow voice, "I believe he was right. There is an opportunity for a more general culture—for obtaining a bigger, wider outlook in a larger school than in our small denominational institutions."

"But there's undoubtedly more opportunity for more personal contacts—for soul development—through the meeting of other souls in our smaller schools. And that after all is life, and life at its richest," Ted replied with such genuine spirit that he himself was almost convinced that he was right.

By this time a few others had drifted in and taken sides in the argument. Jennings said little, but everybody listened when he talked. He seemed entirely convinced that spending time in small church schools was simply sinking deeper into narrow ruts.

The class as a group was very typical. There was the little flowerlike girl who sang, dressed well, and was popular with the boys; the lithe, active girl who gave dashing dramatic readings, was tennis champion and could ride horses like a Zane Grey heroine; the languid girl with drooped eyelids and a tired, affected look, who wanted it understood that in private she spent her time writing poetry; and then of course, the genuine, whole-hearted girl who smiled a great deal, laughed irresistibly now and then, and each Sunday found something wonderfully interesting to chat with the grandmothers about. The boys were just as typical: the impulsive, wiry kind who listened with mouth open; one or two continual crabbers who knew the management was narrow, the teachers amateurish or bigoted, and old-fashioned; the handsome, dignified gentleman-like Jennings who did favors so graciously that people felt a prince had passed by; and then the sincere, comical all-round favorite, like Ted, who dipped his toast while discussing the propriety of it, finally concluding that it must be all right because he and the Prince of Wales did it. For several years Ted and Jennings had been the best of friends, and the campus favorites.

After class meeting the argument was resumed, and in the next few days groups of twos and threes hashed over "bigger wider views, more general culture, world citizenship versus a narrow community one, more opportunities for specialization and development of individual talents, more experienced and better trained teachers"—and the counter arguments, until neither side could think of anything new to say or any new expression in which to voice their old sentiments. To a few the question was an issue. They were going on to college the next year. Should they attend the large, well-equipped schools of their own state or should they go away to a secluded little institution farther east—one conducted by their own church?

In the meantime slight occurrences kept shifting the balance. Under classmen repeatedly remarked: "If I could sing like Jennings I wouldn't go to a church school;" or, "If I had Jennings' athletic ability I would go where I could win real honors;" or, "If I could draw like Ted I'd go where I could get the best training possible." Such remarks naturally carried weight even with modest men like Ted and Jennings.

A few alumni returned from state institutions. They were dapper young men who seemed wonderfully experienced and full of self-confidence. The home college boys watched them and felt that they lacked yet a great deal.

Louise Hollman's reëntrance was perhaps the most conspicuous. She was confident that the winter at the university had opened to her huge vistas of information. She had learned that "one's manner of speech makes such a difference," that it was ever so much more cultured to say "ill" than "sick," to talk with slurred "r's," and to use occasional unfamiliar words of considerable length. It was horrifying to her to think how crude and unpolished she had been. In private Ted said to Jennings, "Her chief ailment seems to be a severe attack of psuedo-culture." He pronounced culture with a slurred "r."

Of the two teachers questioned one was so entirely biased that he would admit no real advantages in the larger schools. The other was to impartial that the students received no urge either way.

For the class breakfast on the last day Ted was appointed to give a farewell speech. When his name was called he stuffed the last bite of doughnut into his mouth, licked the sugar off his fingers in rapid succession, and with a broad grin proceeded to take his place. He often expressed anxiety that people refused to take him seriously. He maintained that he was very serious-minded really—and his best friends believed him. After swallowing laboriously once or twice he began: "There's only one thing I could think of talking about, and that is—where should we go to school next year? I know we've argued and argued about it till we're sick and tired of the subject. But now I'm the sole speaker. You people will simply have to sit and listen, and besides, I've reached a decision; I've thought it through," and he smiled and the others did too.

"There are big advantages in the larger schools. Jennings has persistently pointed them out to you—and what Jennings says counts. But all he needs is some good sound argument to convince him—such as is now forthcoming," and Jennings' grin gradually broadened as he lifted his eyes to glance at the speaker. "I believe in the simple, whole-hearted life, in social contacts, personal living on level planes. It seems to me that is what life is—meeting people in such an understanding way that souls live together. And the more our spirits get in touch with other spirits the bigger and fuller and richer our lives will be. A small Christian school where the group has a common understanding of fundamental issues as a basis of union is fertile soil for the fellowship of kindred spirits—for the knitting together of souls. The personal feeling is there and it's a pleasure to revel in it, to let our souls blossom and grow in it.

My second point is: In our church schools there is more opportunity for usefulness, for helping. Talents are developed by using them. In larger institutions fewer people are called to places of responsibility, and consequently talents are likely to shrivel up and dwindle away. In our church schools we can live and work and grow in a safer Christian atmosphere. In the larger institutions we could no doubt get a wider general culture, a broader development of the individual,—but should our final aim be the development of self? A seed must die to bring forth fruit. We save our lives by losing them, in service to others. It seems to me we ought to give up this idea of making something big and honorable out of ourselves, to bury it under a desire to be genuinely useful to our fellow beings, to want to minister instead of being ministered unto. Even if we retain our ambition to become great, it is wise to remember that the One who never spoke untruthfully said that the greatest of all is the servant of all.

"There's one more thing. If we fail our own group, the group we've naturally come into,—will not people in general have a right to mistrust us? The very fact that our schools are small and need us is all the more reason why we should be loyal. And after all the richest and finest developing agent in life is a firm hold on the Christian religion. I for one have decided to throw my best efforts into our little church schools. Thank you."

The applause was subdued, thoughtful. After a moment of silence Jennings said in a rich, deep voice that spoke genuine admiration for the speaker, "I'm with you, Ted."

Hesston, Kansas.

THE HIGHWAY TO HAPPINESS

By Leander L. Hershberger

Is morning sun slow in the skies?
Or cheer so chilled it cannot rise?
Behold the need where cheer is less
And Time has brought care and distress.
Perhaps some kindred heart to-day
Yearns also for a brighter day.

Does gloom prevail and dull the sky?
Or cheer find passage in a sigh?
Forget poor self, behold the need,
And ease distress by word and deed.
Send gloom away with all its bothers
By losing self in helping others.

Nappanee, Indiana.

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THE YOUNG PEOPLE'S PROGRAM OF THE MENNONITE CHURCH

By Orie O. Miller

This article is furnished by the Young People's Problems Committee of Mennonite General Conference.

No rounded out, comprehensive, officially approved or adopted program of Young People's Work has as yet been formulated, nor is any such in general practice in the Mennonite Church. Our church schools aim to meet the educational needs of our young people in Academy, Liberal Arts College, and Biblical Training fields. Our schools also make provision in various ways to meet social and spiritual needs and arrange channels for religious activity for their students and for young people in the school vicinity. Our publishing House has gradually built up facilities and channels to provide the reading and literature needs of this age group. It is doubtful whether any denominational group of our size has better advantages than ours in this field. The Sunday school was, however, the earliest institution in the Church with young people's needs particularly in mind, and still continues the most influential. Practically 100 per cent of our present membership are indebted to the Sunday school for much or most of the knowledge of the Scriptures they have. This institution also provides most of our active workers their first opportunities in active service. The Young People's Meeting has also proved a most valuable aid in developing talent for Christian service and has as well ministered in building up the worship and spiritual side of youth character.

During the past ten years there has also been in existence a General Young People's Problems Committee functioning under the General Conference and instructed to supplement and add to these other activities as changing situations and our growing church program warrant. This Committee has experimented in some new avenues of activity as for instance the Young People's Institutes; has sought to raise and maintain standards of existing local activities such as the Literary: and has constantly held before itself the goal of a comprehensive, rounded-out program for Young People to which all these aforementioned agencies contribute their component part, and in this has received encouragement of General Conference.

District Conferences have likewise been more or less conscious of the present-day need for such a program. Several of them have set up similar special comittees to work along these same lines within their District. Others are even now considering this. In a growing number of congregations such a Young People's Program is in actual practice. The results in such congregations confirm the conviction that the task is eminently worth while. Not only is the Church in these congregations more efficiently supplementing the efforts of the Christian home in building of character, in meeting the subtle temptations, trying problems, and baffling perplexities confronting our young people to-day, but as an institution is holding their respect and enthusiastic loyalty.

Any such program will keep in mind all four elements in a normal young Christian's developing character: (1) the spiritual or worship part; (2) the social or all that has to do with one's fellow man; (3) the physical, one's body, the temple of the Holy Spirit; and (4) the desire to do, to be active. The world's allurements, enticements, and follies continually tempt to a misuse of these elements in character. Many of our public schools emphasize the physical and social and make no provision for the spiritual. The congregations of the preceding paragraph aim to fully supplement the homes in all that such fourfold development in the young Christian's character requires. The time was when practically all our people farmed, and normal Christian **home life** contributed to such all-round fourfold development. In the generation of children now coming into youth, the situation of a growing portion of them is strikingly different. These oncoming young people are certainly not responsible for their different situation. The automobile, changed economic conditions, changed methods in farming, and a changed outlook on life, resulting in part from policies and institutions introduced in our church life a generation ago, are gradually bringing this to pass. Our Mennonite homes to-day need the help of the Church in ways that were hardly dreamed of three decades ago. Many such homes are valiantly struggling against new and almost overwhelming odds in their endeavor to bring up families in the fear of the Lord. They passionately desire that in their children should be maintained the faith and the loyalty to the Church so dear to those gone before and they appreciate so much all the help which the Church can give.

Those among us who have thought and prayed most along these lines have the growing conviction that there is still much territory to be occupied in the field of coördinated and more comprehensively planned Young People's Work. No doubt this year's General Conference will again give encouragement to suggested steps which promise progress towards such a goal. The church boards and committees having to do with our Young People's needs are and will need to continue to be constantly alert to methods and channels for more efficiently serving in their particular field. Marked progress has been made in the generation past. May we pray that the coming one may do as well.

Akron, Pa.

LINKS OF LOVE

Les us be kind;
This is the wealth that has no measure,
This is of heaven and earth the highest treasure,
Let us be kind.
A tender word, a smile of love in meeting,
A song of hope and victory to those retreating,
A glimpse of God and brotherhood while life is fleeting—
Let us be kind.

Les us be kind;
Around the world the tears of time are falling.
And for the loved and lost these human hearts are calling—
Let us be kind.
To age and youth let gracious words be spoken,
Upon the wheel of pain so many weary lives are broken.
We live in vain who give no tender token—
Let us be kind.

Les us be kind;
The sunset tints will soon be in the west,
Too late the flowers are laid on their quiet breast—
Let us be kind.
And when the angel guides have sought and found us,
Their hands shall link the broken ties of earth that bound us,
And Heaven and home shall brighten all around us—
Let us be kind.

—Selected.

"We have the right to do what we please only when we please to do that which is right."—Lincoln.

WHAT ARE THE ADVANTAGES OF ATTENDING A CHURCH SCHOOL

By Sadie Hartzler

Marie went in and out with the hundreds in a state institution of learning. The beautiful campus, delightful because of its many trees and its well kept lawns, was extensive; the buildings were all any student could wish; the instruction in her particular field was good. Marie was glad for the experiences she was getting as she was alone among strangers. How lonely one can be in a crowd! But Marie didn't have an extreme case of loneliness— she did have something that satisfied. That was probably the biggest lesson she learned all summer—her best Friend satisfied. She went back to her church school in the fall, however, with a new kind of gratitude. Here were people she knew; here were people who had the same Friend she had; here was daily fellowship; here was ample opportunity to study the Word of her Friend; here men and women talked of God as a personal Father, of His Son as a personal Savior, and of the Spirit as a personal Indweller.

Maybe that answers the question asked in a conversation I once overheard. Mr. S. didn't see any use of going several hundred miles to school when there was a good school five miles from where he lived. As far as he was concerned he did not see the reason for young people going to their own church school. The other party in the conversation saw some reasons he did not, but I doubt if he was convinced.

Probably this man was looking at the question altogether from the point of finances. In these days that part of the question is a vital one. It must be met in some way. Financial depressions come in some people's lives just at the time that they ought to be in school. Shall they then deny themselves the privilege and go without it all their lives or shall they meet it by extra effort on their own part? In that extra effort itself may be a valuable education that people do not obtain when money is plenty and easy to get.

Is it worth what it costs? When I ask that I do not only mean will the three or four hundred dollars I spend for a year's work be a paying proposition in dollars and cents? That would be materialistic indeed. We could do without a great many things in our homes that we have simply because they give us more enjoyment. In other words we could all live pretty nearly like misers. Carpets, pictures, books (many of them), easy chairs, table linen, china, do not bring in much money if it is money we are after. But these do make life more pleasant and make us more agreeable, and incidentally may do something toward larger earning power.

Is it worth what is costs? It costs money, time, separation from friends, and separation from home with all its privileges. Shall we venture then on this costly enterprise?

Recently a young man, a public school teacher, made a statement something like this: "It costs some tuition money to go to a church school. (He could have gone to a state school a few miles away.) They teach truth at the other school, but—they teach error also." That young man saw values not only in the light of the present, but in the light of eternity.

The tragedy of a blasted faith is—what shall I call it? There is nothing so indescribably sad in all the world. The distress of God-fearing parents when sons and daughters return to them defying the God of their childhood is a picture too dark to be painted. What will eternity reveal of the shipwrecks of faith and all that followed in their wake? Let us not walk into the dangerous thing. It is worth more than it costs to stay in the paths where God has placed us. It seems to me our responsibility is greater since we have schools where the truth is taught. How then can we turn our backs to them and walk into danger? One of my teachers in college once said in class that the man who prays the Lord to deliver him from temptation and then deliberately walks into it is a fool.

I do not want to be understood that young people can not go to other schools and come out all right. Not all schools outside of church schools are bad. If God wants you somewhere else, that is your place. But from facts as they exist some present tragedies would not need to have happened. God has, in this hour of need, put it into man's heart to establish church schools; He has directed in the management; He has seen fit to bless. But that does not mean we are free from temptations; Satan stalks about church schools as well as other places in the world. Our own weaknesses and inability to accomplish all we desire often stare us in the face. A church school does not give freedom from temptation, but it does seek in a definite way to show the student how to be victorious in Christ Jesus.

It usually happens that when students talk about the things they appreciate most at a church school they talk about one of the things provided to foster spiritual growth. To one the daily Prayer Circle has brought the greatest blessing; some say the Mission Prayer Circle on Sunday morning; others have found the Weekly Devotion on Friday morning the bright spot of the week. "The fear of the Lord is the beginning of wisdom."

Is it worth what it costs? I am glad that church schools have the reputation for being thorough in their work. That is about the highest compliment along educational lines we could get. It is a fine thing to have to work hard for what we get. Worth while things cost something. It often happens that bargain days at the store do not yield the bargains we expected. A few weeks or months may tell the tale and a second purchase may be necessary. Why should any one want to skim lessons? Not long ago some one would not tackle second year algebra; she almost threw up her hands in horror at the thought of it. I supposed she must have had a hard time indeed in her first year. Imagine my surprise when she told me later she made a B, but she added that she had an easy teacher. Teachers in a church school can not afford to be easy teachers. It would not be fair to the student and the cause of education.

Again, is it worth what it costs? Thoreau said in his apt way of putting things: "Tuition, for instance, is an important item in the term bill, while for the far more valuable education which he [the student] gets by association with the most cultivated of his contemporaries no charge is made." No money enters here. Adjustment is the cost as far as adjustment is right.

When a student plays tennis or baseball, when he skates or goes on hikes or what ever other form of exercise he takes, there is a constant social relationship. The literary society with its discipline in a number of lines is practically every student's pleasure. It is worth something to be able to stand before an audience without the stage fright that so often attends. Practice in a literary society has been a real boon to many by way of preparation and organization of material, along with its presentation.

Every church school has some points of interest near by. Everybody knows the pleasure of an anticipated trip. I remember distinctly the first time I returned from such a trip, when the Senior Class was entertained by the Juniors, with a real sense of satisfaction because we had had real pleasure in a Christian way. The feeling of dissatisfaction that settles down on one who has his pleasure in foolishness was not present. I loved my Lord more because of the pleasure He had granted us. A Christian institution has the blessed privilege of providing clean forms of recreation and at the same time has the opportunity of teaching against and prohibiting amusements with low standards in conduct.

Often some organized group or society develops from the common interests of a number of individuals. Two such were found here during the past year. The Astral Society met weekly to discuss some phase of the heavens above. Better than any moving picture show is the nightly march of the constellations across the sky. A Nature Study Group pursued some interests suggested by its name.

And so the days in an educational institution come and go. There are all kinds of personalities and there are all kinds of lessons to learn. School life is real because people who live make up its student body. If a person cannot live with his fellows at school, taking his share of the load and giving his share unselfishly, he will have a poor chance when he leaves school where he will continue to live with men and women. Unselfish service to God and fellowman must be his constant aim.

We have looked at the facts from the standpoint: "Is it worth what it costs?" I believe I am safe in saying that those who have taken seriously the privilege of attending a church school will say, "It is worth far more than it costs."

Harrisonburg, Va.

A BENEFACTOR TO THE RACE

The following article and illustrations are printed by the permission and courtesy of The Watchword, Dayton, Ohio.

July, 1931, marks the centenary of an epoch-making event in the history of nations. From time immemorial there had been little progress in the methods of performing farm labor. In both planting and reaping the processes were tedious and laborious. From morning to night the man with the hoe bent beneath his burden of unceasing drudgery, leaving neither time nor strength for recreation or for culture.

With the existing order of things there was little hope of developing the resources of the vast plains which were being brought into man's possession by the onward march of empire. With all the labor available it was not possible to cultivate sufficient acreage to satisfy the needs of America's present population. In the winter of 1837-38, there were bread riots in New York City. For a population of twelve millions it was necessary to impart in that year 1,300,000 bushels of grain to satisfy the hunger of the American people. The farmers did not have it in their power to produce greater harvests than they were.

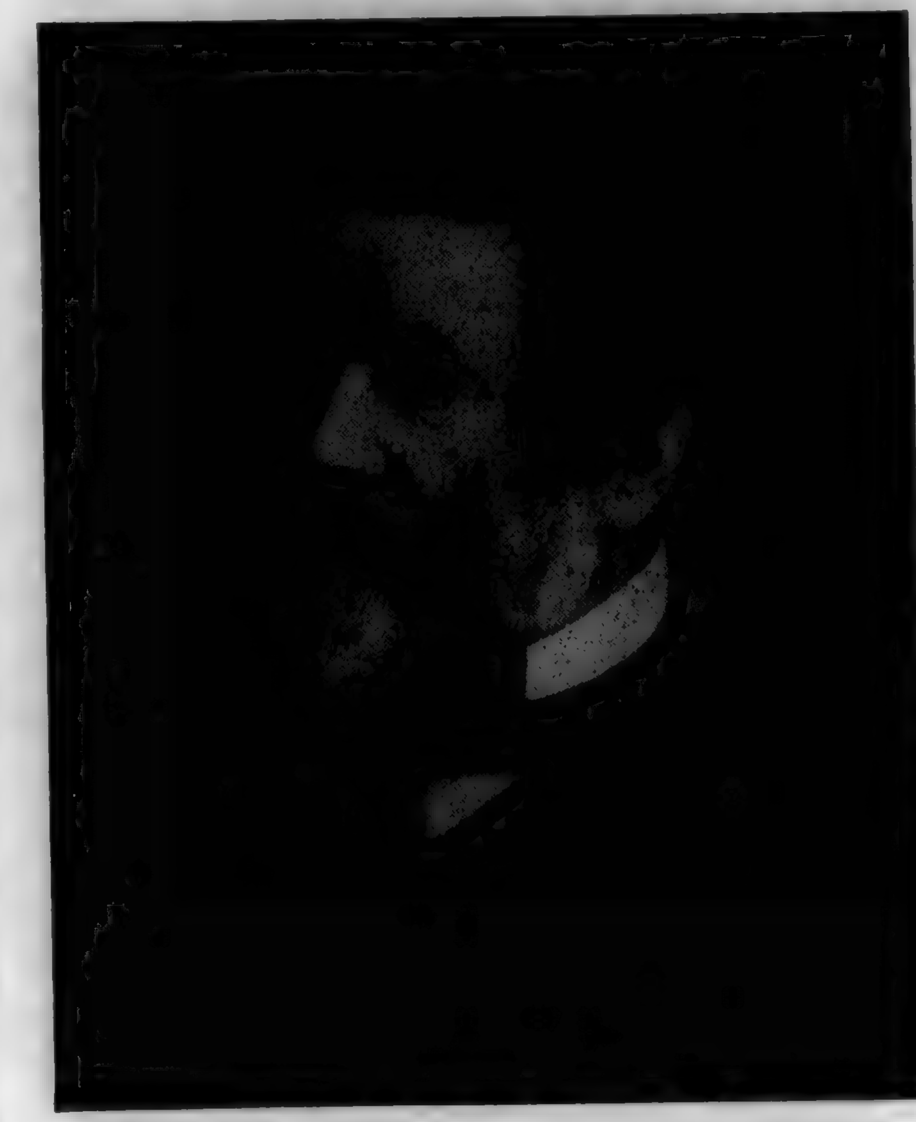
In the first International Exposition of Man's Industrial Achievements, held in Crystal Palace, London, there was on exhibit a reaping machine, the product of the brain and brawn of a young Virginian farmer, Cyrus Hall McCormick, which would soon revolutionize the processes of farm labor. Concerning this invention William H. Seward wrote: "No Roman general or senator who ever rode through the streets of Rome in a golden chariot at the decree of the Senate ever did as much for the progress and welfare of humanity as the young Virginia farmer who invented the first successful machine for the reaping of the ripened grain." From time immemorial the sickle had been the chief implement for the cutting and gathering of harvests. With the sickle or reaping hook a man might, by toiling from dewy morning to the appearance of the stars cut from one-half to on acre of standing grain. About the year of Independence appeared the cradle, which consisted of a board scythe with four wooden fingers attached to it, by which, through a laborious twelve-hour day a man might lay in swaths as much as two acres of ripened wheat or rye.

Then, in 1831, came an event of tremendous importance. A young Virginian, twenty-two years old, fashioned a reaping machine in a crude blacksmith shop on his father's farm and proved that it could cut grain successfully. That young Virginian was Cyrus Hall McCormick. As if by magic, McCormick gave to a waiting world a machine that opened the gates to the advance of civilization.

The young inventor was of Scotch-Irish ancestry. His blood was the same as that which dared to fight and suffer for the Scotch covenant of faith and which, transplanted to Ireland, made Ulster prosperous. When the British armies pursued the exiles to Ireland a full half-million of them emigrated to America. One of these Scotch-Irishmen was Thomas McCormick, who came to America in 1734. His son Robert moved from Pennsylvania to Virginia and fought in the war for independence. Robert's son, who was to become the father of Cyrus, was also named Robert. In 1808 he married Mary Ann Hall, a true daughter of the faith-spurred and battling Scotch-Irish strain.

Cyrus Hall McCormick was born February 15, 1809, on the family farm, Walnut Grove, in Rockbridge county, Virginia. As a boy Cyrus went to the Old Field School. When he was fifteen he found that his boyish physique was insufficient to swing a heavy cradle in the harvest grain, so he made a smaller implement to suit his slight muscles. At eighteen he made himself some needed surveying instruments. Of greater importance was the invention of a hillside plow, which was his first major contribution to modern agriculture.

Cyrus McCormick's father was an educated, prosperous farmer. He had his own grist mill and sawmill and blacksmith shop. He was a devout member of the Old Providence Associate Reformed Presbyterian church. The old stone church which he helped to build still stands intact. The long pew which was always well filled by the McCormick family on the Lord's day is one of the present attractions of the old stone building.



Cyrus Hall McCormick, Inventor of the Reaper

For years the father of Cyrus McCormick had endeavored to contrive a harvesting machine. Like the devices of others who had interested themselves in the problem, his machine was pushed ahead into the grain by two horses and the stalks of grain were beaten against stationary sickles by rapidly-revolving beaters. But the device utterly failed to cut the grain. Cyrus made his father's efforts his constant study and at last he thought he saw just where the failure lay.

He set to work in the old log blacksmith shop cutting and fashioning wood and bending into shape the few iron pieces of the machine. His first reaper was built in six weeks at most. He tried it out privately in an adjacent wheat field on the farm with none but the members of his family for spectators. Convinced that he was on the right road he set to work feverishly to remodel it for a public test. The initial machine of early July had a straight-edged reciprocating knife, actuated by gears from the main wheel, a platform extending sideways from the wheel, shafts for a single horse, an outside divider to separate the standing grain from that to be held against the cutter bar, and fingers to project in front of the blade. The late July machine had the improved divider, a better cutter bar provided with saw-toothed incised serrations along its leading edge, and a reel to hold the grain against the knife.

There is no record of the exact day of the first public trial in July, 1831. The reaper worked in a small field near Steele's Tavern, Virginia. Neighbors assembled from the vicinity. Cyrus' family had driven down the valley from their farm. The young inventor walked behind the machine. Joe Anderson, the Negro servant who had toiled with him to build the reaper, walked, rake in hand, beside him to keep the platform clear from severed grain. Certain farm hands were also there, men carrying sickles and scythes which with the cradle, were the only instruments of harvest. They may not have understood what they were seeing, but the reaper was, nevertheless, laying the foundation for their future emancipation.

Cyrus Hall McCormick, then a boy of twenty-two, was proving dramatically to a skeptical and needy world that machinery could be brought to the aid of man. Tall, square-shouldered, high of brow, purposeful, wise before his time, determined, feeling the power of destiny within him, he strode behind the machine which was laying the foundation for all mechanized agriculture.

The historic little farm shop where young McCormick built the first successful reaper a hundred years ago is still standing to-day. It is a small, square log building on a high stone foundation. Inside is the forge, a littered work bench, the hammered section of a tree, and the old stone anvil. The walls and ceiling are black with the smoke of a thousand fires. Old walnut trees stand beside the shop and cast their shadows impartially over the past and into the future. Not far away is the homestead, a chaste brick building with the gentle, provincial lines of a sincere architecture. In the distance are the misty heights of the Blue Ridge Mountains.

In 1840 Cyrus made his first real reaper sales. He sold one reaper to a farmer who rode in from the northwestern part of the State, and one to a man from the James River district. The two machines did not work well, so he spent the harvest period of 1841 in private experimentation. By the next year he had so improved the cutting ability of the knife by changing the angle of the serrations that he was able to sell seven reapers in 1842. The volume of sales rose to twenty-nine in 1843 and to fifty in 1844. The price of the reaper was one hundred dollars. All the early machines were made in the blacksmith shop on the Walnut Grove farm. In 1847 Mr. McCormick removed his manufacturing center to Chicago, to be near the wheat-raising center of the great West. It may be truly said that his invention contributed largely to the making of that new country. For without it it would not have been possible to cultivate large acreage which the prairie farmers plowed and sowed year by year.

With the invention of the reaper the gaunt specter of hunger vanished from the land. The frontier of civilization moved boldly westward into the wilderness. Towns grew into cities along the seaboard and new towns sprang up like magic on the plains.

"The king himself is served by the field," the writer of Ecclesiastes long ago declared. All civilization depends on the fruitfulness of the harvests which are gathered year by year. The invention of implements by which larger ingathering could be secured was a priceless boon to mankind.

Shop in Which the First Reaper Was Manufactured

The inventor of the reaper did not forget the God who gave him power to multiply the wealth of the nation. The little church of his boyhood was remembered in his benefactions. He was a generous supporter of the church in the city in which he established his home and factory. In 1859 he established four professorships in the Presbyterian Theological Seminary of the Northwest. In 1860 he established a paper called the Expositor and used it in pleading for the prevention of war between North and South. In 1860 he purchased the Chicago Times that it might become a medium for the perpetuating of peace.

Mr. McCormick did not forget the state which gave him birth and in which he made the discoveries which led to such far-reaching results. In 1866 he gave an endowment to Union Theological Seminary at Hampden Sidney, and to the Washington College in Lexington, Virginia. In 1873 he established "The Interior in Chicago," a religious family paper which for many years wielded a far-reaching influence for the uplift of humanity.
—The Watchword.

ON HOLY SOIL

A Quiet Pligrimage to the Wall of Weeping—The Scene of Two Thousand Years of Grief

By Anis Ch. Haddad

In the heart of the old city of Jerusalem, reached by a maze of narrow lanes, whose musty atmosphere is the accumulation of centuries—there is the narrow enclosure of the majestic Western Wall, the sole remnant of the Temple of Solomon. Shrine of the Jewry of the world and symbol of the Jewish nomad tradition, for twenty centuries it has been the goal of countless pilgrims, the impassive spectator of innumerable scenes of wailing and lamentation, until the huge roughly-hewn rocks that form its foundation have been worn away by tears and burnt black by the candles held by pious Jews at evening prayers.

The way to the Western Wall lies through the quaint old markets, which are steeped in the glamour of the Orient and are the quintessence of the mysterious East. We proceed past tiny bazaars, actually niches in the unbroken wall, with their keepers seated in cross-legged fashion, smoking unmindfully the water-pipe; past the silks, the cereals, the hardware goods, the chandlery bazaars, displaying their wares; western merchandise mixed with products of the country; past the odoriferous vegetable market and into the indiscriminate traffic of pedestrians, donkeys, and giant camels.

The way, winding round and about, is traversed with difficulty. A medley of people pass, a shifting kaleidoscope of color bewilders the eye: the sombre black of ascetic monks and priests; German, Greek, Coptic, Armenian, and Latin, with a tall grave English clergyman occasionally hurrying by; the gay silks of the Spanish residents; the square appearance of the Westerner—Englishman, Frenchman, and German; the portly stride of French friars; the Arabs; the Bedouins; the Russians; the Egyptians; the Syrians; the Jews. Denizens of every clime, speaking a babel of tongues, pass before us.

But it is when we arrive at the cobbled pathway that laboriously leads down the western wall, that the real difficultes have to be overcome. Along both sides of the passage squat groups of beggars, mostly of the female sex. They display all manner of afflictions to the eye of an unsympathetic public, who pass with averted eye and an occasional dropping of coin. The Jew begging of the stranger beneath the memorials of his once contemptuous superiority to the rest of mankind! The descent continues down the cobbled steps until, after a bend in the winding alley, the "Wall" comes into view, towering above the houses and hovels that surround it.

What matters it to them that Christians worship round the Holy Sepulchre and the Moslems kneel in prayer within the Dome of the Rock! They know that these colossal fragments of the time of Solomon antedate by a thousand years even the oldest of all such memorials.

Here was a sight for angels and men! The walls tower to a great height, flowers grow in the crevices, creeping plants swaying to and fro lazily in the idle wind. Within the Temple the Moslem walks in all the pride of conquest, while outside the Jew sits upon the ground and weeps in silence. Old men were there—pale, haggard, care-worn men, tottering on pilgrims' staves; also old Jewish women, who had temporarily deserted domestic life, came to worship for a while. Young boys passionately rocked their bodies to and fro and smote their right hand on the wall, in token of devout worship. They twirled a finger ever and anon through one or another of their earlocks, a habit gained from their fathers.

The women wept bitterly with intervals for repose, and to wipe away the tears that streamed down their wrinkled faces. One beat her head in seeming anguish against the stones, and knocked so hard that I feared her head would split. But the men, a strange collection of human beings, did not give way to their feelings to that extent. They rubbed their faces against the huge blocks which they kissed, then read from the Scriptures and muttered prayers.

Yet after all that woman touched my heart. I could exclaim with her, "How long, Lord! how long!" One woman lay prone on the ground weeping and kissing the cold dumb granite. It is the sort of grief which one sees at the sick bed and by the side of the coffin. I spoke to her and found that her child, her only little girl of seven years, her beloved Rachel, was dying. The doctors have given her up, and she has come to her "holiest place" that her prayers might ascend to heaven and perhaps alter the fatal decree. A few visitors approached and gazed cynically at the sight, which touched the veins of my heart and tightened my throat in a painful grief.

Little girls with sweet white faces and lustrous black eyes, gazed wistfully, now at their weeping parents, and then at the unresponsive old walls. One tall, pale man attracted my particular attention. He was clad in what looked like a night-gown, surmounted by a very greasy fur cap. Thrusting his nose literally into a crack in the wall he rocked his body backwards and forwards, pecking at the cavity like a nuthatch at the bark of a tree, while he repeated prayers with the utmost fervor. When we arrived he was thus engaged, nor had he ceased from his devotions as we left the place. Nothing disturbed him, even when my friend walked up, held the camera to his head, touched the button, and returned, remarking, "Got him," he showed neither surprise nor anger.

The wall itself is built of massive rocks, laid one atop the other, and of such a character that many favor the notion that they were once a part, either of the temple itself or its boundary. Certainly they are very unlike the materials of which the city and its present walls are constructed.

I do not desire to discuss the authenticity of sites. Their values lie mainly in the heart which feels and the eye which sees. They are consecrated by the prayers, the tears, the painful pilgrimages of well-nigh two thousand years.

This masonry is distinguished by the large size of the stones used and by their being "drafted." The face of each stone is sunk slightly along its outer margin to a width of four inches and the remainder of the outer side is sometimes left rough or slightly hewn, but it is often dressed and planed smooth. The stones are fitted together, no mortar beng used, with such wonderful accuracy that not even the blade of a knife can be inserted between them. The undressed blocks are usually found underground at from thirty-five to fifty-five feet below the present surface, and probably were not even intended to be seen above the ground.

The wall is exposed for a length of fifty-five yards and it is fifty-six feet high. The lowest nine courses consist of huge blocks of stone. Some of the largest blocks are of vast size, one is sixteen feet, another thirteen feet long. In other parts of the wall, the blocks are even more colossal, especially on the south, where Herod added most to the platform of the Temple. Here is one stone thirty-nine feet long. Such facts explain the apostle's words of admiration, "Behold, what manner of stones and what buildings are here!"

The stones have names carved in them, names that in themselves are relics of hundreds of years. It was considered a good deed to have such an inscription made in olden times. In the niches that divide the rocks, worn away by time and tears, are fallen slips of paper. These are "notes" inserted in obedience to tradition and are sent by the very pious Jews who desire divine enlightenment and assistance.

There is an air of sanctity and sacred grief about the wall that never leaves it. The few occasions of public grief witness a burst of mourning and lamenting that is truly very impressive.

The scene is often described as touching. Personally I found it grotesque even to sadness. What a train of associations, holy and historic, and what a crowd of feelings, joyous and sorrowful, do these few stones awaken! The meek and lowly Jews have been accustomed to bewail the misfortunes of their nation, and to weep over the fallen temple whose very dust is dear to them and in whose stones they still take pleasure. Here bowed in the dust, they may at least weep undisturbed over the fallen glory of their race, and bedew with their tears the soil which so many thousands of their forefathers once moistened with their blood.

The Jews' Wall of Weeping

Here we saw the loveliest coloring in the clothes of both men and women, which stood out in striking contrast to the dull grey of the stones. Oriental Jews in their Saturday best, recall an earlier day and a brighter past.

The Jews have a persuasion that prayers will find special acceptance with God, when breathed through the crevices of the building of which Jehovah said, "Mine eyes and mine heart shall be there perpetually."

For centuries to this day and hour, all day long, they have knelt and prayed before this wall, that towers up above them and over all that is left to them of the glory of their wondrous temple. It was a sad and touching spectacle. Twenty centuries of exile and woe have not dulled their hearts' affections, nor deadened their feelings of national devotion. Here we see them assembled from the corners of the earth, and the desolations of their fatherland beside the ruins of their ancient sanctuary, chanting now in accents of deep pathos, and again in wild tones, the prophetic words of their own psalmist. What wonder that they mourn! Scattered throughout the world, scorned of all nations, they have been forced to suffer every form of persecution. Words fail to depict their sufferings. Some were on their knees chanting mournfully, swaying their bodies to and fro. Some were prostrate on the ground, pressing forehead and lips to the earth, others were close to the wall, burying their faces in the rents and crevices of the old stones. Some were kissing them, some had their arms spread out as if they would clasp them to their bosoms, some were bathing them with tears and all the while sobbing as if their hearts would burst. Several courses of the stones have become discolored and highly polished by this treatment. If the tears which have been shed at this place in the last two thousand years could be gathered they would form a small lake, filling the wailing place "with waters to swim in." I then thought of Israel when by the waters of Babylon, they sat down and wept.

Many a Jew offers a dumb prayer to the God of Israel by hammering a nail into one of the massive stones. We saw hundreds of nails left by Jewish pilgrims who, having visited this holiest spot in the world, left this mark a record. The practice is derived from the passage in the book of Ezra, "and to give us a nail in his holy place."

It is inconceivable to me that people so earnest can carry on their devotions with mind undisturbed by such surroundings as I saw. All about them and mixed with them, was a motley crowd of beggars, halt, maimed, and disease-stricken. Then to complete the picture, in the background was a crowd of sightseers, some seated on boxes and rough benches, others standing in groups, laughing, smoking, and photographing the more noteworthy characters. Yet I am sure there were a few amongst them who looked as if they could weep with the praying Jew.

Thousands of Jews have made this slow, quiet pilgrimage to the wall. Thousands more of Jews will still make it. For the grief there expressed is two thousand years of age and it never ceases. This insignificant scrap of wall has been clothed with all the poetry of a deeply religious people.

Then I saw the motley crowd, stoop-shouldered, bare-headed, some blind and maimed, gradually leave the place of weeping, and I was left for some time, quite alone. As the keeper put out the few lights, the moon shining on the mighty rocks, the night dew also covering them, I recalled the words of our Saviour, "There shall be weeping and wailing."

Jerusalem.

Things don't turn up in this world until somebody turns them up.—James A. Garfield.

EDITORIALS

Conference Month

To many of us August is looked upon as the month of Conferences. This is due in part to the fact that some important District and Sunday School conferences are held during this month. This is not ignoring other equally important conferences that are held either earlier or later than August, but since we are located geographically in or near the sections where August conferences are the rule our work must always be planned so that we may be in position to attend Conference if other conditions are favorable. Hence all during the year, more or less, we are looking forward to and planning for the time of conference in August.

Every two years, however, August doubly impresses us with the fact of its being conference month, because the Mennonite General Conference meets then. And since this is the year of its meeting we venture the statement that thousands of our people all over the country are laying plans to take in the Conference in August. This is as it should be, for General Conference is the most important assembly in the list of Mennonite gatherings, a representative body in which all conferences may have a part, either officially or unofficially, and it reflects the belief, standards, and practices of the Mennonite Church as a whole.

Naturally in such a representative body much business is transacted that vitally affects the work of the Church, and hence is of interest to every member of the Church. But the business part of the work is taken care of in such a way that there is much time for addresses that are both instructive and inspirational. All who have ever attended General Conference know the spiritual help that may be received from this largest meeting in the calendar of the Mennonite Church. They are no doubt planning to attend again this year if possible. If you have never attended, remember that August is Conference month and try to arrange your work so that you can take in the sessions of General Conference as well as some of the meetings held at nearly the same time and place, most notable of which are the Publication Board meeting and the Young People's Institute. The following are the places and dates of these meetings: Publication Board, Topeka, Ind., August 19 to 21; Young People's Institute, Goshen, Ind., August 18 to 24; General Conference and Associated meetings, Archbold, Ohio, August 23 to 28.

Young People's Institute

On the last page of this issue will be found an announcement of the Young People's and Young People's Workers' Institute to be held at Goshen, Ind., this year. You will notice that this year's Institute has the added feature of courses and subjects that will be of special interest to workers among young people. Young People's Institute work has been tried for a few years, and while some mistakes have been made in connection with it, it has been proved that it holds great opportunities for good in strengthening our young people in their faith and in helping them to acquire real Christian ideals of life and service.

We might mention a few aims that the Young People's Institute should strive for and may reasonably hope to reach:

1. To provide Christian fellowship that will be especially helpful to young people.
2. To strengthen their faith in God and His Word.
3. To lead to a deeper devotional life and a closer fellowship with the Lord.
4. To lead to a fuller consecration to Christ.
5. To inspire to greater loyalty to the Church, her standards and objectives.
6. To help young people to get a vision of world needs that can be supplied only through the Gospel of Christ.
7. To impart instruction that will help them to render better service to God and the Church.
8. To better equip them to cope with present-day evils.
9. To help them to know themselves and to find the place of service that the Lord wants them to fill.
10. To lead to closer coöperation between young people and older ones in the Church.

In This Issue

We wish to call attention to a number of features that are included in the Monitor this month. The reader will at once notice that quite a number of articles have to do with some phase of the subject of Christian education. This is the time of the year when young people and their parents are thinking of what school it will be wisest for them to attend during the coming school year. The idea of these articles is to give help to every one concerned, so that people may be informed as to the issues involved and helped to make right choices. Similar articles will also appear in the September number.

Two articles, "The Acts of the Apostles," and "Studies in Ephesians," will be of particular interest to our Sunday School and Young People's Meeting workers. They are especially designed to meet the needs of the work at this time.

Another article to which we wish to call especial atetntion is "A Benefactor to the Human Race." It is noteworthy that this year marks the one hundredth anniversary of the invention of the reaper by Cyrus Hall McCormick. It is a far cry from his first crude invention to the modern combine that harvests and threshes fifty acres of wheat in a day, but it was the first step in the progress of the making of farm machinery. It is an interesting story.

Other articles would deserve special mention if space would permit. We believe every article in the paper to be instructive and helpful. We are trying to produce a sound, helpful, instructive paper. If it pleases you tell your friends about it; if not tell us.

CHRISTIAN MONITOR PULPIT

A CHOICE YOUNG MAN

By J. C. Clemens

TEXT: And he had a son, whose name was Saul, a choice young man and a goodly: and there was not among the children of Israel a goodlier person than he: from the shoulders and upward he was higher than any of the people. —I Sam. 9:2.

A Hopeful Beginning.—Saul, the gigantic Benjamite, in his youth was possibly the most promising man of his age. Taller than his fellows from his shoulders upward, obedient to his father, humble in his demeanor, gracefully built, his future was as bright as a summer morning.

His filial piety and generosity were exercised when he searched for days over hills and valleys for his father's asses. He showed his modesty when he answered Samuel's question: "Is not all the desire of Israel on thee?" as follows, "Am not I a Benjamite, of the smallest of the tribe of Israel?" And when he was finally chosen by lot he hid himself among the stuff. God gave him another heart and the spirit of God came upon him. Surely such an one would be equipped for life.

His First Step Downward.—His timidity had left him after the victory at Jabesh-gilead, and although only reigning a few years, he became impatient when Samuel tarried seven days and offered in Samuel's stead, thus transgressing upon the commandment of the Lord.

His second step downward was when he rejected the Word of the Lord in not totally destroying the Amalekites. Then the Lord also rejected him from being king. Downward and downward he drifted until he had murderous intentions and threatened the life of David time and again. His career ended in a terrible tragedy when he fell on his own sword on Mount Gilboa.

A Caution to the Ambitious Youth of the Land.—In Saul we have a striking illustration of how it is possible for the mighty to fall and be lost. "Let him that thinketh he standeth, take heed lest he fall." There is apparently greater danger for those who start out under the most favorable circumstances. A choice young man has more temptations than his less favored companion, but it remains that there are problems that are common to all of our young folks.

Some Problems Considered

Society.—"My son if sinners entice thee, consent thou not." Early in life we must be willing to say, "no," to that which is wrong. "It is good for a young man to bear his yoke in his youth." We are known largely in this world by the company we keep, and the influence is eternal. "Can two walk together, except they be agreed?" "Know ye not that the friendship of the world is enmity with God?" When Lot pitched his tent toward Sodom he got into serious trouble. When Peter mingled with the enemies of the Lord he denied his Master. The best society is that people whose God is the Lord.

Marriage.—Wrong marriages have caused more trouble and have been a greater hindrance to the cause of Christ in recent years than any other source of evil among our young people. This terrible sin was prevalent in the ante-deluvian world, and because of loose marriage vows and the divorce evil many a hopeful young life is blasted in this present day.

The course pursued by our most devout young people in becoming one with God first before becoming one in marriage is the only safe one. Paul speaks about leading about a sister, a wife, stating that the brethren of the Lord married that way, as well as the other apostles and Peter. Surely that would be marrying "in the Lord," and the Lord could bless such a union.

Business.—The Bible guide in business is the only safe one. How foolish to start out in life without this eternal direction! God's plan never fails. Here is the plan, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). If we can stamp our vocation with this inscription it can not fail. We are then in partnership with the Lord, in the business of the King in all that we do. Surely the Lord has an interest in our affairs, "for the earth is the Lord's and the fulness thereof." The unemployed problem would be solved if God's plan were carried out.

Education.—This appears to be one of the most serious problems in this day. If the foundation is well laid in the home the danger is not so great. If our youth are dependent altogether on outside help afforded by our educational institutions there are grave dangers to meet.

The best course to follow is to enroll in the school of Christ first. Being born again, we are "renewed in knowledge after the image of him that created him." Many a choice young man starts out with a childlike faith and when the degree is awarded he is robbed of that God-given gift that would give him a passport to glory.

Concluding Thoughts

In reviewing the lives of truly great men, we might say that they all had their battles to fight. David, the ruddy youth, had his temptations like King Saul, and likewise had his failures. The difference in the two was a heart condition. David repented from the heart, realizing that sin was against God. Thus through contrition of heart he again won the favor of God.

The ideal must be the Choice Young Man of Galilee. If our standard of greatness is lower than that we must fail as Saul did. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

We praise the Lord for many choice young Christian men and women, who live victorious lives, dressed in the beauty of holiness, bringing glory to His precious name. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12).

Lansdale, Pa.

A SERMON TO ONE MAN

The smallest congregation that ever listened to a sermon is one among the many interesting reminiscences now published in the career of Dr. Lyman Beecher.

The results of Dr. Beecher's sermon to a single listener deserve publication, if only as an encouragement to preachers who are depressed by the paucity of their hearers.

In the early part of his career he once engaged to preach in a remote district, peopled by a sparse and scattered population.

It was in midwinter; the day was unusually stormy and cold, and the snow lay so deep in some places that he could scarcely proceed. On his arrival, although the place was empty, he took his seat in the pulpit. Presently one man came in and sat down, and at the appointed hour the preacher began.

The service was closed, when the solitary hearer departed and left the preacher alone.

Twenty years after, Dr. Beecher was traveling in Ohio when a stranger accosted him by name. "Do you remember preaching," said he, "twenty years ago to one man?" "Yes, yes," said the doctor, grasping his hand, "that I do; and if you are the man I have been wishing to see you ever since." "I am the man," was the reply, "and that sermon saved my soul and made a minister of me. The converts of that sermon, sir, are all over Ohio!"—Scattered Seed.

The path of duty in this world is not all gloom or sadness or darkness. Like the roads of the South, it is hedged with everbloom, pure and white as snow. It is only when we turn to the right hand or the left that we are lacerated by piercing thorns and concealed dangers.—James Dinsmore Kerr.

CHRISTIAN LIFE

OVERCOMING THE WORLD'S CONFLICT

By Mabel Groh

Back in the eternity before the beginning of this world's history, God created the heavenly hosts. Among the ten thousand times ten thousand, and thousands of thousands of angels, we read of one who seems to have been in some way chief. In Ezek. 28:12-19 we read of "the anointed cherub that covereth," and God says concerning him, "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering. . . . Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up, because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground."

In Isa. 14:12-27 we read of Lucifer, son of the morning, and believe that he is the same sinning angel spoken of by Ezekiel, and that he is none other than Satan, the adversary, the father of sin. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God . . . I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit." When Satan said, "I will," in opposition to God's will, the conflict began.

God in His wisdom has allowed Satan to continue the conflict throughout the ages of this world's history, but the time is coming when he will be bound and cast into the lake of fire, where he will be tormented day and night forever and ever. Rev. 20:10. Satan's power and authority are limited only by the greater power and authority of Almighty God. Man in his fallen state is helpless before him. God created man to have dominion over the works of His creation, but man yielded his power and allegiance to the arch-enemy.

We are not told how Satan came to be the prince of this world, but it is clear from many passages of Scripture that he is a controlling and directing influence in the world of men as in the realm of spirits. Christ Himself on several occasions spoke of him as prince of this world. Jno. 12:31; 14:30; 16:11. He is the prince of the power of the air (Eph. 2:2), the god of this world (II Cor. 4:4), the ruler of the darkness of this world (Eph. 6:12), the adversary. I Pet. 5:8. In I Jno. 5:19 we read that the whole world lieth in the wicked one. Christ plainly told His followers that they could not look for any sympathy from the world. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (Jno. 15:19). "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." (Jno. 17:14).

Satan centers his attack upon mankind because man is the crowning work of God's creation. Man in his unregenerate state is on Satan's side. Satan has no particular quarrel with man, except as he seeks to glorify God. In all his rage and fury it is God and His righteousness that Satan aims to destroy. The conflict begins the moment a soul seeks after God and holiness. The principles of the world are contrary to the principles of Christ, and in our natural state we have been so corrupted by sin that even our own flesh becomes an enemy to hinder us in the battle for righteousness. Paul tells us that "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17). The world says, "Grab what you want even if you must trample the other fellow to get it." Christ says, "Be content with such things as ye have," and "Love your neighbor as yourself." The world says, "Seek self first," Christ says, "Others." The world seeks position, honor, wealth, pleasure, the gratification of appetite and passion, and every sinful lust. Christ says, "Be ye holy, even as I am holy."

The world, the flesh, and the devil unite to bring about our overthrow; but victory is not only promised, but provided for every true child of God. The message of God is: "Sin shall not have dominion over you." How often we are defeated notwithstanding! We try and fail so often that we begin to wonder if victory is possible. Or, perhaps we have put up a winning fight against some particular besetting sin or temptation. "Wherefore let him that thinketh he standeth, take heed lest he fall. Self effort is not sufficient for complete and lasting victory in the conflict with the forces of darkness. But God has a way of victory. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (II Cor. 10:4).

The armor for the Christian in the conflict with the powers of darkness in this world is described in Eph. 6:10-18. There is no part of it that can be dispensed with. Twice we are told to put on the whole armor of God. Christ is truly the armor God has given us. Where Christ is put on, completely enveloping every part of our life, victory is assured. Satan never won a victory over Christ, and Christ reassures us because of His complete victory. He says, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world" (Jno. 16:33). "Put ye on the Lord Jesus Christ and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14). "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:7). "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). Christ has all power in heaven and on earth. "For in him dwelleth all the fulness of the Godhead bodily, and ye are complete in him, which is the head of all principality and power" (Col. 2:9). The secret of victory is simply the secret of living in Christ, and having Him live His life in and through us.

Let us look again at the armor God has given us. First the loins are to be girt with truth. Christ is the Truth. He told Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (Jno. 18:37). "Jesus said unto him: I am the way, the truth, and the life" (Jno. 14:6).

The breastplate of righteousness is again none other than Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30). "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). Any other righteousness is filthy rags.

The feet are to be shod with the preparation of the Gospel of peace. There is no

MY SURE DEFENSE

Jesus Christ, my sure Defense
And my Savior, ever liveth;
Knowing this, my confidence
Rests upon the hope it giveth,
Though the night of death be fraught
Still with many an anxious thought.

Jesus, my Redeemer, lives!
I, too, unto life must waken;
Endless joy my Savior gives;
Shall my courage then be shaken?
Shall I fear? or could the Head
Rise and leave His members dead?

I am only flesh and blood,
And on this corruption seizeth;
But I know my Lord and God
From the grave my body raiseth,
That with Him eternally
In His glory I may be.

—Selected.

true peace outside of Christ, the Prince of Peace. He said to His followers on the night of that great conflict between the forces of evil and truth. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (Jno. 14:27). The world talks peace, and desires peace, while rejecting the Author of peace, but "there is no peace, saith my God, to the wicked."

The shield of faith and the helmet of salvation are the security and safety of the believer. We are saved by believing on the finished work of Christ. "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God" (Eph. 2:8). Christ is received by faith, and it is by the same faith by which He has been received that we are to continue our Christian walk. Col. 2:6. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God" (I Jno. 5:4, 5).

We are now protected from head to foot with an armor that stood the test of Christ's own conflict with the hosts of wickedness. He was tempted in all points like as we are, yet without sin. But we must be able not only to stand secure, but to fight in the great battle "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Science, education, argument, all the skill and wisdom of this world will never win a single battle against Satan. We must be able to use the Word of God which is quick and powerful and sharper than any two-edged sword. It is the weapon that Christ used, and Satan quailed before His repeated, "It is written." Christ, the living Word, will abide when the last enemy will have been destroyed in the lake of fire, and victory will be complete.

Last, but by no means least is the need for persevering prayer. We need constantly to remember the source of our strength as only in the Lord. Prayer is the reaching out to God for the supplying of our need. As we realize our own helplessness in the great conflict we learn to lay hold upon God by prayer and supplication. Every spiritual resource is at our command if we ask in faith. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

"Now, thanks be unto God, which always causeth us to triumph in Christ" (II Cor. 2:14). "In all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:37-39).

And finally, when this life is over, God has many blessings and privileges for those who have overcome by the blood of the Lamb, and by the Word of their testimony. They shall eat of the tree in the midst of the paradise of God. They shall wear a crown of life and shall not be hurt of the second death. They shall eat of the hidden manna and receive a new name engraved on a white stone. They will be given power over the nations, and shall receive the morning star. They will be clothed in white raiment and Christ will confess their names before the Father and His holy angels. Him that overcometh will be made a pillar in the temple of God and Christ's new name will be written upon him. The climax of triumph will be to sit down with Christ on His throne and reign with Him throughout the thousand years while Satan is shut up in the bottomless pit. Rev. 2:7, 11, 17, 26; 3:5, 12, 21; 20:3, 5, 6.

Did ever a victor in this world's conflicts receive such a glorious and lasting honor as shall be bestowed upon those who overcome Satan and his hosts? Is it worth the conflict? Paul and all the martyrs of the ages have said, "Yes." Let us accept their testimony and fight the battle to the finish.

Preston, Ont.

THE YIELDED LIFE

By Cora E. Zimmerman

The general subject of life has ever engaged the attention of the mind of man. Long before the Christian era philosophers put forth various and sometimes fantastic theories to account for the origin and development of life on the earth,—including both the lower forms of life as well as man himself. Human life of which each of us is so intimately a part presents a large field for thoughtful inquiry. Many have observed its various phases, and tried to probe into the depth of its meaning, only to admit defeat; only after diligent research to be able to say, Whence—whither—what? One has expressed it thus:

> "Life I know not what thou art,
> But know that thou and I must part;
> And when, or how, or where we met
> I own to me's a secret yet."

THE LONE STAR

By Arline Yoder

As I looked at the sky
On a dark, stormy night,
It was ever so high,
That small object of light;
But it twinkled and gleamed
Though the clouds moved
and rolled
And its shiny eyes beamed
Unalloyed through the cold.
Its companions had fled
At the sight of the storm;
And the moon, it is said,
Hid its round, smiling form,
But I wondered just why,
In the midst of the gloom,
That one star in the sky
Was left alone to bloom.
But the star, tho' alone,
Giving light to the world,
Might have guided one home
Ere astray he was hurled.
Yes, that star shone aright
Though the other stars fled,
In the storm of the night
Still undaunted it led.

West Liberty, Ohio.

Man, while unable to give a satisfactory solution to human existence, has yet built up for himself various philosophies of life, systems of thought determining action and conduct. The ancient Greeks are notable in holding two prominent as well as practical systems of philosophy, one of especially lofty character, the other emphasizing pleasure, and both embracing all that has ever been thought out by man since, apart from divine revelation. But even these with varying degrees of excellence cannot offer the incentives or approach the standard that Christianity brought into the world.

It is when we turn to Revelation that we emerge out of the shadow into the sunshine. It is here that speculation is laid aside, and one stands upon the eternal verities. Here is disclosed the source of life as well as its destiny. Here is explained the soul's relation to its Maker, and here are held out the glorious possibilities of life.

The title of this article at once names the key that unlocks the door to all that is best in life, to all that is highest, to all that secures the deepest soul satisfaction. Many scriptures emphasize the thought of yielding ourselves to God, a familiar and outstanding one being Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

To many minds the idea of yielding one's life in order to attain to that which is highest and most desirable, is folly. To them yielding implies hindering or crushing initiative; promises disappointment and failure; and means a dull and uninteresting existence. If one holds this notion, it is to be feared he has never taken the preparatory step in yielding himself to God, which consists in honestly and humbly acknowledging the truth of that old-fashioned doctrine that is traced back to Eden—that man did, indeed, fall; that the words of Jeremiah are true, "The heart is deceitful above all things, and desperately wicked; who can know it?" that Isaiah stated a fact when he wrote, "All we like sheep have gone astray," and that God's estimate of sinful Judah fits us exactly, "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores."

This is not the attitude of mind that human wisdom assumes when seeking paths that lead to desirable ends. The worldly-wise have very little use for the doctrine of total depravity, but unless we start here we make no progress in the things of God. Without a deep consciousness that in his natural state, he is out of harmony with God, man continues blindly in an apparently secure self-sufficiency, seeking in his own wisdom to get the best out of life, pursuing plans of his own making, repeating in principle, if not in degree, the experience of Solomon, who gave his heart to know wisdom and to know madness and folly, trying mirth and laughter and wine, making great works, building houses, planting vineyards, possessing servants and maidens, silver and gold, and coming at last to the sad and bitter conclusion, "Behold all is vanity and vexation of spirit."

So then, the first step in yielding ourselves to God, is to acknowledge our fallen state and our inability in ourselves to order our life aright, a truth that Jeremiah uttered long ago when he wrote, "It is not in man that walketh to direct his steps." The initial yielding is the yielding in helplessness, voiced by the old hymn:

"Father I stretch my hands to Thee,
No other help I know."

If the first aspect of the yielded life is helplessness, the second is confidence based on the assurance of God's love to us as expressed in His great Gift to mankind. "For the love of Christ constraineth us," says Paul, and again "I beseech you, by the mercies of God." The "mercies of God" we understand to mean the concentrated love that lies in the person and work of His Son and the blessings flowing therefrom. Christ then is the one great motive of the surrendered life. To quote another, "Christ's gift, meditated on, accepted, introduced into will and heart, is the one power that will melt our obstinacy, the one magnet that will draw us after it." It is at this point that the Christian faith, considered as an ethical system, transcends all other moral teaching, because in the sacrifice of Christ it supplies a motive and a spell to work on men's hearts that no other instruction can offer.

What are the manifest and visible results of a yielded life? How does it work out in practice, how does it react to the various contacts of daily life, what returns does it offer to the yielded one?

One of the first results of the yielded life is that it puts the soul under the dominance of the Holy Spirit, who is the gift of God to every one who receives and trusts in the Son. One broad feature which characterizes the Spirit-directed life is the suppression of self. Self or "the flesh" or the "carnal mind" as it is frequently designated in Scripture is one of our worst foes. We mean by this term the deep-seated evil nature which resides in each of us, which is "not subject to the law of God, neither indeed can be." The evil deeds which we call sins are symptons indicating what is within. And, indeed, the outward manifestation of the flesh may not always be in the form of "evil deeds," for the flesh has a way of sometimes making a very fair show, so much so, that it almost deceives the very elect, making it necessary at all times for us to bow before the Lord, with the petition, "Search me, O God, and know my heart." Because of this subtle character of the flesh, it becomes necessary to walk in the Spirit that we may not fulfill the lusts of the flesh, for the enjoyment of the gifts which the Spirit brings, removes the appeal of many things which the flesh suggests.

Another result of the yielded life is separation from the world. By "world" we do not mean the material earth on which we live, but the spirit of worldliness, which dominates the vast majority of persons living on the earth. This spirit controls the society, the literature, the amusements and the popular religion of our age, and this spirit is antagonistic to the Spirit of God. So when one is wholly yielded to God, he will be brought to separate himself from everything that is distinctly of this world. This does not mean that he must withdraw from the world as a recluse, for it is possible to separate in the spirit of the mind, but it does mean that if he is wholly yielded to God, his joy will be in the things of God, and not in the "beggarly elements of the world."

Lastly, a most benignant result experienced by the yielded life is the established heart, the serenity of mind, and the calming of life that comes from an abiding faith and quiet submission to God. In the language of Dr. Alexander Maclaren, the eminent Edinburgh preacher of a generation ago, "The tranquillity of heart, the accumulation of power, which come to men when they, from the depths say, 'Not my will but Thine be done;' 'Speak, Lord! for thy servant heareth,' cannot be too highly stated. There is no such charm to make life quiet and strong as the submission of the will to God's providences, and the swift obedience of the will to God's commandments." Men seek this peace from various sources, but we still believe with Augustine, "Thou madest us for Thyself, and our heart is restless until it reposeth in Thee."

Mechanicsburg, Pa.

THE OLD CHURCH SHEDS

They're slowly but surely rotting away,
Quite ready to tumble down, some day;
So brown and tottering, sad to see,
Well telling the past to you and me.
Oh, fifty or sixty years ago,
When new, they stood in a handsome row;
And owned by different members too,
Who jointly put their uprearing through.
Built to comfort each waiting beast,
Their drivers having a Gospel feast.
And the old Church sheds had a welcome for all
Seeking carriage room, or a snug dry stall.

Horseback riders were many then,
For women oft rode as well as men;
Mettlesome steeds were fast tied there
When the air was keen, and the weather fair,
And the Doctor's sermons deep and long,
With praise extended in long metre song.
Then horses whinneyed to get away,
Knowing that Sunday was the day
With later hours for hay and oats,
And waiting generally got their goats.
The Church sheds heard, and they sympathized,
When consoling words could be doubly prized.

O many a man who was well-to-do,
Drove his pair, when pairs were but few;
Helped his home-folks to quick alight,
Whether it was by day or night.
And those who walked, never failed to admire,
Those who owned, when they had to hire.
Neighbor shook hands with neighbor then,
Stayed to chat 'bout the "how" and "when."
It was "Howdy, Jim," and "Good morning, Sue!"
"Good land, Matilda, can this be you?"
And the old Church sheds, when Church was "out,"
Helped to put Father Time to rout.

Then families too of nine or ten,
With shy girl-women, and little-boy men,
Came in big wagons with "Mom" and "Pop,"
The rides oft long, with never a stop.
Their dresses and trousers rough but warm,
Made to weather an on-coming storm;
Hats and coats might be out of style,
But light hearts were right as right the while.
And lovers came to night services here,
With much to remember and oft endear.
And the Church sheds, greeting the girls and boys,
Were really a part of their Sunday joys.

Sleighs in mid-winter, with jingle of bells,
Coming from far away hills and dells;
Old-time buggies, and phaetons new,
Little coupes that held but two;
Big three-seaters filled to the doors,
Hoops, or skirts that were cut in gores.
Room for grandfathers, grandmothers too,
With faith in abundance, and lives so true.
But automobiles would say with vim
And many a frown from "her" or "him,"
"Make way, you moss-backs! Make way! Make way!
It's parking space that we need to-day!"

—Mrs. Findley Bradein.

CIGARETTE SMOKING

The editor of "Success,' New York City, says: My observation of cigarette smokers has confirmed my belief that no one who is a victim of the cigarette habit can keep himself up to a high mental or physical standard. Cigarette smoking leads boys and girls into bad company and a demoralizing environment. A New York City magistrate says that ninety-one out of a hundred of all lads charged with crime from misdemeanor to burglary have had their moral sense weakened by the passion of cigarettes.

In fact the moral depravity which follows the cigarette habit is appalling. Lying, cheating, impurity, loss of moral courage and manhood—a complete dropping of life's standards are its general results.

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isa. 55:2).

A NEW HEART

What is the use of an apple tree if it never bears any apples?

And what is the use of calling yourself a Christian if there is no fruit seen in your life, no change in your conduct?

A boy went home from a meeting one evening, and told his little sister that he had got a **new heart.**

"Have you," she innocently replied, "then please show it to me!"

And that is just what all Christians have to do, to show in their changed life and conduct that they have got a new heart.—The Home Evangel.

A little card to the sick one to-day compounds interest when he is well enough to come out.—Exchange.

• MISSIONS •

THE NEW PAGANISM AND THE SCRIPTURAL ATTITUDE TOWARD IT

By John Horsch

This timely article by Bro. Horsch shows how the evangelical mission movement is being supplanted by a modernistic substitute that does not aim to teach the fundamentals of the Christian religion. We trust that our own missions, both home and foreign, may remain pure from these subtle modern departures from the faith. The article will continue for a number of issues.

Scripture predicts apostasy from the faith, to precede the second coming of Christ. On the other hand, present-day popular opinion, which is based principally on the theory of evolution, upholds the idea of a continuous progress in world betterment.

Many leaders of thought in our day take the progress of religious liberalism, commonly called modernism, as an indication of religious and moral advance. They defend the view that modernism, which in their opinion is a sincere restatement of the essentials of the Christian faith, is necessary for the success of Christianity in the modern world. Thus the progress of liberalism within Christendom is supposed to mean spiritual and moral advancement.

In view of such assertions it would seem to be timely to call attention to certain phases of modernist activity which reveal the nature of liberalism far better than the smooth words of its advocates who attempt to dispel the misgivings of conservatives regarding the character of modernism, for it is well known that many liberals use the old Biblical words and expressions in a new sense totally different from their real meaning. Often they refuse to disclose the sense in which they use such words, when they are asked about it.

An outstanding practical expression of modernist principles and teachings is the universal religious union movement. This movement in turn finds expression in modernist missions and the universal religious peace movement.

The Modernist Interpretation of the Mission Movement

To an evangelical believer it is shocking to observe the perversion of the mission movement by the liberals. Missions among non-Christians are conceived by modernists as "a give and take arrangement;" as something to be done in coöperation with adherents of other religions. The objective of missions is taken to be "to confer rather than to convert." Accordingly, the missionary movement, in as far as liberals have gained control of it, is being converted into a movement of coöperation with pagan and other non-Christian religious systems, with the objective of world regeneration through reform. The religious faith of those who participate in this coöperation is either considered secondary, or is not at all taken into consideration. As a matter of fact, matters of religious doctrine are always held to be secondary by liberals, since they do not accept Scripture as an authoritative revelation of God. Liberals often admit that they have no positive doctrinal truth to offer but say that they are engaged in a quest for the truth.

The same may be said of adherents of various pagan systems; therefore pagans can be met by liberals on common ground. But the quest for religious truth is not the primary objective of the liberal mission movement. It is realized that, as concerns religious doctrine, there will never be agreement among the various world religions. The attitude of many liberal leaders is that of relativism, which means that they hold that all religious doctrine or teaching is only relatively or comparatively true, and that religious opinions are to be valued for their possible usefulness rather than for their truth.

The objective of the modernist mission movement is expressed in a program for educational, social, economic, and political advancement. It is held by liberals that those who identify themselves with this reform movement are followers of Jesus, or Christians, regardless of their religious views. Liberalism stresses the idea that Christianity is a life, meaning thereby a life expressing practical interest in world betterment through reform. It is supposed that participation in this program for improving things on earth is the way to make Christ king of all the life of the world; in other words, that it is world Christianization.

Mission Work Not "for" but "with" Heathen

In an editorial article printed in the Federal Council Bulletin, the organ of the Federal Council of Churches (a federation of twenty Protestant denominations) for November, 1930, the modernist view of missions is defined as follows:

> "The distinctively Christian genius of the missionary movement has sometimes been weakened by a patronizing quality which has subtly crept into it. Missions have often been something which Western Christians [the Christian churches of Europe and America] do for others in 'benighted' parts of the globe, not something that we do with others. But that older view is swiftly passing. The spirit of the modern missionary at its best is summed up in Stanley Jones' remark about his attitude toward the people of India. 'I went to them through pity,' he says, 'I stay through respect.' The missionary movement of to-day may be truly defined as a world-wide fellowship of men and women, drawn from every nation and every race beneath the sun, joining hands to make Christ Lord of all the life of all the world."

The writer just mentioned evidently assumes that coöperation in a general movement for world reform is making Christ Lord of all the life of the world.

To the extent that the mission movement has come under modernist leadership it is more or less openly committed to this conception of missions. Many articles in defense of this interpretation of the missionary movement were published in various church papers. The Christian Endeavor Topic designated for May 31, 1931, is "How is the Work of the Missionary Changed?" (Compare the write-up on this topic in The Mennonite for May, 1931, and in many other religious papers setting forth the new interpretation of missions). The Student Volunteer Movement is now committed to the new view of missions. In the Quadrennial Student Volunteer Convention held in Detroit, in December, 1927, nearly all the appointed speakers held this view. They conceived of missions as "a reciprocal fellowship with non-Christians in the quest for God." Since liberals have lost all certainty about God, they are inviting the pagans of Asia to join them in a religious quest and in a movement for world reform. Concerning the Detroit convention the editor of the Christian Century, having stated that the speakers at this large gathering defended the liberal view of missions, said further:

> "The problem of missions has become, in the thinking of the speakers at Detroit, the problem of world Christianization. And this new phase contains all the social, economic, and political implications that the most advanced prophets of a comprehensive social gospel have been preaching since the days of Rauschenbusch."

The Missionary Motive Lost

Seeing that the movement which is to take the place of the Christian mission movement does not have for its definite objective the conversion of non-Christians to the Christian faith, one can scarcely help but wonder why such endeavors are persistently spoken of as missions. To accept the new interpretation of missions means that missionary efforts are turned into work of an entirely different nature. This is done under the pretext that the historic Christian faith is now antiquated. Need it be said that such liberalistic "missions," if successful, will destroy the work done by the faithful missionaries of the Cross? Can modernism in heathen lands have better results than in America or England? Would not prayer for such "missions" be sacrilege?

And can any one suppose that conferring with non-Christians is a matter of such importance that liberals will make the same sacrifices to make it possible as have evangelical believers to spread the Christian gospel? Is it not obvious that liberalism destroys the missionary motive? Does not the astounding retrogression of the Student Volunteer Movement, as well as the falling off in the financial support of missions, speak volumes in this respect? Is it not precisely the men and women holding to the old faith who are principally interested in the missionary movement and show their interest by furnishing the bulk of the means for it?

A Proposed Republic of Religions

The conversion of the Christian mission movement into a general coöperative reform movement is not the only way through which the universal religious union movement expresses itself. In the Federal Council Discussion Session held on December 10, 1928, at Rochester, N. Y., the possibility of a league of the religions of humanity was defended by Dr. Everett R. Clinchy, Secretary of the Committee on Goodwill Between Jews and Christians. Dr. Clinchy said:

> "In discussing a coöperative policy for the future of organized religion, I hold that we must at least refer to the possibility of a league of the religions of humanity.
>
> "Christianity is not the only religion interested in world peace; ours is not the only religion concerned about industrial justice and race relations. We know that there are intelligent, idealistic members of non-Christian religions who are seeking what we, too, call "the good life.". These people are not our competitors in the long search for truth; we should be comrades.
>
> "I am suggesting therefore a republic of religions for these two reasons:
>
> "First, because the world community we are building depends upon communication of the aims, beliefs, and aspirations between the various peoples.
>
> "The second reason I have for suggesting a league of the religions of the world is that this larger enterprise would integrate Christianity."

The new interpretation of missions, with a plea for a universal religious union, was presented in an article entitled, "Why not a League of Religions?" published in the Christian Exponent (January 3, 1928), a Mennonite paper. Here we read:

> "'Missions' implies a one-sided sending and giving project, whereas this generation is discovering that an exchange, or a 'give and receive' arrangement is more desirable and more correct. There is nothing inconsistent in being a true follower of Jesus and recognizing the same principles in many other of the world's religions even though they are stated differently. We must develop a real appreciation for these religions and a willingness to learn from them as well as to teach them."

A Universal Religious Peace Congress

A universal religious peace conference, having world peace for its objective, is to be held for the first time in Washington, D. C., in November, 1932. It will consist of representatives of the religions of the world: Christian, Jew, Moslem, and pagan. The religions represented will include Christian, Buddhist, Confucianist, Hindu, Shintoist, Moslem, Hebrew, Zoroastrian, Sikh, Jain, Theosophist, Bahist, the Sufi Movement, Brahmo-Somaj, the Ramakrishna Movement and New Thought. The well-known liberal, Dr. S. Parkes Cadman, formerly president of the Federal Council of Churches, has accepted the joint presidency with a few leading men of other religions. In an official "Statement of Purpose" it is said that the purpose of the organization is "to put in motion the joint spiritual resources of mankind." God is left out of consideration. He is never mentioned in this document. This congress is planned to be the inception of a religious world federation. Dr. Frederick Lynch, in the Christian Union Quarterly, said that the success of this conference will depend on the question "whether the consciousness of oneness which has developed among the Christian communions is going to be enlarged to take in other than Christian groups." And Dr. Henry A. Atkinson, Secretary of the Word Alliance for International Friendship Through the Churches, who is in a real sense the father of this particular movement, wrote in the same magazine: "Here is a new task for Christianity itself: 'Is our Christianity big enough to enter whole-heartedly into a movement toward a larger religious unity—such as is promised by this conference?'" (Christian Union Quarterly, April, 1929).

Atheism and the Denial of a Personal God

Now, a universal religious peace conference would without question be expected to include all religions. But what about such religious cults as the demon worship of Africa? We are not informed whether or not representatives of this cult were invited. Again, in the opinion of a number of recent writers on present conditions in Russia the atheistic communism, as found in that country, is in fact a religion. This view is obviously correct if religion is looked upon as an attempt at world reformation without regard to the doctrines held by those who join in such an attempt. Without question Bolshevism is the greatest attempt at world regeneration, without or in opposition to God, that was yet undertaken in the history of the world. As just intimated, Bolshevism is atheistic, but from the point of view of the promoters of the universal union movement the rejection of Christian doctrine, including the doctrine of God, would not disqualify from participation in this movement.

(To be continued)

OPPORTUNITIES FOR MISSIONARY WORK IN OUR CHURCH SCHOOLS

By Freeman S. Gingerich

As we have therefore opportunity, let us do good unto all men.—Galatians 6:10.

An opportunity is a suitable time when it is combined with other favorable circumstances. Francis Bacon wrote: "A wise man will make more opportunities than he finds." This statement when narrowed down a bit can be made to read: "A wise student in one of our church schools will make more opportunities for practical mission work than those directly thrust in his way by others." The Romans used to say: "I'll find a way or make it."

All of our schools extend a hearty welcome to conscientious, spiritual young people who are concerned that their training should make a definite contribution to Christ's work. In our schools we have a number of fine opportunities for practical mission work and we need earnest young people who will take advantage of them. When we attend school many different things make a bid for our time. Each teacher does his share—or more—in keeping us busy. We become interested in mathematics, history, English, foreign languages, science, economics, psychology, or philosophy, or a number of them. But in the midst of this educational process, consisting of a large array of books, facts, lessons, and assignments, programs, meetings, and other similar things, with perhaps a gentle admonition when our work is deficient, we dare not forget Jesus and His Church. It is indeed imperative that we remember constantly that our aim is to become a useful and usable servant of our great Master and Lord. The best way to do this is to take advantage of one of the splendid opportunities for doing real missionary work while studying the common, secular subjects.

Now, all of the opportunities for missionary work enumerated below will not appear the first week or two we are in school. In fact, we could not take care of them if they did! Some of our first duties are: to do our class work carefully and conscientiously, and to perform simple acts of kindness for other students, and live a thoroughgoing Christian life in the presence of weaker ones and those who have never accepted Christ at all. There are always a number of these in our schools and at times we neglect them.

To be specific: There are homes near our schools where elderly people are confined to their beds or homes. It is always worth our time and effort to visit them. There are some of our young people who take a special delight in doing this kind of work. Not all of these opportunities are taken advantage of, for some of us will recall specific instances where these older ones were not visited frequently.

Sometimes students are asked to give a Young People's Meeting Program in a church near the school. This was true at Goshen College last year and especially so at the Ontario Mennonite Bible School at Kitchener. (I trust that the students, faculty, and friends of Hesston College will pardon me for not giving specific examples of work done there. I am not acquainted with the activities there and am therefore un-

(Continued on page 255)

EDUCATIONAL

WHAT IS CHRISTIAN EDUCATION?

By Edward Yoder

Education may be defined as the process of training the individual, developing his talents and abilities, providing him with the skill and tools that fit him to be a happy and a useful member of society as well as to fulfill the end for which the Creator intended him. In our day the task of education has been delegated largely to schools. These schools for sundry reasons have become in a large measure secularized, have come to lay stress upon the material rather than the spiritual phases of life. They incline to concern themselves with what is temporal and worldly rather than with the eternal and heavenly. Now Christian education has for its aim that of making the educative process balanced and well-rounded. It seeks to supply what we conceive as the missing or neglected elements in the current educational practice as it is carried on in many of the schools. The Christian viewpoint affects many elements of the educational program. It affects the underlying assumptions in education, and also its objectives, its content, its methods and its general emphasis.

Every system of education is built upon certain basic assumptions, a number of propositions that are assumed to be true, certain articles of educational faith, so to speak. These assumptions are such that by their nature cannot be proved with logic or reasoning as ultimately true or false. They are taken to be true because of experience or from instinct, from divine revelation, or from the will to have them true. Christian education works upon assumptions that are different from those that underlie secular education. Among the leading truths upon which Christian education bases its efforts may be mentioned, first, that man is an immortal soul, hence all training and teaching must be given in the light of this fact. Human destiny is at stake, an idea that renders the work of the teacher fraught with both opportunity and responsibility. Another basic assumption in Christian education is stated in the Scriptures thus: "The fear of the Lord, that is wisdom, and to depart from evil is understanding." Where the individual's relationship to God is not right, there is a maladjustment that is serious and far-reaching. Christian education concerns itself with this highest kind of wisdom and understanding. A third fundamental idea in Christian education is that man for spiritual light and truth is absolutely dependent upon God's revelation of His will in the written Word, the Scriptures, and in the living Word, Jesus Christ. There are others that could be named, but these serve to illustrate the basic assumptions, the foundation principles in a Christian philosopy of education which are frequently ignored in schools.

Again, Christian education differs from purely secular education in its objectives or the ends it seeks to accomplish. The development of sturdy, stable character is one of these objectives. Character is more important than wit and cleverness, more essential than the possession of many and varied skills, more significant even than vast and cyclopedic knowledge. Implanting the ideals of unselfish, sacrificial service to fellowmen is another Christian objective. It seeks to glorify such service because it is more blessed to give than to receive. It teaches that the really heroic characters of history have not been those that marched out over the bodies and souls of their fellow creatures to great position and power and wealth, but much rather the men and women who have given out their strength and their lives to help their fellows, to alleviate suffering, and to bring to them the knowledge of God.

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FOUR THINGS

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.
—Henry Van Dyke.

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So far as the content of the program of education is concerned or the materials that are used to carry on the process of training children and young people, there is not such a wide difference between Christian education and the usual secular sort. The same subjects are used as teaching instruments almost without exception, but frequently with different interpretations and applications. The same books can generally be used for texts and references, with the necessary critical and careful handling. In one instance, however, does Christian education give a large place to material which is neglected by many schools; it is in the use of the Bible as the Christian Scriptures. The Bible does shed light even on the so-called secular studies. Besides, it is the primary source for spiritual truth, moral and ethical instruction, and a Christian philosophy of life. Christian education gives to the Word of God a large place in its program.

In the methods of instruction and general procedure Christian education does not differ so much from the other. It is in the fundamental matters of attitude and personal relationship between teacher and pupil that the Christian method is in a measure distinctive and unique. The foremost of Christian virtues, that of sincere love, is the ideal one for the relationship between teacher and pupil. Where a sincere love exists the pupil learns readily and is drawn even unconsciously to pattern his life and ideals after the one who is his teacher. When the teacher has the Christian attitude of humility and reverence in the pursuit of knowledge and in the presence of the truth, when he has himself retained the attitude of an enthusiastic seeker for truth, when he is a learner along with those younger ones whom he seeks to guide in learning, then there exists the ideal situation for growth in both character and knowledge, the grace and knowledge of which the Apostle Peter writes. This sort of relationship can scarcely exist except where the spirit of Christ has planted a genuine Christian love and Christian fellowship.

Lastly, in its general emphasis does Christian education have a distinctive contribution to make to the world. It teaches all the truths of science, of history, and of literature as being forms of expression of the will and work of God who is the Creator of all things. It opposes the narrow philosophical credo of materialism as also that of evolution, which are rampant in schools to-day. In the field of ethics Christian education insists that the teachings and precepts of Jesus are the best practical rules for the good and the happy life. The fact that these teachings are not generally accepted as its rules of conduct by society about us is a challenging ideal for the young people. Along with this an education that is Christian constantly keeps before the youth the validity of Christ's claims upon every individual's life, upon his loyalty and service, upon his devotion and obedience. To have the Lord Jesus Christ received not only as a Savior from sin and death, but also accepted as the Lord and Master of the life by every soul, this is the fundamental aim and end of Christian education.

Hesston, Kans.

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—I Cor. 15; 55-57.

THE VALUE OF THE SUMMER BIBLE SCHOOL AS A FACTOR IN BUILDING UP THE CHURCH

By A. J. Metzler

We understand the Summer Bible School to be that division of church work, instituted and developed during the last twenty years, for imparting a more thorough and clear knowledge of the Bible to our boys and girls. It is usually conducted for from two and a half to three hours each forenoon from Monday to Friday for several weeks during the summer months. We believe that three to four weeks is the most ideal. Some schools find it possible to continue for five or six weeks and the benefits of the school are increased proportionally. However, many congregations have found a school for two weeks to give good results.

In considering the Summer Bible School as a factor in building up the Church we mean, of course, that if properly conducted it will be greatly blessed of God, in the strengthening and developing of the Church spiritually. It will also contribute greatly to the growth of the Church numerically.

The great need on every side is the building up of the Church both spiritually and numerically. Just one of the many instances that has come to my attention will illustrate this need. A congregation of about two hundred members a few years ago put a thirty thousand dollar addition to their Church. In their program for this enlargement and improvement was included a dining room furnished and equipped to accommodate three hundred guests. This seemed to be the most important part of their building. In the same congregation it is not unusual for the pastor to preach to less than a dozen members on the Lord's Day. This case is not entirely an exception. However, we are glad that it does not picture conditions everywhere. But we believe it is one of the many things which indicates a general decline in spirituality.

In the light of such Scriptures as Isa. 55: 11 and Jno. 12:32 we believe the greatest thing in church building is to clearly impart and rightly interpret the Word of God, for God says that His Word shall not return unto Him void. And Christ said: " . . . If I be lifted up from the earth, I will draw all men unto me." He had particular reference to being lifted up on the cross, but we believe the drawing power of Jesus Christ is as strong to-day as ever. If Christ is properly lifted up before the world by a clear teaching of the Word in which He is revealed He will have drawing power.

And now, coming directly to the heart of this message we want to emphasize a great truth. The Summer Bible School is a great step forward in supplying this need, because it makes possible a more thorough and systematic teaching of the Word to the children than anything the Church has offered in recent generations. We have been accustomed to think of the Sunday school as the leading agency of the Church in giving a knowledge of the Bible to our children. It has done much, more than many appreciate. We believe there are still developments coming in the Sunday school that will increase its usefulness in the teaching of the Word. But the Summer Bible School contains equal and in many respects greater possibilities than the Sunday school for giving the child a real knowledge of the Word that will be useful both in leading the child to Christ and laying a foundation which will make him a strong disciple of Christ.

When we see the large numbers who fall away from the Church after having started in their Christian life; and the many others who do not have the growth and development they should it seems quite imperative that we look for a cause. When we make some comparisons we would not need to go far to find a big reason for much of our loss. Compare the time, money, and effort that we, as most Protestant denominations, spend in the teaching of our youth God's Word, with that spent by our Catholic and Jewish friends. Then too, compare or rather contrast our expenditures in giving our children a secular education with our expenditures in teaching them the Word. When the day comes for "giving account for the deeds done in the body" how can we explain to the Lord for giving such a relatively small place to the teaching of the Bible to our children?

After much careful thought and consideration the writer has decided that a standard or goal somewhat as follows would be good for a church, congregationally or denominationally: During each year we will spend as much time, money, and effort in the teaching of the Bible to our youth as we spend for them in any one subject of their secular education. That is not a very high goal—to place the teaching of the Bible on an equality with the teaching of reading, mathematics, history, or geography. Frankly we should be ashamed that we need to place the standard so low. But when we have reached that goal we will have gone a long way. If we would give as small a place to the teaching of the secular subjects as we do to the Bible, or if we were as haphazard and careless in the former our children would be largely illiterate. The Summer Bible School is one of our greatest steps forward in reaching the above-mentioned goal.

We want to develop further a thought that was mentioned earlier. Two phases of Bible study needed badly by youth, especially up to the age of twelve years, are the following: The teaching that would bring every child to the age of accountability with a clear knowledge that he is a sinner by nature and thereby lost; that he needs a Savior, and Christ is that all-sufficient Savior. The confession of many who have gone a number of years in what was supposed to be their Christian life, but who have had no real experience in salvation, has led us to believe that we have failed to a certain extent in getting our boys and girls to the age of accountability with a conscious burden of sin and a conviction of their need of Christ. It is clear that a genuine experience with the Lord at conversion is essential to the proper spiritual growth of any Christian. And further, it is clear that this experience depends much upon their teaching from the Word, leading up to this. The theme of Christ as Savior and every youth's need of Him as such can most wonderfully be brought out in a series of Summer Bible School teachings.

The second phase of Bible study, or rather the type of Bible study needed by the girls and boys that the Summer Bible School is especially fitted to give, is an elementary, systematic course in Bible introduction. This includes the books and divisions of the Bible, the memorizing of many portions of Scripture, character study, Bible history, and Bible geography. It is readily seen that all of these can be most easily mastered in early years, rather than later. A systematic course which will give the youth a thorough knowledge in these lines of Bible study will do much in helping them to become diligent students of the Word and make a splendid foundation and framework upon which and around which all future Bible study can be followed.

Another way in which the Summer Bible School aids in Church Building is that it gives opportunity for the older ones in direct service for the Lord and His cause in teaching, directing, and otherwise helping in the work. Spiritual exercise is quite as essential to spiritual growth as physical exercise is to physical growth.

Not the most important way, but yet a very real way, in which the Summer Bible School assists in Church building is that it gives publicity to the work of the Church in the community. We realize that some have a false modesty in reference to church work, misapplying the thought of "not letting the right hand know what the left hand doeth." Experience has shown that it is possible to get many children into the Summer Bible School which we cannot get into Sunday school. Thereby the church has a contact with more homes and more opportunities. Then too, the closing program which most schools have, brings still others into contact with the workings of the church in the community.

May we be ashamed of our neglect in the past in teaching the Bible to our youth. May God open our eyes to the opportunities of the Summer Bible School and lead in the opening and directing of many in the future.

Masontown, Pa.

A PARENT'S PRAYER

Almighty God, heavenly Father, who hast blessed us with the joy and care of children: Give us light and strength so to train them that they may love whatsoever things are true and pure and lovely and of good report, following the example of their Saviour Jesus Christ! Amen.

"A good deed is much more effective than a good example."

THE CHRISTIAN HOME

VIII. Worship in the Home

By Erma Miller Erb

To-day when unbelief is parading under the banner of Christianity, there is much talk of tolerance and the inner life, which somehow is carefully hidden from outward scrutiny and which counts for so much that there is no need for any outward manifestation. So the sharing of religious observances falls more and more into disrepute. A man may say that he can worship God in his heart and get more out of a Sunday before the radio or in quiet study than by going to church. But does he? Observation finds him reading the Sunday paper and current magazines, meanwhile continuing his harangue on the Pharisaical element in the church.

The same thing is true where outward observances of religion in the home are attacked—the excuse being that worship is only a heart attitude; therefore worship when and where you please, with resultant procrastination because of a real lack of desire. Arguing against united worship gives evidence of unprayerful hearts and minds. The Christian life is more than continual debating and speculating. It is the living of life itself and not a thing set **apart;** but rather **a part** of our everyday interests and work, makng religious duties out of humble duties. It is doing, being, and living.—The three are inseparable.

There are at least five times throughout the day when there is worship in a Christian household—reading of the Scriptures in the morning, grace at mealtimes, and an evening devotion. Individual or private devotions may be at any time, even during toil. "In the morning will I direct my prayer unto thee." A helpful and practical testimony given by a young evangelist is this—Commune with God each morning before looking upon human faces, if just to breathe a short prayer for guidance. A morning reading of the Scriptures with explanatory remarks does not hinder any further reading by individuals, but it is a help to meditation while at work. And if the readings found with the Sunday school quarterlies are followed it is a preparation for the next Sunday's lesson. This is a mutual help for old and young, and should not be merely in the spirit of its being good for the children.

Prayers vary throughout the day. Grace at meals expresses thankfulness. On the wall of a friend's dining room is a picture I almost covet—that of a saintly old man bowing his head with nothing before him but a crust of bread and a small bowl. How appropriate to glance at it at mealtime. Morning prayers are naturally a plea for guidance throughout the day. And in the evening our hearts naturally turn to confessions of failures and thanks for the good of the day.

Methods of the procedure of family worship are varied and usually guided by the head of the house. All may have part by reading in unison, or by repeating Scripture verses. One family often repeats an entire chapter of the Bible, taking parts by turns with the exception of the smallest two members. Children's prayers are spontaneous and not mere repetitions or recitals of genealogy or list of people for blessing if they receive encouragement along the line of originality. The only girl in a family where the parents are keenly interested in missions already has the spirit of intercessory prayer. A little suggestion given in Junior Meeting on memorized prayer is good. When we wish to pray the Lord's prayer in unison let us **pray** it, not merely **repeat** it.

Singing in the home, in the evenings and on Sunday afternoons, may be a mere social custom if we sing without understanding, but if we follow the advice of the psalmist, "Sing ye praises with understanding," it is a pleasant form of worship and an easy way of memorizing which should be done even before understanding. A little two-year-old boy repeated, "God is love," a number of Sundays before his mother attempted, "The Lord is my Shepherd," both of which he repeats whenever asked. Another little three-year-old girl when asked to repeat a verse in Sunday school gave the entire Lord's Prayer without a mistake. Memory will remain to the end of their lives and understanding will increase.

Parents have control over reading matters as long as children can not read. After the children read for themselves the parents, if not posted on authors and contents of books they buy, should read books first before giving them to the children. Teachers are always glad for coöperation, and though school libraries are often not what they should be, the parents have the privilege of knowing what they are.

Reading, memorizing, and meditation are all a part of worship.

"I can not pray for more than this:
A day of simple quiet things,
Not the bewilderment a dawn
So often brings.
Not more possessions, Lord, I pray,
But calm and simplify my day."

Wellman, Ia.

HISTORIES OF LOCAL CHURCHES

VIII. Mummasburg Mennonite Church

By Cora Boyer

Mummasburg is a small village of about a hundred people. It is situated five miles west of Gettysburg, in Franklin Township, Adams County. This was one of the early Mennonite settlements in Pennsylvania.

The early settlers had no church building but met in the homes of the members one Sunday a month. Later they met with the Flohr's (a Lutheran) congregation. Here the Lutherans and German Reformeds worshiped alternately. When a new church was built at Flohr's, the Mennonites built also at Mummasburg. The first church was built adjoining the graveyard in the year 1824. The land was bought by John Wisler, Tobias Boyer, and John Reiff, from John Mummaw and Barbara, his wife. The deed is dated 1824. The first burial in these grounds was that of Elizabeth Boyer, in the same year. The first minister here was Bishop Abraham Roth, who died in 1851. His helper was Christian Shank, who died in 1872. After the death of Bishop Roth, Daniel Shank, son of Christian Shank, was ordained to the ministry, and after the death of Christian Shank, Martin Wisler was chosen to take his place.

The present church was built in 1895, west of the graveyard, along the Gettysburg highway. The building committee was composed of Samuel Bucher, superintendent, Jacob Bucher, and Reuben Roth. The deed to this land was made in September, 1895, by Martin Wisler and his wife, Susanna. The deacons who served here were John Rife, Henry Welty, and John Boyer, who served for forty-three years. In his declining years he was assisted by Reuben Roth. In December, 1904, Martin Boyer was elected to the office. He still holds this position.

The ministers following Martin Wisler were: Jacob F. Bucher, who died March, 1927; Amos Meyer, who still serves; and Amos Giegley.

In the old church the meetings were held every four weeks, but after the erection of the new building, in 1895 church services were held every two weeks and one Sunday evening in four weeks. After Amos Meyer was ordained services were held every Sunday, one Sunday in the morning, the next in the afternoon, and the next in the evening. The membership increased as new members came in from Lancaster County and Michigan, and also as the result of evangelistic work.

Sunday school was organized in 1891, by Preacher Martin Wisler of Hanover, Pennsylvania, with Jacob Bucher as superintendent, who appointed Reuben Roth as assistant and John Tate, secretary. Sunday school was held only during the spring and summer months in the first few years. Then due to trouble in the Church, there was no Sunday school for several years. Since that, however, there has always been Sunday school at the Mummasburg Church.

In 1924 there was trouble in the Church again, and it became divided. The new group then met in the Methodist Church at Orrtanna for almost a year, and then decided to come back, but still there was dissension and the younger group moved to the tabernacle in Gettysburg where they worshiped every Sunday morning. They soon became dissatisfied with no home church and bought and remodeled a church at Fairfield, Pa. Amos Giegley, who went with them, is their minister.

Gettysburg, Pa.

THE PROBLEM OF MAINTAINING ONE'S FAITH DURING THE SCHOOL PERIOD OF LIFE

By Paul Mininger

It is an epochal moment in the life of the six-year-old child when Mother prepares to send him away for his first day at school. This is a new experience for the child—for he is leaving the home influence and is spending six hours a day away from his parents. The state requires that he be sent to school to develop his mind and prepare to take upon himself the responsibilities of citizenship. Many a prayer has ascended from a mother's heart, as her child has his first experiences in this new society whose standards are so different from those of the home.

Beginning the first day at high school is no less significant. He has now become more independent of his parents, has learned to take care of himself among his fellow creatures, and is at the age when he is going to do some thinking concerning the complex problems of life. He is now at the age of disillusionment, and during his high-school years he will learn that some things are not what they seem to have been. As he continues his studies, he discovers that he must change his ideas concerning many things in life. He is learning.

This process of acquiring knowledge and adjusting one's thinking to that which is learned, continues throughout college and even later into life. His education affects his attitude toward the accepted standards in every phase of life—physical, psychical, social, and religious. Just what is to be accepted and what altogether rejected is the question, and must be faced by every student.

The youth soon learns that there are other ideas concerning God than those which he has been taught from childhood. He has his first shock when the religious teachings concerning the Bible and Jesus Christ are questioned and other ideas substituted. Many times the shock will come in high school. Again it may be a gradual working which leads the student unconsciously through high school, but has its break in some college course. Whenever or however it happens, his childhood faith has been questioned and what shall he believe?

What is this childhood faith which he has cherished and now has been challenged? Hundreds of volumes have been written attempting to define and interpret the religious system of doctrine which is believed to be "the faith." Briefly, "the faith" as it is objectively used in the New Testament refers to the body of truth which was included in the Old Testament, the words and teachings of Jesus, and the teachings of the apostles which was given to them by their Lord. More specifically as it applies to our subject it includes a belief in the following:

1. The universe is the result of a creative act of God.
2. God has given us a divinely inspired and unique revelation of Himself and His will—the Bible.
3. Christianity is supernatural at every point.

The foregoing cardinal principles would include a belief in Jesus Christ as God incarnate, His virgin birth, sinless life, sacrificial and substitutionary death, victorious resurrection, and His future return. It also includes a belief in the new birth. Regeneration is the only means for man to become presentable to God and the only possibility of his living a life pleasing to Him. With this system of belief and Jesus Christ our example in matters of conduct we have a faith which frees us from the bondage of the past, gives meaning to this life, and assures us of a happy eternity.

It is important that a belief in this Christian faith and morals be maintained; but under present conditions there is grave danger of losing it while attending the modern educational institutions. There are a number of conditions which make this a very acute problem to those who have the highest welfare of our country, the Church, and the youth at heart.

In addition to the natural tendency of youthful minds to doubt and question, our modern education assists in wrecking their faith by teaching that science and truth have no room for the faith of their childhood. They substitute a teaching which places man as a biological entity in a materialistic universe in which spirit does not exist. They transfer authority from the Bible to the individual himself. Trained instructors with attractive personalities and convincing arguments refer to the Bible as a book of myths. All religion is often spoken of disparagingly and if accepted at all, is considered an idea which man has conceived in the process of evolution.

Add to this the general feeling of superiority which is given to the modern educator and we have an influence brought to bear upon the youth in our schools and colleges which only the strongest and most conscientious can withstand.

The present atheistic organization which is attempting to outlaw all religion and is organizing itself upon the campuses of our universities is proving itself to be a real menace. The aggressive measures which it is using are a call to all Christians to awaken to their responsibility in guarding the faith of the thousands of young people who are being subjected to these demoralizing influences.

Then there is always the danger of the student becoming so buried in his studies that there grows up an indifference which has a tendency to minimize the importance of Christianity. This may continue until ultimately his faith will be discarded altogether.

The lack of a positive faith and consistent life on the part of students and teachers professing Christianity, has a tremendous influence upon those who are in the valley of indecision. The weak and shallow testimony of many Christians does not appeal to the young intellectual who is going through a mental struggle.

These are a number of conditions which are endangering the faith of our youth. It should be clearly understood, however, that the loss of one's faith is not the necessary sequence of education—not even of higher education. The student does not endanger his faith because he becomes acquainted with **facts** which cannot be reconciled with Christian truth. There is nothing in learning itself which is undesirable. The trouble is usually in the influence of professors who endeavor to lead the students from their faith in God to an acceptance of unproved theories. As a result, the student is led to accept a materialistic philosophy of life.

What can the honest Christian student do to maintain his faith while being subjected to these influences?

The importance of having a real experience with Jesus Christ in salvation from sin and assurance of His indwelling presence cannot be overemphasized. If one has actually experienced Jesus Christ in his life it will be hard to convince him that Jesus Christ is a myth.

This faith which is based upon the Bible and asserted to by experience must be guarded and strengthened by diligent Bible study, conscientious prayer, and constant fellowship with Christ. The student should have a positive witness for Christ at all times. Nothing will so strengthen one's faith as telling others about it.

It is important that the student have a conscious, definite and determined purpose in life. With an eye single to the glory of God, a life which magnifies Jesus Christ and a will to do His will, there is little danger of being influenced by less worthy purposes.

Do not think that it is necessary to accept or believe all the ideas projected by instructors. Teachers and textbooks are not infallible. The Bible is. One should be able without any apologies or the least feeling of presumption to say, "I have more understanding than all my teachers: for thy testimonies are my meditation" (Psa. 119:99).

It will not always be possible to choose what we might call a safe high school for the young person to attend. One should, however, be careful in deciding upon the college which he attends. A college which is fundamentally sound and is a champion of the Word of God can do much in guarding the faith of our students.

The parents and Church of these students have a responsibility in maintaining the faith of their youth. The home life from childhood should be such that it proves the practical value of the faith which the parents teach. A sympathetic understanding of the student's problem is necessary to be able to help him. Kind advice and counsel should be given by both parents and pastor.

The church as a whole has a responsibility in maintaining for her young people sound, spiritual, educational centers with qualified instructors and offering attractive education-

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BIBLE STUDY

BIBLE STUDY COURSE

V. Revelation

There is a close relationship between the remaining chapters of the Revelation. Judgments of God are visited upon the world, and the power of God is waged against the forces of sin and of the devil.

The judgment of God appears in three series of seven. Tht first series occurs as the seals of the book are opened. The second series follows the sounding of the seven trumpets; and the third accompanies the pouring out of the seven vials, or censers.

That these series of judgments are related to one great judgment period is seen in this that the second judgment group is ushered in as a part of the first group; that is, the opening of the seventh seal is not accompanied by any particular judgment, but introduces the angels with their trumpet judgments. Rev. 8:1-6. The sounding of the seventh trumpet is the sign for the pouring out of the vial judgments. Rev. 14:1-9; cf. 15:5-8. It should be noted that the third woe of the trumpets was virtually the series of judgments included under the pouring out of the vials, for the seventh trumpet was sounded at the opening of the temple of God in heaven from whence came the seven angels with their seven vials. Rev. 11:14-19; 15:6.

Another fact should be considered in connection with the unity of these series of judgments—their similarity in character but difference in degree of intensity. There are judgments upon men, war, famine, and pestilence, which afflict the bodies of men; judgments touching the heavenly bodies, and affecting the earth and its elements; but in the progress of these repeated judgments they grow in intensity, for there is an increasing opposition by the powers of sin and Satan. Compare the casting down from heaven of Satan and the greater woes which shall follow. Rev. 12:9-12. Also note the final conduct when the utmost powers of Satan and the world are massed against the Lord and the hosts of heaven. Rev. 16:13, 14; 19:19.

A progression may be noted in the effects of these series of judgments. Under the first and second series there are souls who are gathered out and brought into heaven, who are believers saved from the tribulations. Such are the souls under the altar (Rev. 6:9-11; 7:13-17) and such the harvest by the reaper "like unto the Son of man," under the sounding of the seventh trumpet. Rev. 14:13-16. Under the last series of judgments no man is able to enter into the temple in heaven, for it is filled with smoke, and men curse God for the plagues and do not repent. Rev. 16:9, 11, 21.

From the above comparisons it may be fairly deducted that there is a definite relationship between the judgment periods, that the events are progressive, and that, together, they comprise one great judgment period. This is the great tribulation period that shall come before the closing age of the world's history. In the nature of the effects of these judgments one must also conclude that the three series are not a restatement of the same things, and are not applicable to the same period of time. The increasing and widespread effects of these judgments are such that it becomes impossible to apply them to the local and oftentimes insignificant (when compared with the events here recounted) events which have occurred and are looked upon by many as the fulfillment of these prophetical judgments. In every age thus far the mercies of God have been available to men. But God will try the hearts of men to the utmost by His mercy, His judgments, and His justice before the final day of His great judgment.

There is yet another manifestation of unity in this series of judgments. The opening of the first seal reveals the white horse, "and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer" (Rev. 6:2). He went forth to be a victor. No arrow was in his bow or in his hand. The judgments of this conqueror were in the power of the horsemen who followed, and in all of the afflictions which went forth from heaven under the sounding of the trumpets and the pouring of the vials. These were the mighty arrows sent forth by the rider of the white horse, crowned as a conqueror, but whose name was not disclosed until the day of His great victory over all of the kingdoms of the world and took unto himself the many crowns. The white horse and his rider led the powers of God in all of these conflicts unto the glorious victory of the King of kings and the Lord of lords. Rev. 19:16.

The origin of the rider of the white horse is the same as that of all the agencies which God sent forth to execute His great wrath against the ungodly powers of the world. "He went forth," and the same expression applies to each of the four horses, and men recognized that these were the judgments sent forth from God. Rev. 6:8. The trumpeters went forth from before God, and the angels bearing the last plagues went forth from the ark of the testimony of heaven, from the Most Holy Place. It is impossible that the leader against the powers of Satan should be the Antichrist as some have suggested. God will turn loose upon men the plagues of hell in due time (Rev. 9:1-3) but He does not appoint an Antichrist to conduct a campaign against the beast and false prophet and their armies.

Still another phase of the unity of these series of judgments is revealed in the relation which they bear to the tabernacle in heaven, of which Moses built a pattern. Under the breaking of the seals there appeared the altar and the souls under it. This altar was the altar of burnt offerings upon which the blood of the burnt offering and peace offering was sprinkled and under which all of the blood of sin offerings was poured. It is the place where the saints have poured out their life with Christ, the great sin offering: "I am crucified with Christ." Under this atoning altar the life of the believer is hid with Christ in God, and here they wait until the day of His appearing. This altar is in the outer court, in the sphere of daily walk and service to our Savior. The period of this altar applies to that of a public testimony of the saints and the physical oppositions of their enemies to their testimony, even unto death. The second period is associated with the golden altar, the altar of incense in the holy place. This is the place of spiritual devotion and fellowship, the place of the Word and Spirit in communion with God through the mediation of the golden altar which is Christ. Rev. 8. The third period of judgment is associated with the temple of God in heaven and the opening of the most holy place in which is seen the Ark of the Covenant and the mercy seat. Rev. 11:19; 15:5. This is the palace of God's presence into which the believer will enter in the fullness of glory. All powers and all glories must fall when God shall send forth His wrath from the presence of His glory. The censers from this place will be filled with wrath even as the censer was filled with coals from the altar of burnt offering and hurled to the earth. Final redemption will be accomplished when the final debt of sin has been paid. Woe to those whose sins have not been paid by faith in the sufferings and death of His Son.

That there is a spiritual significance in these events for the Jew is seen in this new revelation of the tabernacle and its implications. It is not strange that under the **opening of the seals** there should be a **sealing** of the Jews. Rev. 6:7. While the altar of incense and the brazen altar hurl forth their judgments upon the unsealed ones in the world the Lord preserves the sealed ones (Rev. 9:4), and later the promises of God for the Jews go into fulfillment. Rev. 10:7; 14:1-5. In the days of the greatest judgments on the world will occur one of the times of greatest joy for the saints. Rev. 19:1-9.

It is also evident that the entire Jewish nation will be implicated in the events of the last days of tribulation, when their temple will be rebuilt, but not for the testimony of God's true witnesses (Rev. 11:1 and vv. 3-11), for there will be a distinction between the returned and unbelieving Jews who worship in the temple and the sealed Jew who bears his Father's name in his forehead, who needs no temple and who is slain in the street with his Gentile fellow witness for his testimony of the Lamb.

The Breaking of the Seals

Outline—Rev. 6, 7, 8:1-6

I. The first seal.—6:1, 2.
  1. Opened by the Lamb. v. 1.
  2. Accompanied by the noise of thunder, judgment.
  3. Invitation to come and see by one of the beasts, or living creatures.
  4. What John saw. v. 2.
    a. A white horse, a male.—"He that sat upon him." These judgments proceed from the Son and under the power of the Son of God.
    b. The rider.
      (1) He had a bow.
      (2) A crown was given unto him.
      (3) He went forth conquering and to conquer.

Note. 1. Only the Son of God can go forth conquering and to conquer. This conquering is unto victory. Michael will prevail over the dragon. The King of kings will overcome all other kings. The "going forth" indicates the procedure from the presence of the Living Creature who showed John these things. It would be disastrous to admit that either of the horsemen failed to conquer in the quest upon which he went forth. If the red and black and pale horses and their riders accomplished their missions, so also did He who sat upon the white horse. His crown was given him by heavenly authority; his mission was a heavenly one, and his conquest was determined before he "went forth" from the presence of the living creature and the presence of Him who sat upon the throne. The one who went forth on the white horse was not the Antichrist but the representative of Christ.

Note 2. In the four instances of the going forth of the horsemen each of the four living creatures said, "Come and see." Full of eyes, they were intended to see, and did see, as the events of heaven took place looking for the redemption of the lost estate of God's people. The lionlike creature pointed out the going forth of the conquering horseman. He proclaimed the victor in the beginning of this conquering process.

II. The second seal. 6:3, 4.
  1. The introduction of the scene by the second living creature—like a calf, the sacrificial animal. v. 3.
  2. What John saw.
    a. A horse that was red.
    b. The rider.
      (1) He received power to take away peace from the earth, that men should kill one another.
      (2) He received a great sword, a judgment of blood.

Note. The rejecters of the sacrificial blood must pay the penalty, the shedding of their own blood. The sacrifice of heaven will witness against the rejecters of that sacrifice.

III. The third seal. 6:5, 6.
  1. The introduction by the third living creature—like a man, the heavenly perfect man.
  2. What John saw.
    a. A black horse.
    b. The rider.
      (1) A pair of balances in his hand.
  3. The voice from the midst of the throne.
    a. "A measure of wheat for a penny, and three measures of barley for a penny."
    b. "See thou hurt not the oil and the wine."

Note. The representative of all men in heaven looked upon the helplessness of the greatest power of men on earth under only a partial judgment. Famine and distress came upon men with no limitation on the oil and wine and only a partial limitation of wheat and barley. If the world suffers today with an overproduction what will it be when the Lord withholds from men in a time of judgment. The best devices of men will not save them from the power of God.

IV. The forth seal. 6:7, 8.
  1. Introduced by the fourth living creature—like an eagle, the powers of the air or spiritual powers.
  2. What John saw.
    a. A pale horse. This is described as mottled, or roan, having the colors, white, red, and black mingled. So also are the former judgments combined under this seal.
    b. The rider.
      (1) His name was Death.
      (2) Hell followed with him. Note that these were spiritual powers appearing in connection with the presence of the eagle-like living creature.
      (3) His power. v. 8.
        (a) Power over the fourth part of of the earth to kill with the sword, as the red horse rider.
        (b) Power to kill with hunger, as the black horse rider.
        (c) Power of death and destruction by beasts, as an added judgment. Judgments were combined and increased under the pale horse.

V. The fifth seal. 6:9-11.
  1. The scene in heaven as described by John.
    a. The souls under the altar, the brazen altar or altar of burnt offerings and daily sacrifice. Only the blood of sin offerings was poured out under the altar. They who are crucified with Christ have their lives hid with Christ in God until the day of His glorious appearing. These souls under the altar at this time would indicate a later time than that of Christ's coming to receive His saints at the first resurrection. These souls will have a later resurrection, as was told them and as is seen in 7:14-17.
    b. They had been slain for the Word of God and for the testimony which they held.
  2. The appeal of the souls under the altar for vengeance on the earth for the blood of martyrs. v. 10.
    a. White robes given unto them.
    b. The message to them.
      (1) Rest a little season. Not a long wait until a distant resurrection.
      (2) A season to be fulfilled until their brethren and fellow servants should be killed as they had been.

Note. The connection which these souls had with the altar. The statement that those who should be killed as they had been were of their fellow servants and brethren, might apply particularly to Jewish believers who shall give their lives in testimony during these first days of the tribulation. And later, it was the Jewish believers who were sealed that they should not be hurt during the procedure of the days of affliction particularly upon the servants of the Lord.

VI. The sixth seal. 6:12-17; 7:1-17.
  1. What John saw.
    a. A great earthquake.
    b. The sun became black as sackcloth of hair.
    c. The moon became as blood.
    d. The stars of heaven fell unto the earth, even as a fig tree casteth her untimely, unripe, figs when shaken by a mighty wind.
    e. The heavens departed as a scroll when it is rolled together.
    f. Every mountain and island was moved out of their places.
    g. The effect—all men hid themselves, in the dens and rocks of the mountains, and cried to the rocks and mountains to hide them from the face of Him that sitteth upon the throne and from the wrath of the Lamb, for the great day of His wrath is come. vv. 15-17.

Note. There have been many instances of earthquake, storm, and falling stars, of darkening sun and red moon, but no such day has come when all men have been troubled by such general phenomena of nature as here depicted with such effect upon them. Omens of the coming day of wrath have occurred, but the day of wrath is yet to come.

  2. What John saw afterward. 6:1-17.
    a. Four angels, on the four corners of the earth holding the four winds from blowing on the earth, sea, or tree. v. 1.
    b. Another angel **ascending** from the east with the seal of the living God, to seal the servants of God in their foreheads. vv. 2, 3.
    c. The sealing of 144,000 of al the tribes of the children of Israel. vv. 4-8.
      (1) Judah.
      (2) Reuben.
      (3) Gad.
      (4) Aser, or Asher.
      (5) Nepthalim.
      (6) Manasses, son of Joseph.
      (7) Simeon.
      (8) Levi.
      (9) Issachar.
      (10) Zebulon.
      (11) Joseph.
      (12) Benjamin.

Note that Joseph takes the place usually alloted to Ephraim who was counted by Jacob as one of his sons, and Dan is omitted. Levi is counted among the sealed while he was not counted among the tribes possessing land. This, a remnant of Israel, is here sealed. This can scarcely apply to a spiritual Israel, or the children of the faith of Abraham. This remnant is sealed on the ground of their faith of Abraham. This remnant is sealed on the ground of their faith in the Lamb, and are included in His followers by faith as are all believers. Those who do not believe are not included although they are the children of Abraham, of Isaac, and Jacob. In the final day, all shall be counted because from each of the tribes some will believe, and the Gates of the New Jerusalem will bear the names of the tribes of Israel. This beginning of the gathering of Israel unto the Lamb will be but a remnant of faith.

    d. The joy in heaven among all nations and kindreds and people and tongues at the sealing of the tribes of Israel. vv. 9, 10.
      (1) Before the throne and the Lamb.
      (2) Clothed with white robes and palms in their hands.
      (3) Their cry, Salvation to God and to the Lamb. v. 10.
      (4) The reply of the angels, "Blessing glory," etc., no salvation is proclaimed by the angels. vv. 11, 12.
    e. The identity of those before the throne. vv. 13-17.

(Continued on page 250)

THE YOUNG PEOPLE'S MEETING

STUDIES IN EPHESIANS

By Ezra C. Bender

Since the topics for the month of August are wholly taken up in a study of the book of Ephesians we trust this article by Bro. Bender will be helpful to every Young People's Meeting worker. Let us all make the most of this opportunity of studying this deeply spiritual book.

Ephesians is the second of the three great doctrinal epistles. In Romans we are justified in Christ; in Ephesians sanctified in Christ; and in Thessalonians glorified with Christ. In Ephesians we are seated in the heavenlies with Christ.

Ephesians was written by Paul from a prison in Rome. The epistle is impersonal and probably not directed specifically to the church at Ephesus. In Colossians 4:16 we learn that the Colossian epistle was to be sent to other churches and also that an epistle was sent to Laodicea. It is quite probable that the Laodicean epistle is the same as the Ephesian letter. Even though we cannot be certain that the Ephesian epistle and the Laodicean epistle are the same we can be certain, according to the first verse, that it is addressed to us if we are faithful in Christ Jesus.

This epistle brings to us the profoundest spiritual truths of the New Testament. We can hardly expect to understand these truths without first knowing the great doctrinal lessons brought to us in Romans. In the last chapter of Romans the apostle makes mention of the mystery which was kept secret since the world began, but now is made manifest. Ephesians takes up that subject (The Mystery) and unfolds it to us.

The six chapters of Ephesians can readily be divided into two sections. The first three chapters treat of doctrine, and the last three of practice. The first division leads us to the secrets and resources of the Christian life, and the last to its exercise in the church and in the world. The first three treat of the doctrine concerning our standing, and the last three of the effect of this doctrine upon our state.

In the salutation (1:1-2) we learn that the message is for us if we are saints and faithful in Christ Jesus. No worldling can grasp the great spiritual truths of this book. These truths come only to those who are in that blessed union and fellowship with their Lord and Savior, Jesus Christ.

The Old Testament contains many prophecies concerning Christ's coming in humility, to suffer and to die. It also contains many more prophecies concerning an earthly kingdom with Israel as its center and the Messiah as its reigning Head. The Jews by rejecting Jesus as their Messiah blindly played their part in fulfilling the prophecies concerning His humility and suffering. But the prophecies of Christ's reign on earth are yet to be fulfilled. This interval between Christ's ascension and His coming again—the Church period—was not clearly set forth in the Old Testament. This mystery was especially given to Paul to reveal. It is not identical with the kingdom but separate. The Church is a distinct body from the Jews on the one hand or the Gentiles on the other. Having these points in mind we are ready to follow Paul as the Spirit through him unfolds this mystery to us.

As we begin reading with the third verse of chapter one we feel that we must continue reading to the close of the fourteenth in one breath. It is about us if we are "faithful in Christ Jesus." Is it true? Certainly it must be true, for it is God's inspired Word. Let us believe it. In fact any portion of the Word, whether in the New Testament or in the Old Testament, will be understood by us only as we are willing to believe it. When we open the Bible let us lay aside all prejudices or preconceived ideas and allow the Holy Spirit to teach us. Then and then only will God's wonderful message unfold to us.

After reading these verses we feel that we must go back and read them again. Then again and again and again. God had us chosen out in Christ before the universe was founded. He is the Fountain of the whole work of redemption. We are blessed, chosen, and accepted according to His will. The Beloved Son gave Himself in the past eternity already to be our all-sufficient Savior. We are dealt with even there and then in Him. He gave Himself to shed His blood of sacrifice that we might have redemption. He lives to be the Head and Center of all things "in the dispensation of the fulness of times." The Holy Spirit comes—the promise of the Father. He is the seal placed upon us and the proof of our inheritance. Thus we see the Trinity at work in our salvation.

Notice our standing before God in Christ: We are chosen, sanctified, adopted, accepted, redeemed, forgiven, enriched, enlightened, and sealed. Possibly we can better understand the meaning of our standing before God if we call to mind the high priest of the Old Testament who so beautifully typifies this truth in his duties on the great Day of Atonement. On that day, which came once a year, he entered into the most holy place, into the very presence of God. As he did this he did it representatively. He carried the names of the twelve tribes engraved on the precious stones which composed his breastplate. The whole nation entered there in him. All the blessed privileges he there enjoyed they enjoyed in him. Even so Christ now represents us in heaven and we are blessed with all spiritual blessings there in Him.

At the close of the first chapter Paul breaks forth in thanksgiving and prayer. This is characteristic of him. In at least eight of his epistles he tells of his glad thanksgivings and prayers. He prays that his readers may have supernatural light shed upon the wonderful things he has revealed to them. May we in silence with bowed heads make this prayer our own, for it is only as we are granted the answer to this prayer that we can grasp these profound spiritual truths. Notice especially how the mighty power of God is brought out here. This Jesus, who was dead, God raised, and set Him on His own right hand above all the ranks and powers of heaven and made Him to be the Head of a vast multitude of human beings who are His and live by Him. They collectively are His Body, His Fullness, the Church.

He is the Head of the Church. It is sad indeed that the word Church has become unwelcome and distasteful to many Christians because it has become so beclouded with ideas of officialism. May our prayers ascend to God that every Church official be a Word-fed, Spirit-filled, praying Christian and then as God answers our prayers our misconception of the word Church will disappear. If there be any reader who holds the idea of mere individualism in Christian life on earth we beg you to meditate on the fact of the Church the Body of Christ. You are not an isolated entity, but the limb of a Body, of a Bride. You are intended as truly to live not unto yourself but unto others as you are intended to live unto the Lord.

In the first chapter we were especially reminded of the glory of the Lord, the Head of the Church, His body, and the transcendent privileges of the Church in Him. In the second chapter we are made to look, as it were, into the pit, into the depths from which we have been lifted. We can not appreciate our salvation unless we realize from what awful depths we are lifted, nor can we be truly humble. By nature we were runaways, criminals, rebels, conspirators. In such a condition eternal love looked upon us. But eternal law is with the Father as well as eternal love. Justice says we are guilty of death. In this guilty, ruined condition we still resisted, justified ourselves. We had no love for God. Of ourselves we were not contrite nor penitent, nor did we believe. Our salvation is entirely the work of the

Triune God. We are emphasizing these things because we feel that salvation with many is taken entirely too indolently. If we wish to experience that joy in God through our Lord Jesus Christ we must experience real conviction of sin. We were dead, absolutely lifeless, and God through His miracle of mercy has given us life. "It is the gift of God." Notice especially 2:9, 10. We are His making. Our regenerate state is not in the least degree the result of our unregenerate works. Our goods works are not the condition leading to our faith but the result of it.

In 2:11-13 we get a picture of the utter hopeless condition of the Gentile; aliens, strangers, no hope without God. But the blood of Christ has entirely changed that picture. He has brought the Jew and Gentile together into one body, which is neither Jew nor Gentile but the Church. That "Middle wall of partition," typified by the stone palisade which separated the Court of the Gentiles from that of the Jews, to pass which was death to any Gentile, is broken down. The Jew and the Gentile in Christ are made into one "new man" which is the Church. This Church is being built for a permanent habitation of God. Already He dwelleth in every individual believer. II Cor. 6:16. May we picture this habitation of God, when completed, as being made up of all individual believers as stones in a great building and each stone a miniature of the whole building.

Chapter three is parenthetical and within it is another parenthesis (vv. 2-13). Such an eloquent digression is characteristic of an overflowing mind. Having the thought of the habitation in mind, Paul begins his prayer that we may even now appreciate the blessing of Christ's dwelling in our hearts by faith, but breaks from this thought in the second verse and then takes it up again in the fourteenth verse.

In this digression Paul speaks of the mystery, the great secret of God, which was now being revealed by Paul. This mystery was not that the Gentiles should be saved, for the Old Testament prophets had foretold that. The mystery was God's purpose of making of Jew and Gentile one new thing—the Church which is Christ's body. We who have so long been used to the abundant blessings of such a wonderful Gospel can hardly appreciate the wonder of it. But think of what it meant to those heathen converts who knew only the cold, formal, self-righteous Pharisees as God's children.

Before leaving this subject of the mystery or the Church—Christ's body—we should notice God's purpose in the Church. Why did God save sinful man? Immediately we think of John 3:16 which is true, but in Ephesians a deeper purpose is revealed to us. In 3:10 we are told that the Church is to be an object lesson of God's wisdom to rulers and authorities in the heavenlies. The Church is to be an example of God's grace throughout eternity according to 2:7 and an habitation of God in the Spirit according to 2:22. If we look at 1:6, 12 and 14 we will readily see that the purpose of God in the Church is His glory. "To the praise of His glory." What a wonderful thought that God's glory is involved in our salvation!

And now, coming to 3:14-21 we see Paul on his knees praying to God for us. Study that prayer! No matter how humble our station in life, how meager our education, or how old or how young we are, this prayer is for us if we are God's children. Do not forget that God is able to do far more than we can even think of asking Him. Yes, He is able to enable us to comprehend the fourth dimension and to know the unknowable according to the power that worketh in us.

Beginning with chapter four we pass from the revelation of doctrine to the development of practice. However, we might notice in passing that the first division of Ephesians which we had termed doctrinal alluded to practice and the second part which we speak of as practical often announces doctrine. The two continually link up with each other. Doctrine runs into practice and practice must always feel its footing in doctrine. Let us not forget these two sides of the Gospel. Conformity to God's will in real life and assurance and spiritual enjoyment must go hand in hand.

Notice the "therefore" in the beginning of this part. "In the light of all that I have revealed to you, walk worthy of your high calling." Walk in love (4:2), walk in unity (4:3-16), walk in purity. 4:17-6:21.

Under unity you will observe that our risen and ascended Lord has given to the Church Spirit-endued men to bring about this unity; and that their enablements differ. Apostles, prophets, evangelists, pastors and teachers, if in the Lord's will, are all Spirit-endued. I Cor. 12:8-28. They are placed in their special sphere of service by the Lord and not by their own choosing.

May I ask you whom the Lord has chosen to one of these special positions: Are you doing your duty to your charge in fortifying them so that they be not "tossed to and fro and carried about with every wind of doctrine?" Are you bringing to them the whole Word of God? Or are you possibly guilty of bringing just a part of the Word and even warning against reading certain books of the Bible? This is a serious matter. The only way to be fortified against erroneous doctrine is to know the whole Word of God.

Dear Christian, keep in mind that your standard of measurement is Christ. Do not measure yourself by some other Christian but measure yourself by Christ. You are a part of this glorious Body of Christ.

Under purity we wish to call your attention to the "new man." This is no old man patched up but an entirely new man. Possibly the reason that many so-called Christians are hankering after all kinds of sinful practices is because they are trying to reform the old man instead of making Gal. 2:20 their own.

The three classes of the social order are exhorted: Husbands and wives (5:22-23), children and parents (6:1-4), masters and servants (6:5-9). May we take these exhortations for ourselves. Does your home life come up to this standard in all respects? If not, are you possibly at fault? Parents, are you too hurried to be parental? Are your children too hurried to be filial? Husbands and wives, you are largely responsible for your home life. Then too, how about your servants? Do not forget the Bible standard.

Paul concludes his exhortations by definitely instructing as to the need of grace and power to walk worthy of our high calling. He then defines the whole panoply of God. Are you wearing it? It is only as we make use of it that we can overcome the world. "Praying always with all prayer and supplication in the Spirit."

Martinsburg, Pa.

YOUNG PEOPLE'S MEETING TOPICS

Notes and Suggestions by the Y. P. M. Editor

We continue the Studies in Ephesians to the end of the month of August. No doubt you have already gotten a taste of the good things found in this epistle, and this should form a healthy appetite for more. The outline as given may be of some assistance in organizing the thoughts of the epistle. But you will no doubt find that different people may vary in the form of their outlines of the epistle for reasons which you may discover if you study some of the Meditations on the Lesson. It impresses upon us how our finite minds can only take in a little at a time of the "unsearchable riches" of the Gospel of Christ—**I**, a little here; **you**, a little there, **some one else**, a little of something else; **all**, fed on the bounties of God's inspired Word which reveals the glorious plan of salvation. The editor of these topics will feel repaid for the efforts put forth if only a little suggestion may help to make you appreciate the study more and search for yourself, by the help of the Spirit, that it may become a part of your own experience,

* * * *

Sometimes strong intellectual men work out an elaborate exposition of the Scriptures and are inclined to think that the study of the portion which they have expounded is too deep for our young people to study. Then our young people take it as a matter of course and are inclined to pass the study by as too deep for their comprehension. I like the attitude of a youth to whom I recently loaned a book, with the remark, "There are some things that may seem too far advanced for you, but, like the study of the Scriptures, we can feed on what we do understand." And often uncultured minds can get the very heart of the message of the Word if they earnestly and prayerfully seek for it. We should learn to love the Author of the Word and then we may sit under the sound of His voice, as a child under the voice of a fond father. Whether we know all the things spoken or not, we have known the love of the Father back of that voice, and it is a real feast to our souls. Even a deaf man who is worshipful can sit in a body of worshipers and enjoy the feast of good things which they enjoy though he hears not a word. The youth referred to took the book with all its strong meat and found a feast for his own soul as far as he had comprehension. The test of a good book or a good sermon is not how profound it is made to appear, but how much it can reach all hearts to bring the great treasures of God's message to them regardless of their intellectual training.

* * * *

The topic of **Christian Social Ideals** should have our earnest consideration. Youth is the time to form ideals that will shape the course of life. If we want a noble life we must seek the noble ideals of the Gospel of Christ.

STUDIES IN EPHESIANS (Lesson II)

Eph. 2:1-3:21

Topic for August 9

MOTTO

"Through him we both have access by one Spirit unto the Father."

MEDITATIONS ON THE LESSON

I. Our Lesson To-day.—The thought of the **"working of his mighty power"** (v. 19) as suggested in chapter one is now applied to the work God does for each individual believer—"And you hath he quickened who were dead in trespasses and sins." It is best to keep our connections of thought to get the most out of the lessons. The **power of the resurrection of Christ** which sets Him at the head of all things is a power that puts down the evil and gives life to the dead. Every believer experiences this quickening power and is brought into a heavenly relationship or fellowship with Jesus whose place is at the right hand of God. He has "made us sit together in heavenly places in Christ Jesus" (v. 6).

The **grace of God** which springs from His "great love, wherewith he loved us," is the source of our salvation. Our own merits do not enter into the price of salvation at all. "It is the gift of God." We cannot boast in our position in our own works. The works which we do are also a result of His workmanship which His grace has wrought in us when He quickened us into life for the express purpose that we should walk in the way of good works.

This salvation, made available through faith, which is also made possible in us by the gift of God, has opened the way of salvation to both Jew and Gentile alike by breaking down the wall that stood between them. This wall is simply the ordinances of the Old Covenant which Christ has by His death abolished and opened a way of peace to both Jew and Gentile. Christ is the central figure in the reconciliation by His shed blood. The Spirit of God is given to both Jew and Gentile through Christ. All are established on the same foundation, the inspired writings of the Apostles and Prophets, with Christ as the chief cornerstone in the building.

With the preceding view point of the plan of salvation, Paul explains that he has been set apart as the servant of God in behalf of bringing the Gospel to the Gentiles. His sufferings were for the glory of the Gentiles' case. Paul prays for them that they may receive the strength of the indwelling Spirit and become acquainted with the experiences of a Christ life within so that they are filled with all the fullness of God. He desires all glory to be given to God through the Church by Christ Jesus, forever.

OUTLINE STUDY

III. Grace, Quickening and Uniting Jew and Gentile.—Eph. 2:1-3:21.

1. The dead in sin raised to life and fellowship in Christ.—2:1-7.
2. By grace through faith.—2:8.
3. Not of works.—2:9.
4. Made for good works as His workmanship.—2:10.
5. Those afar off are made nigh by the blood.—2:11-17.
6. Given the same access by one Spirit.—2:18-22.
   - a. Bringing all into a common fellowship.
   - b. Built into one temple indwelt by God's Spirit.
7. Why Paul prays in their behalf.—3:1-21.
   - a. He is appointed of God as their steward.—3:1-13.
     - (1) Revealing the unity of Gentiles with Jews in the promises in Christ.—vs. 3-6.
     - (2) To unfold the unsearchable riches of Christ and God's purposes in the Church.—vs. 7-12.
     - (3) His tribulation is the Gentile believer's glory.—v. 13.
   - b. The prayer Paul prays for them.—Eph. 3:14-21.
     - (1) Strength with might by His Spirit in the inner man.—v. 16.
     - (2) Enlargement of their comprehension.—vs. 17-19.
     - (3) Glory in the Church.—vs. 20, 21.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textwords, **Peace, Love.**
2. Memorzie a Verse from Chapters 2 and 3.
3. What the Blood of Christ has done.

For Young People.
1. What the Grace of God Accomplishes.
2. How Jew and Gentile are United in the Church.

For Older People.
1. Paul as a Chosen Vessel.
2. Paul's Prayer.

PERSONAL THOUGHT

Are we enjoying the fullness of what the Gospel of Christ brings to us?

SEED THOUGHTS

Let me, O my God, stifle forever in my heart every thought that would tempt me to doubt Thy goodness. I know that Thou canst not but be good. O merciful Father, let me no longer reason about grace, but silently abandon myself to its operation.—Fenelon.

But I am unable to reach the lofty theme; yet I do not think that the smallest fish that swims in the boundless ocean ever complains of the immeasurable vastness of the deep. So it is with me; I can plunge with my puny capacity, into the subject, the immensity of which I shall never be able fully to comprehend.—Rowland Hill.

God's mercy is a holy mercy, which knows how to pardon sin, not to protect it; it is a sanctuary for the penitent, not for the presumptuous.—Reynolds.

Jesus, my life is Thine,
And ever more shall be
Hidden in Thee,
For nothing can untwine
Thy life from mine.—F. R. Havergal.

SUGGESTIONS FOR JUNIOR MEETINGS

By H. N. Troyer

Dear Juniors:—After we have been shown what a wonderful Christ we have in Chapter I we are brought to see our own condition beginning with Chapter II. Our past is first brought up in verses 1 to 3. Notice that verse 2 describes the Gentiles, while in verse 3 the Jew's picture ("also we") is shown. It is these two that are "quickened together" (v. 5), "raised up together" (v. 6), "sit together," etc. Verse 14 shows us that the "middle wall of partition" has been abolished and "one new man" (v. 15) made which means the Church and not a new man. Verse 16 brings out the picture again of the body of Christ being the Church which was mentioned in Chapter I. We want to be sure to get this truth, for it is a part of that great truth of what the Bible teaches us of the work of the Cross. By this work at the Cross "we **both** have access by one Spirit unto the Father."

This work would not have been done had it not been for what God did—"But God" (v. 4). Notice how that is just another way of giving John 3:16. "God is love" (I Jno. 4:8) and every one of His true children will also have that nature (I Jno. 4:1-21; 5:1) so that a real Church of His will be a loving Church. There will not be "strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (v. 9).

In Chapter III the union of Gentiles and Jews is continued, for it was hard for the Jews to understand this since Gentiles were always looked down upon throughout the whole Old Testament and during Christ's life here upon earth. Even Paul here calls it a mystery (v. 9). However he goes on and shows (v. 11) that this is not a new thought but was in the mind of God from the beginning, "which he purposed in Christ Jesus our Lord."

Verses 14 to 19 contain a wonderful prayer which would be well for every one to memorize and use as a model for praying. It ought to be our prayer for ourselves as well as for others. Go through it very carefully and notice each "that" and the "and" (v. 19), for each one begins a truth of great spiritual depth. Memorize choice portions.

STUDIES IN EPHESIANS (Lesson III)

Eph. 4:1-5:20

Topic for August 16

MOTTO

"Walk worthy of the vocation wherewith ye are called."

MEDITATIONS ON THE LESSON

I. Points to Consider in the Lesson.—Remembering that the Gentiles are "fellow heirs" (3:6), it behooves all believers to walk in the unity of the Spirit in the bonds of peace. God has made them one body through the operation of His grace and is working in that body to bring it into union with Himself. Jesus is the means of accomplishing this union. He purchased our salvation and ascended on high. From the heavens He is distributing His gifts unto men for the making of the body what it is designed to be, in likeness to Himself. The body has such leaders set apart with certain gifts to serve the rest of the body and thus build it up in Christ.

It is important that the believer's walk should be in a different spirit from the ungodly people about him. God has made such provision that a different walk is possible. The walk of the ungodly person is after his own vain mind which has been darkened by the degradation of sin and his ignorance of God. But the believer has learned Christ differently. His experience in Christ has taught him to put off the old man of sin and put on the new man of righteousness and true holiness. This new man renews the mind to a likeness with Christ. And this likeness works out in our every day life and changes the character of our conduct or walk. Lying is put away for truth. Stealing is abandoned, and industry and helpfulness to the needy takes its place. Corrupt speech is exchanged for the kind that edifies. The quarrelsome traits are exchanged for that which brings peace and good will. Uncleanness and folly is exchanged for purity and sobriety. Evil fellowship is avoided and fellowship with all that is good and right and true takes its place. Excess of appetites are exchanged for a Spirit-filled activity. Instead of singing the songs which drunkards sing in their unbridled lust, the psalms and hymns and spiritual songs become a refreshing to the heart, as the believer worships before the Lord and renders thanks in the name of Jesus Christ.

OUTLINE STUDY

IV. Provisions to Make Unity a Reality.—Eph. 4:1-16.

1. Keeping the unity of the Spirit in the bonds of peace.—vs. 1-3.
2. The union and its united parts.—vs. 4-6.
3. Gifts by which the unity is perfected. —vs. 7-16.

V. The Walk of the New Life.—Eph. 4:17-5:20.

1. Put off the old and put on the new man.—vs. 17-24.
2. Things that go with the old and come with the new.—vs. 25-32.
3. Evil fellowship rejected and the light of the Spirit followed.—Eph. 5:1-20.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textwords, **Unity, Walk.**
2. Memorize a Verse from Chapter 4 or 5.
3. God's Dear Children.

For Young People.

1. How to Endeavor to Keep the Unity of the Spirit.
2. The Walk of the Believer.

For Older People.

1. The Fellowship of Darkness vs. the Fellowship of Light.
2. The Holy Spirit's Work in Us.

PERSONAL THOUGHT

Do we realize the privileges of our calling in Christ and are we walking worthy of the same?

SEED THOUGHTS

Lo, what a pleasing sight
Are brethren that agree!
How blest are all whose hearts unite
In bonds of piety.

All in their stations move,
And each performs his part
In all the cares of life and love,
With sympathizing heart.

Formed for the purest joys,
By one desire possessed,
One aim, the zeal of all employs,
To make each other blessed.

No bliss can equal theirs,
Where such affections meet;
While praise devout and mingled prayers
Make their communion sweet.

'Tis the same pleasure fills
The breast in worlds above,
Where joy, like morning dew, distils,
And all the air is love.—Selected.

* * *

Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down every idol throne;
Reign supreme and reign alone.
—A. Reed.

SUGGESTIONS FOR JUNIOR MEETINGS

By H. N. Troyer

Dear Juniors: There are seven **walks** in Ephesians which we should especially get. It would be well to memorize them for it will help us to remember the Book of Ephesians in a very practical way.

If you will turn back to 2:1, 2 you will see that "in time past ye walked in trespasses and sins." This is our first walk. Verses 2 and 3 then describe what is meant by walking in that way. People who are walking as the world walks, talking and doing as they do, are still in this walk. Satan, "the prince of the power of the air," is back of it all. How he delights to have people and children disobedient at home, at school, at Church, and to the law! He tries to keep everybody's mind and desires on "self," giving no heed to God or others.

The second walk you will find in 2:10: "Walk unto good works," for we are "his workmanship," "created in Christ Jesus," "made nigh by the blood of Christ." We can only fulfill the design of our creation as we walk "unto good works."

The third walk will be found at 4:1: "Walk worthy of the vocation wherewith ye are called." Vocation simply means the work to which we are called. We are to let Jesus Christ shine through us as a light, and if He does that we will walk "with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.

The fourth walk is in 4:17: "Walk not as other Gentiles walk." This has reference to Gentiles who have not accepted the work of Christ at the Cross and so are not among those made one in the Church. These Gentiles think much of their own mind, their own way of doing, and so cannot understand and do not want to understand the Word of God.

The fifth walk is found in 5:2: "Walk in love," and then follows the great pattern of our Lord and Master.

Turning to 5:8 we find our sixth: "Walk as children of the light." We are not to be ashamed of our life for Christ Jesus, but let it shine at all times as a dependable lighthouse. Such a light-house does not only shine when the weather is calm but is looked for the most when the storm is the worst.

The seventh walk is still within our lesson at 5:15: "Walk circumspectly." Walk as if every minute were valuable, **and it is.** Walk in the way the Lord wills. Be obedient—not some time—nor sometimes—but at all times.

Many a time Juniors are tempted to say things they are sorry for afterward. In 4:15 we see that we are to speak the TRUTH in love, and so "may grow up into him in all things, which is the head, even Christ." In verse 22 we are to "put off concerning the former conversation," the way we used to talk before Jesus came into our heart. Verse 25: "Wherefore putting away lying, speak every man truth with his neighbor." In verse 29 we are told to "let no corrupt communication proceed out of your mouth." Instead we are to talk the things that build up (edify). Verse 31 says "evil speaking" should be put away. In 5:4 it is made plainer yet when it says "neither filthiness, nor foolish talking nor jesting." But learn many "psalms and hymns and spiritual songs" (v. 19) to help you not only in times of joy also in time of need.

We are the only ones of God's creation that can express our thoughts in speaking and God will hold us responsible as to how we use this gift. In Matt. 12:37 we are told that "by thy words thou shalt be justified, and by thy words thou shalt be condemned." Let us be very careful not only of our lips but of our hearts, for there is where the words come from. "Keep thy heart with all diligence for out of it are the issues of life" (Prov. 4:23).

Assignments: **Drill and Memorize the Seven Walks; Hymns and Spiritual Songs; 4:11-13, 30, 32.**

STUDIES IN EPHESIANS (Lesson IV)

Eph. 5:21-6:9

Topic for August 23

MOTTO

"Submitting yourselves one to another in the fear of God."

MEDITATIONS ON THE LESSON

I. Lessons in Submission.—If you will carefully meditate on the entire Epistle you will find that one outline-thought overlaps and blends into another outline-thought. For instance we might have put all of the theme on the **Christian's Walk** to include Chapters 2 to 6; and we might also make the theme of Submission begin at Chapter 4:2 and continue to 6:9, but we have rather chosen the prominent thought in its place and let the different thoughts be emphasized in their turn. By careful meditation you will find that there is much to illustrate the themes in the whole Epistle under each of the other sections as well as under the ones set off under the outline. And what is true of this epistle is likewise true of the entire Scripture. The resources of the Christian are boundless on many themes when you turn to the inspired message for your material.

The Christian's Walk which was studied in the preceding lesson is continued here under the head of **Submission.** This submission which naturally has first of all been in our relation toward God, continues to find its expression in that loving submission which brethren exercise toward each other. Each of us has his sphere of service. The wife toward her husband is an example of the submission of the weaker vessel physically toward the stronger, and how that submission comes not from the force of physical power but by the recognition of the Lord as over all who has planned it to be so. The husband as the head is likewise submissive to the phase of work given to him of God in that he exercises his duty in love and self-sacrifice.

And the union of the husband and the wife becomes a type of the union of Christ and the Church.

The submission of children to parents and the submission of parents to their proper relation to children is also a part of the Christian's walk. Then comes the relation of servants and masters which likewise bears the same spirit as in the previous relationships. And if we would retrace our thoughts to Chapter 4, we would see how this spirit of submission began in the work of the "one body" and in the relationship of its various parts toward other parts in a like relationship. These truths can be more fully illustrated in other parts of the epistolary writings. (See I Pet. 5:1-7; I Thess. 5:11-28).

OUTLINE STUDY

VI. The Submission of the Christian Walk.

1. The relation of the wife to her husband.—Eph. 5:22-24.
2. The relation of the husband to the wife.—5:25-28.
3. The figure of Christ and the Church in both.—5:29-33.
4. The duty of obedience in children.—6:1-3.
5. The responsibility of fathers.—6:4.
6. The duty of servants.—6:5-8.
7. The duty of masters.—6:9.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Church.**
2. Memorize a Verse from Eph. 6:1-9.
3. The Lord's Message to Children.

For Young People.

1. The Relation of Christ and the Church.
2. The Blessings of Submission.

For Older People.

1. Parental Responsibilities.
2. Happy Marriage Relations.

PERSONAL THOUGHT

Have we learned in the great Mission School of **Submission?**

SEED THOUGHTS

Submission to duty and God gives the highest energy. He, who has done the greatest work on earth, said that He came down from heaven, not to do His own will, but the will of Him who sent Him. Whoever allies himself with God is armed with all the forces of the invisible world.—Clarke.

Worship is easier than obedience. Men are ever readier to serve the priest than to obey the prophet.—Fairbairn.

"These things I command you that ye love one another."—Jesus.

SUGGESTIONS FOR JUNIOR MEETINGS

By H. N. Troyer

Dear Juniors: We ought to be very thankful that God made known unto us His great truths in pictures we can understand. Several times He has told us that Christ is the head of the body, which is the Church. Verse 32 says this is a great mystery, but He explains it with a picture of our family life with which all of us are acquainted. In fact much of the Bible is made up of pictures of families and family relationships so that we may better understand God and His ways of working. The family is much used as God's yardstick. Notice how Genesis includes the family stories of Adam and Eve and their sons, Noah and his family, Abram and his family, Isaac with his wife and two children, Jacob's family of two wives, twelve sons, and one daughter, with many of these married again and living under peculiar conditions.

If we are acquainted with these stories of the Old Testament we can better understand how wives should be submissive to their husbands. Also how husbands are to love and yet be head over their wives. Go through the Old Testament and see how many illustrations you can find of this. At the same time it would be well to see how godly children obeyed and find illustrations of faithful servants.

After we have this picture, and especially where we found sacrifice, let us try to grasp a little more fully the great work Christ did when He gave Himself for the Church as a husband would do to rescue his wife from danger. After such a rescue, a church, which was as good as dead, ought to be willing to do anything for the Rescuer. And this is exactly what Christ wants, a Church "holy and without blemish," through Him as the Head, the Sustainer.

Each one in this Church has a responsibility of living pure and holy also. Chapter 6 gives instructions for this. Let us study and then strive, with God's help, to carry them out.

STUDIES IN EPHESIANS (Lesson V)

Eph. 6:10-24

Topic for August 30

MOTTO

"Brethren be strong in the Lord."

MEDITATIONS ON THE LESSON

I. The Lesson Before Us.—A concluding thought is often a most important thought. So the lesson before us seems to be. How could any one fulfill all the standards of the Christian life as set forth in the Epistle to the Ephesians, in the face of the strong forces arrayed against the Christian, unless there were a strength by which it can be done? It is easy to tell one to be strong, but it is not so easy to put the strength in them or to take our own counsels unless we point them to the source of all strength. The message is not alone, "Brethren be strong," but it is "Be strong in the Lord." The Lord has laid out before us an efficient equipment and has opened to us the channel of power by which we can be connected with the forces of eternal might. It is vain for us to think we are able to wrestle against the evils that we are to meet in the conflict. If they were but human forces and the power of the flesh it might be accomplished. But it is not so. "We wrestle . . . against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Surely we need, not only a few pieces of God's armor, but the "whole armour of God." Too often Christian professors are prone to think that they must labor in connection with some earthly power to be the victors. But the Word of God does not suggest it. The Word of God and prayer, in connection with the spiritual armour, are the effective forces to drive back the power of Satan and press on in the gaining of souls that are under the bonds of the devil.

This epistle was written in prison. Paul could not hope to prevail by flesh and blood, for he was overpowered by these and God showed him that this was no barrier, but rather a furtherance to the cause for which he wrestled. He was prevailing with the spiritual weapons though bound in the flesh. He was sending forth the epistle by the doors which God was opening from the prison and was sending it forth on a mission which God would use to cast down every high thing that exalted itself against the knowledge of God.

OUTLINE STUDY

VII. The Christian Armour From God.
1. The strength comes from God.—Eph. 6:10.
2. The need of a means of defense.—6:11-13.
3. The equipment.—Eph. 6:14-20.
   - a. The girdle.
   - b. The breastplate.
   - c. The sandals.
   - d. The shield.
   - e. The helmet.
   - f. The sword.
   - g. The place of reinforcement.

VIII. Concluding Words and Benediction.—Eph. 6:21-24.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **Armour.**
2. Memorize a Verse from Eph. 6:10-24.
3. Name the Christian's Armour and Weapons.

For Young People and Others.
1. The Need of Strength in the Christian Life.
2. Review the Outline of the entire Epistle to the Ephesians. See below.
   - I. Salutation.—1:1, 2.
   - II. Election in Christ.—1:3-23.
   - III. Grace, Quickening and Uniting Jew and Gentile.—2:1-3:21.
   - IV. Provisions to Make Unity a Reality.—4:1-16.
   - V. The Walk of the New Life.—4:17-5:20.
   - VI. The Submission of the Christian's Walk.—5:21-6:9.
   - VII. The Christian's Armour from God.—Eph. 6:10-20.
   - VIII. Concluding Words and Benediction.—6:21-24.

PERSONAL THOUGHT

In what does my strength lie? May God help us to trust alone in the strength that comes from God.

SEED THOUGHTS

Stand up, stand up for Jesus!
  Ye soldiers of the cross;
Lift high His royal banner,
  It must not suffer loss:
From vict'ry unto vict'ry
  His army shall He lead,
Till ev'ry foe is vanquished
  And Christ is Lord indeed.

Stand up, stand up for Jesus!
  The trumpet call obey;
Forth to the mighty conflict,
  In this His glorious day:
Ye that are men now serve Him,
  Against unnumbered foes;
Your courage rise with danger,
  And strength to strength oppose.

Stand up, stand up for Jesus!
  Stand in His strength alone;
The arm of flesh will fail you;
  Ye dare not trust your own:
Put on the gospel armour,
  And watching unto prayer,
Where duty calls or danger,
  Be never wanting there.

Stand up, stand up for Jesus!
  The strife will not be long;
This day the noise of battle,
  The next the victor's song:
To him that overcometh,
  A crown of life shall be;
He with the King of glory
  Shall reign eternally.

—George Duffield, Jr.

SUGGESTIONS FOR JUNIOR MEETINGS

Dear Juniors: This lesson has been treated in the Monitor for the month of May on page 147. Before going back to that lesson, see how much you can remember about the girdle, breastplate, sandals, shield, helmet, sword, and prayer. Write it out on paper and then check up. This is a good way of fastening things in our brain so that we do not lose them.

Review the book of Ephesians, going over the main things that have been emphasized and repeat the choice portions that have been learned. Ephesians is a wonderful book and has often been called "The Alps of the New Testament." Let us continue climbing.

CHRISTIAN SOCIAL IDEALS.—Tit. 2

Topic for September 6

MOTTO

"Thou shalt love thy neighbor as thyself."

MEDITATIONS ON THE LESSON

I. Social Ideals are the standards of conduct that have been formed in the minds of individuals in their relation to one another. Often these ideals are merely the notions absorbed from the surroundings in which we live and added to by the depravity of the human heart and mind. Unless there is a strong determination to cling to the standards of the Christian life there is danger that we shall be swallowed up in the depravity of our times. Selfishness, class hatred, race hatred, indulgence in lust and passion, sacrifice of home purity, neglect of family religion, neglect of church work, disregard of promises, and numerous other destructive influences are at work to undermine the principles in the life of individuals that make for a true Christian society.

Look over the list of Christian virtues set forth in the Outline Study and add some others of your own meditation, placing the Scriptural foundation for your thought. Then meditate on these virtues until you thoroughly understand their meaning, and find yourself willing, by the grace of God, to adopt them into your life and service toward others. Then seek, by precept and example, to form similar ideals in the lives of those with whom you come in contact. You will note that the Christian standard of social life cannot be lived out without the power of the Spirit of God within us enabling us to carry out the things we know ought to be carried out. A true social worker after the Christian Ideal is a soul winner and not a mere surface reformer.

II. The Text.—Titus 2.—This passage

contains what Paul calls "sound doctrine," and this sound doctrine consists in the proper conduct of the aged and the young. And the basis of the doctrine, which is **adorned** with good works, is the grace of God, open to all, in which the Lord Jesus is the Redeemer.

OUTLINE STUDY

I. Social Virtues.
- 1. Love—
  - a. Unfeigned.—I Pet. 1:22; Rom. 12:9.
  - b. Sympathetic.—Rom. 12:15; I Pet. 3:8.
  - c. Faithful.—Prov. 17:17.
- 2. Hospitality.—I Pet. 4:9; Heb. 13:2.
- 3. Benevolent.—Psa. 41:1.
- 4. Kind to the evil.—Matt. 5:44.
- 5. Chastity.—I Thes. 4:3-8.
- 6. Peaceableness.—Heb. 12:14.
- 7. Forbearance.—Col. 3:13.
- 8. Fidelity to marriage vows.—I Cor. 7:10, 11.
- 9. Family government.—I Tim. 3:12; Prov. 22:6.
- 10. Family religion.—Josh. 24:15; Acts 16:33, 34.
- 11. Exemplary conduct.—I Tim. 4:12.
- 12. Temperate.—Luke 21:34.
- 13. Truthfulness.—Eph. 4:25.
- 14. Reverence for superiors.—Prov. 23:22; I Tim. 5:1.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **Behave and Derivative Words.**
2. Memorize a Verse from the Outline.
3. How to Treat our Fellows.

For Young People.
1. Behavior toward Associaties.
2. Living a Chaste Life among Associates.

For Older People.
1. Social Standards for Christians.
2. Living a Life of Helpfulness toward Others.

PERSONAL THOUGHT

Do my social ideals correspond with the standards of the Gospel?

SEED THOUGHTS

Just to do the best we can,
As o'er life's path each day
With other pilgrims homeward bound,
We take our steady way;
Just to give a helping hand
Some weary weight to bear,
And lend a heart of sympathy
Some neighbor's grief to share.
Oh, those little kindly deeds!
Our dear Lord notes each one,
And sheds His blessing o'er our way
Toward life's setting sun.
—Mary D. Brine.

To the erring how often in anger we speak,
Till in sadness and sorrow life closes;
We give to the living the sharp cruel thorn,
To the dead the lilies and roses.

It were better by far to be gentle and kind,
To patiently bear with each other;
And when they are gone we shall never regret
The kindness we've shown to a brother.

Keep the home circle warm and loving and bright,
And then when by death it is broken,
We shall never regret with grief and remorse
The words we in anger have spoken.
—Selected.

SUGGESTIONS FOR JUNIOR MEETINGS

By H. N. Troyer

Dear Juniors: Sometimes Juniors feel that their parents and preachers do not understand them or that they forget that they were ever young themselves. The older people don't seem to like to see the Juniors enjoy the things they like to do and especially when they are doing the same things everybody else is doing that plays with them. But that is not the way to feel. Parents are very anxious that their children grow in "grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18) and are trying to help them over the path all Christians must travel. This path has many pitfalls and the parents do not want their children to fall and hurt themselves. These pitfalls are laid very cunningly as one sets a trap for some bird or animal. Juniors who have never seen these traps work rather feel that these traps do not exist. But the one who sets these traps is very wise and deceives us that way. Let us listen before it is too late. "Hear, ye children, the instruction of a father, and attend to know understanding" (Prov. 4:1).

Titus was one of Paul's spiritual children and in this book he tells him what to teach others. We are likewise to listen to these instructions and see wherein we are not living up to them. While Juniors are not "aged men and aged women" (vv. 2, 3) yet we do not want to forget that we are young trees that are hoping to grow up into mighty oaks later on. Unless we get started right we can never become great oaks, for stunted trees seldom amount to much.

While some of the instructions given apply to the older people yet quite a few need looking after now so that they will be right later on. Young sisters are never too young to be discreet and chaste (v. 5—careful and pure). Keep the mind clean. Be a "pattern of good works" (v. 7). It is wise to WATCH —**W**ords, **A**ctions, **T**houghts, **C**ompany, **H**earts. Never allow words to slip out that you will be sorry for afterwards.

Our topic calls for Christian Social Ideals. God expects that each one will so live with others as to draw each one nearer to Him. Those that do not like us, we are to love. Those that need help, we should help. We should be glad to have others come to our homes. Quarreling should never be heard among us. In playing, never cheat or lie but tell the truth and play square. We ought to be kind to all. If others are bashful or backward, make them feel at home. Above all, be obedient to your parents.

Assignments: **Practicing the Golden Rule** (Matt. 7:12); **Deeds of Helpfulness I Have Seen; How to Act Away from Home; How to Entertain at Home; Wrong Associates; Being a Daniel, a Joseph.**

CHRISTIAN SOCIAL IDEALS

By Esther Weber

Christianity is more than a religion. Its Founder meant it to be wrought out on the anvil of daily experience. It is a life. For this reason we must expect it to influence not only a man's relations with God but also his relations with his fellow men. When the penitent publicans went to John the Baptist with the question, "What must we do?" John's reply was, "Exact no more than that which is appointed you." To the soldiers he said, "Do violence to no man," and to still another group of inquirers he said, "Let him that hath two coats impart to him that hath none."

The perfunctory observance of certain restrictions or commandments in our dealings with others is not sufficient. Christ demands more than that. He wants a heart full of love to prompt our right actions. "Love is the fulfilling of the law." He taught over and over again: Fervent love toward the brotherhood, compassionate love toward the needy, forgiving love toward our enemies.

From a human standpoint this ideal may seem unattainably high. But, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. . . . And we have known and believed the love that God hath to us" (I Jno. 4:10, 16). That great love, lavished upon us, is simply to be accepted and believed, and it will generate in us a responding flame. This divine love, planted in our hearts by the Holy Spirit, will settle for us all questions of how to deal wth our fellow men and how to conduct ourselves among them.

This does not mean further instruction applicable to specific instances is not necessary. God in His wisdom understood the weaknesses and ignorance with which even the regenerate heart must contend, so He filled His Word with instructions on how to love. These the loving disciples of Jesus will seek out and obey, striving always to attain to "the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Lititz, Pa.

MAINTAINING FAITH DURING THE SCHOOL PERIOD OF LIFE

(Continued from page 242)

al standards. The interest and hearty support of the whole church are essential if these schools and colleges are to function effectively.

I can think of no greater tragedy for a young Christian with great possibilities for usefulness than to have his faith in God wrecked by a materialistic philosophy. It is tragedy enough because a human soul is lost, but when one thinks of the far-reaching effects of such a conception of life—its influence on his morals, and ultimately its influence on society—it becomes increasingly serious.

Let us ask God to guard the faith of those who are pursuing their studies under skeptical influences and pray that He may use the institutions which are true to the faith in training strong Christian characters.

"That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. 1:7).

Kansas City, Kans.

BIBLE STUDY COURSE

(Continued from page 244)

(1) Out of great tribulation. Some read, "Out of the great tribulation," which would be in accord with 6:11.

(2) They serve the Lord in the temple day and night, as priest served in the temple. vv. 15-17. Their place in the temple is a place of abundance. The bread in the holy place with the portions of the offerings is their food. They dwell in the light of the temple and have no need of the sun. All their needs are supplied by the Lord and the Lamb. They need not rend their garments or uncover their heads for grief, for they serve the Lord in the joy of eternal glory, and happiness. Earth's sorrows touch them no more.

In view of the fact that the seventh seal is the beginning of the sounding of the trumpets it is reserved to the exposition of that period.

THE SUNDAY SCHOOL

THE ACTS OF THE APOSTLES

By W. H. Griffith Thomas

This article will be of especial interest in connection with the present Sunday school lessons from the book of Acts. It is taken from the first chapter of Dr. Thomas' book, "The Acts of the Apostles" and is printed by express permission of the publishers. This helpful book may be had from the Mennonite Publishing House for seventy-five cents, plus six cents for postage. It is published by the Bible Institute Colportage Association of Chicago, Ill. Dr. Thomas, though no longer living, will be remembered as one of the great Bible teachers of recent times.

The first essential for a knowledge of this book, its substance, and structure, is to read it through at one sitting, using, if possible, the Revised Version. This will probably take about an hour and fifteen minutes. The paragraphs of that version will be of great help in getting familiar with the line of thought and general aim of the author.

1. The Title.

Both Authorized and Revised Versions have "*The Acts of the Apostles,*" and this is the heading of one of the most important of the Greek MSS., the *Codex Vaticanus.* The book is also cited in this way by such early writers as Ireanus in the second century, and Tertullian and Clement of Alexandria in the third. It is also quoted by Origen in the third century as "The Acts."

It is soon seen that the title "The Acts of the Apostles" is too comprehensive to be correct. Its substance shows that it is not a complete history, for it contains selections only. The twelve original Apostles are almost wholly ignored, except Peter, and, to some extent, John; and even the work of Paul is only recorded in part (see II Cor. 11:24-28).

2. The Author.

The writer speaks of himself in chapter 1:1 where he refers to a former work (cf. Luke 1:1-4) addressed to the same friend. Yet in both cases the works are not simply private, but, as the history of the centuries shows, were intended for the whole Church. He also writes of himself in the first person in 16:10-17; 20:5-38; 21:1-18 and 27:1-28:16. It is evident, therefore, that the book comes from a companion of St. Paul. This companion has always been regarded as "Luke, the beloved physician" (Col. 4:14; II Tim. 4:11; Philemon 24). The medical phraseology found throughout the book is an additional testimony in the same direction (Acts 3:7; 12:23; 13:11; 28:8).

The book covers a period of about thirty years, A. D. 33-63, the first thirty years of the existence of the Christian Church, and it is concerned with the progress of Christianity from Jerusalem to Rome.

3. The Place of the Book in the New Testament.

The Acts forms the bridge between the Gospels and the Epistles. The New Testament can be divided into four parts:—

(1) The Gospels: manifesting the Person of Christ (Biographical).

(2) The Acts: recording the preaching of Christ (Historical).

(3) The Epistles: instructing the people of Christ (Practical).

(4) Revelation: displaying the Providence of Christ (Prophetical).

We can readily see from this the position and importance of the Book of the Acts. We may note also that it is closely connected with the third Gospel as its sequel; though it is really the sequel to, and continuation of, all four Gospels. A comparison of the last chapter of each Gospel will show that the last recorded fact concerning our Lord in St. Matthew is the Resurrection; in St. Mark the Ascension; in St. Luke the promise of the Holy Spirit; and in St. John the promise of the Second Coming. In Acts 1, all these four facts are referred to and summed up. Again, all four Gospels give prominence to the great Missionary Commission, and Acts 1 confirms it by again recording our Lord's command on this subject.

4. The Importance of the Acts.

We can well understand the importance of this book in trying to imagine what we should do without it. "The preciousness of a book may sometimes be best estimated if we consider the loss which we should experience if we did not possess it. If so, we can hardly value the Acts of the Apostles too much. If it had not come down to us there would have been a blank in our knowledge which scarcely anything else could have filled up." (Farrar, *The Messages of the Books*).

"If the Book of the Acts were gone, there would be nothing to replace it; and we may go further, that the Christian Scriptures would then lie before us in two disjointed fragments, the complete arch would not be built." (Howson, *The Evidential Value of the Acts of the Apostles,* p. 13).

(a) **Doctrinal importance.** Its record of facts is full of illustrations and examples of Christian doctrine. We see what the Christian teaching meant by the way the Christians lived. It is a book of teaching by example, and its facts are full of ideas and principles. We have here the germs of Christian doctrine afterwards elaborated in the Epistles of the great Apostles Paul, Peter, and John, and the special value is that we have the doctrine exemplified in life.

(b) *Practical importance.* The record shows what the Church can do in the face of opposition when it honors its Lord and is full of the Holy Spirit. It has been said that there are five powers governing society: Eloquence, Learning, Wealth, Rank, the Army. The Christian Church had none of these; on the contrary, all five were arrayed against it. Yet the Church conquered. In this book, moreover, we have (1) the first chapter of Church history; (2) the Divine principles of spiritual revival and missionary work; (3) the Divine pattern of Church government and life; (4) the Divine methods of Church work and extension.

5. The Authenticity of the Book.

This is believed on two grounds:—

(a) *External evidences.* From the earliest days this book was received by the whole Church as the work of Luke, a companion of St. Paul. It was included in the Canon of the New Testament Scriptures, and is consequently found in all the early MSS. and Versions.

(b) *Internal evidence.* Notwithstanding the severe criticism to which the book has been subjected during the last fifty years, scholars like Sir William Ramsay have shown conclusively that it is worthy of the highest credit as a first-century history. There is an atmosphere of actuality about it; no other New Testament book connects its material with the general history of the world like this work. (The great authority on all questions concerning the credibility of the Acts is Professor Ramsay, especially in his *The Church in the Roman Empire; St. Paul the Traveller and Roman Citizen;* and *An Historical Commentary on The Galatians.*)

THE PURPOSE

It is already evident that the book does not purport to be a complete record even of the thirty years it covers. We must therefore inquire more particularly as to the precise purpose of the author in giving us selections from the history of these years. We can best do this by a careful study of chapter 1:1, 2, noticing the implied contrast between "the former treatise" and the one now before us. The third Gospel was written for the purpose of showing what Jesus "began both to do and teach until the day in which He was taken up"; the book of the Acts is concerned with what Jesus *continued* to do and teach *after* He was taken up. So that the book might with great accuracy be called *The Acts of the Exalted Lord.*

Consider the following three elements included in this purpose of the writer:—

1. The Activity of a Divine Worker.

(a) *The real Agent throughout the book is the Lord Jesus Christ.* The Apostles are only instruments. The selections from the first years of the Church's history are given in order to prove that the activity of our Lord's earthly ministry is not changed in effect, but only in method, and that He is still active and energetic in guiding, blessing, and controlling His Church. It is He to whom the Apostles pray (1:24); it is He who sheds forth the Spirit (2:33); it is He who heals the lame man (3:16). This thought should be traced through the entire book to obtain the full impression of its full prominence and power (cf. 7:55; 9:3-6; 10:13-16; 11:7-10). The entire book is thus seen to be the Book of the Acts of the Ascended Lord. As a necessary consequence of this we observe that,

(b) *The true Power throughout the book is found to be the presence of the Holy Spirit.* The Lord Jesus Christ who received the gift of the Holy Spirit (2:33), works by means of Him and from first to last the Holy Spirit is very prominently brought before us. The keynote is struck as early as 1:2, "through the Holy Ghost"; and it is continued to the end. The references to the Spirit of God number at least seventy. These should be rapidly traced and collected in order to obtain a true idea of the purpose of the book. So marked is this feature that the book has with great truth been called "The Acts of the Holy Spirit." No New Testament writer more clearly emphasizes the Divine Personality and continuous power of the Spirit of God. Thus in the twofold emphasis on the Exalted Lord and the Divine Spirit we have the most marked feature of the book, namely, the *predominance of the Divine elements over the human* in Church life and work. Well had it been for individual Christians, and for the Church as a whole, if this predominance had been maintained through the centuries. The Christian is not the agent but the instrument; not the workman but the tool; it is not "I and Christ," nor even "Christ and I," but "Christ through me"; as St. Paul says, "according to the power that worketh in us" (Eph. 3:20).

The second part of the writer's purpose is to give—

2. The Description of a Great Work.

As the "former treatise" was concerned with the way Jesus "began both to do and teach" before His Ascension, so this book is concerned with the continuation of His doing and teaching after His Ascension. Notice the two words "do" and "teach;" they sum up the activity of this book and indeed of the early Church. Among other things they help to correct the erroneous idea of an earthly, national kingdom, by showing that the kingdom of God is spiritual.

(a) *"Doing."* What is Christ doing according to this book? There seems to be a threefold work running through the record from beginning to end:

(i) Equipping His workers (1:8), "Ye shall receive power."

(ii) Extending His Kingdom (1:8), "Witnesses . . . unto the uttermost part of the earth."

(iii) Establishing His Church (2:47), "The Lord added to the Church daily."

These three ideas should be studied in each chapter, and the aspects of the work carefully noted. They represent the permanent work of the Lord. There is no other than these three being done by Him in His Church to-day. He still endues His workers with power, and by means of disciples He evangelizes the world and builds up the Church. Thus the work goes on as in the past, and so it will continue until the Lord shall come.

(b) *"Teaching."* What is Christ teaching according to this book? We read in 8:5 that Philip "preached Christ," and it is evident in all the discourses recorded in this book that the Person of our Lord was the substance and center of the message. Out of this preaching of a personal Savior and Lord come three great elements which practically sum up the Gospel, as recorded in the Acts:

(i) The Resurrection of Christ. Great prominence is given to the resurrection of our Lord in all Apostolic teaching (e. g., 2:24; 3:15; 4:10). This should be traced through the book. The reason of it is obvious. The resurrection involved the Divine position and authority of Jesus of Nazareth, and this was the real cause of the anger of the Jewish authorities (4:2) because the preachers associated the resurrection with Jesus.

(ii) The Kingdom of God. This second element of Apostolic teaching follows naturally as a consequence of the resurrection; for since Jesus is God, He must be Lord and King. They therefore proclaimed the Kingdom of God with all that it implied and involved of submission, surrender, loyalty, and obedience. This can be traced chapter by chapter through the entire book.

(iii) The Forgiveness of Sins. This third feature of Apostolic teaching is again a consequence of the two foregoing elements. Man is a rebel, and as such cannot be a subject of the kingdom until he is prepared to lay down his arms, surrender to the King, and receive that forgiveness of sins which alone can qualify him for entrance into the Kingdom and for a life of loyalty to his sovereign Lord and God. Hence the preaching of redemption was ever to the front according to the Master's "marching orders" (Luke 24:47). If this is traced through the Acts, forgiveness will ever be found to be one of the main elements and keynote of the Apostles' message (2:38; 10:43; 13:38).

We now see what was the work of "doing" and "teaching" that Jesus continued after He was taken up. The order of the words "doing" and "teaching" is noteworthy. Deeds first; then words. The same order is found in Luke 24:19 (contrast Acts 7:22). The "doing" comes first, for Christianity is primarily life. The teaching follows afterwards, for "the life is the light of men."

There is one more word in these verses (chap. 1:1, 2) which must be considered in relation to the purpose of the book. It gives—

3. The Suggestion of a Particular Aspect.

We have already seen the contrast implied in this word "began", when referring to the difference between our Lord before and after His Ascension. But there is another thought associated with it which needs careful attention. Just as St. Luke's Gospel gives only the *beginning* of our Lord's ministry, that is, only a few specimens of the work of those wonderful three years, so this Book of the Acts is only a record of the *beginning* of the Christian Church in different places; a beginning and no more; not a detailed history, only a record of the *start* of things.

(a) *We see the beginning of the Church in relation to certain places.* Notice how the narrative hurries on from place to place. Just the beginning at Jerusalem; then on to Judea and Samaria (chap. 8); then on to Syria (chap. 11); and then on with a continuous movement through St. Paul's journeys until Rome is reached (chap. 28). The years were far fuller than anything here recorded, and so, out of the mass of material, we have selections for the purpose of showing the beginnings of the Church, the beginning of what Jesus did and taught by His Holy Spirit through His people in the first thirty years of the Church's history.

(b) Further, *we may see the beginning of the Church in relation to certain typical methods.* We have in this book the *first specimens* of several main features of Church life which have become very familiar since those days. We have the first Christian sermon; the first prayer meeting; the first Church organization; the first Church difficulty; and many more similar "beginnings" to which fuller attention will be called later.

The whole book should be looked at and carefully read in the light of the three main features of its purpose, showing our Lord as the Divine Worker, the character of His work, and the particular aspect of the work dwelt upon.

THE PLAN

The next question is as to how this purpose is carried out. What does the book reveal of its *plan* for the accomplishment of its object? How is the activity of the Divine Worker realized, and how is His great work accomplished? A study of chapter 1:8 gives the answer, and from this verse we can gain a clear idea of the plan of the book and at the same time a definite indication of the plan and method of the propagation of Christianity during the early years of its history. Let us therefore give special attention to it: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in Samaria, and unto the uttermost part of the earth." We can see three elements in this plan:—

1. The purpose is to be accomplished through a Special Class of People. "Ye shall be witnesses unto Me."

(a) *These men were already disciples,* their true place had for some time been that

(Continued on page 255)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE POPE AND THE BLACKSHIRTS OF ITALY

The ten horns that thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.—Rev. 17:16.

All agree that the ten horns are ten kings, the whore some religious power that held an illegal relationship with these kings, who turned upon her and devoured her. We want to be careful to say that we do not claim that the Roman Church alone constitutes this whore, but do say that the application upon a small scale seems to fit well.

There was a day in which the Roman Catholic Church held a powerful grip upon the nations of the world, especially its rulers. This grip is fast slipping, and she has none to blame but herself. The popes are quick to howl persecution when other powers use the pincers, but when they are in their heyday, and hold the balance of power they are slow to show consideration and Christian charity. This has always been the record of Rome. She rather boasts of the fact that she does not change. When she stands fast, it is faithfulness of the Mother Church, when others do, it is heresy, betimes such that is worthy of death itself. The Pope and the Roman Catholic Regime have, and still are, and always will be a persecuting power.

The worm has turned, and Fascist Italy, Republican Spain, modern Mexico, as well as other parts of the world, are turning from her deadly grip. We do not want to be understood that these powers are right in every direction; they are not, but of this we are certain, they are very tired of the superstition, the bondage, and the domination of this power. The true Christian Church stays out of politics, as did her Lord; her power is not carnal, but mighty through God. Her weapons are spiritual, not the ballot, nor the use of cold steel. This Rome cannot see.

The world uprising against the Catholic Church with her abuses has been well earned. Italy has closed about 10,000 Catholic clubs. This organization, the Catholic Action Society, numbers 500,000 men and women in its membership. It took tremendous courage for Mussolini to take such drastic steps. But no one has as yet denied that Premier Mussolini has courage. We are not an ardent admirer of his, but cannot help but believe that he had much ground for the action taken. In Rome the Protestant churches were persecuted by the Catholics in more ways than one. The Pope demanded laws to curb other churches. This he feels is the proper thing for him to do, but highly improper for others to do to his work. We love the Pope of Rome, but have no place for him at the head of the Christian Church. For us the Lord Jesus Christ is the All-Sufficient One, and none other dare usurp His place.

We disagree, however, with Fascist Italy, and any other power, that claims that State has the final authority over the child, and that the education of the child is primarily and alone the work of the State, and that none dare interfere. In the concordat with Italy, the Vatican did not state its entire case, that the Pope feels that the education of the child must be in the hands of the Church, that is the Catholic Church. Fascism, like Communism, seems to have taken on the character of a religion, to which it wishes to make the Church of Rome subservient. In this Fascism has overstepped its rights. The Catholic Church oversteps its rights when it denies to others what she demands for herself. Church and State must take their God-given place, and then there need be no conflict. A Christian can be both a loyal citizen, and a staunch churchman.

WORLD EVANGELIZATION MOVEMENT

Go ye into all the world, and preach the gospel to every creature.—Jesus Christ.

The above is Mark's version of the Great Commission of the Lord Jesus Christ. These orders must be carried out, regardless of the price, inconvenience, or suffering. It is not ours to reason why, but ours to go, and even if necessary to die. No human government upon the face of the globe has the right to question that Sovereign Commission from the High Courts of Heaven. We are in sympathy with any movement based upon New Testament principles that has this for an objective. We do not endorse at this time the movement above named, since we do not know the individuals connected with it, or all about its workings, but the eight of its outstanding objectives are worthy of consideration. The headquarters in the United States are 113 Fulton St., New York. Thomas Cockrane, of England, is the Chairman of the Movement.

Its eight outstanding principles are the following:

1. The Movement stands for the evangelization of the world in this generation.

2. The Movement stands for the final authority of the Scriptures and the Deity and atoning death of the Lord Jesus Christ, the world's only Savior.

3. The Movement stands for the obligation which rests upon every Christian to be a soulwinner and for impressing upon every soul won to Christ this paramount duty of winning others.

4. The Movement stands for the truth that its great objective can only be attained if those associated with it are men and women of power through prayer and the indwelling of the Holy Ghost.

5. The Movement stands for the complete co-ordination of all that is being done at home and abroad to make Christ and His salvation known to every man, woman, and child of this generation.

6. The Movement surveys the world, country by country, so that it may find out and direct attention to the regions of greatest need. It has thus created an Intelligence Department for lack of which there has in the past been a great waste of resources—with duplication and overlapping and such a misdirection of forces that valuable life and work have not counted to the full extent of their possibilities, and huge areas are still untouched.

7. The Movement stands for New Testament principles of expansion, for widespread evangelism in order that groups of believers may be gathered into churches which, from the first, must be self-governing, self-supporting, and self-propagating.

8. The Movement stands for the truth that these Churches are under the care of the Holy Ghost and that they should be taught to depend upon Him for all their needs, spiritual and material.

"CHRISTIAN OR CHRISTLESS COMMUNISM"

And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.—Acts 2:44, 45.

The Editor of the Evangelical Christian very graphically coined the above caption, with a striking message to the Church in Canada, as well as elsewhere. In it he quotes the right stand taken by the Attorney General of the Province of Ontario.

Communism makes war on everything. There is no place for Communism in this country. In Russia there is no belief in God, no veneration for anything. The women are degraded and children are so many pegs in the structure of State. We don't want it in this country. We are a God-fearing people.

The Christian people of the world will have to stand together soon in one fraternity against the inroads of this Communistic doctrine, for civilization is founded upon Christianity. At the bottom of all advance of science, literature, everything we hold dear, is this foundation.

The following statement is true, according to the testimony of Mr. Colton.

Literature issues in floods widely adapted to workers, peasants, women, youth, children, Christians, Jews, Moslems, and the national minorities in their several languages. An "Anti-religious Literary and Artistic Library for Children," of nine volumes, is a new production. In 1929 the pages printed totaled 34,000,000, to which 13,000,000 more were added the first three months of 1930.

The festivals of all faiths are systematically campaigned against by counter-programs elaborated and promoted. The 1930 "Anti-Easter Collections" came out in three volumes—one each for the cities, the villages, and the schools. Agitation for Red weddings, funerals, and christenings to replace the religious ceremonies is constant. New units of the society are set up in the factories, clubs, home co-operatives, and collective farms. Broadcasting carries short stories and current events interspersed with anti-religious songs and skits.

The papers and magazines of every description with enormous total circulation are bearers of this society's message. The illustrated organ, Bezboznik (The Godless One), a volcano of ridicule, blasphemy, and incitement to action, was publishing 400,000 copies weekly in 1930. One of its early cartoons burlesquing the Lord's Supper indicates the depths of the travesties that it utters. Under the caption, 'This is My Body,' the participants gnaw at different members. Two are engaged with entrails. Novelties among the society's propaganda include the mobilization of artists, traveling cinema shows, and floating exhibits on the rivers.

To show that this spirit of persecution is the attitude of Communism, he further states:

Karl Marx, the doctrinal father of Communism and its antireligious content, probably never saw a Russian church, service, priest, or communicant. His exile was spent principally in England and France. He coined the much-

quoted phrase "religion is the opiate of the people."

When the French occupation of the Ruhr and resistance to it threw industrial Germany into distress, and Communism came to power in almost wholly Lutheran Saxony, the churches in the short period of that rule, so far as time admitted, met with treatment of the kind that other confessions in Russia have suffered.

In the Tartu cellar where leaders of the Estonian people were executed during a fleeting Communist regime, the bloodstains of slain Orthodox priests and Protestant pastors commingle.

One searches unrewarded through the columns of L'Humanite for anything but enmity toward Roman Catholicism in France, and French Protestantism. The London Daily Worker voices only hatred of the Anglican and non-conformist faiths and all their works in Britain. Its namesake in New York unremittingly pours defiance, scorn, and revilement on the almost innumerable denominations of the United States.

In Norman Thomas, Christian Socialist outside any church, this American organ sees "that sniveling preacher." The Pope is headlined "Chief of the Big Opium Joint."

Another world economist declares that there is some evil lying deeper than the failure of the Orthodox Russian, that it is the wealth of a certain class, and the poverty of another:

"I am opposed to communism. I am an individualist. I believe you cannot destroy the spirit of communism unless you destroy distress and want. . . . If you can get Russia prosperous, there will be a change of Government, —I hope not another revolution. I trust that it will be a gradual change, so that the Government as it is to-day will be changed into what we regard as a Government that we can thoroughly trust."

So careful an investigator and impartial an onlooker as Hindus says that "As the destructive phase of the revolution recedes into the background, so mere negation of the old bourgeois world is giving place to a reappraisal of its old values."

An authority on world events claims that there will be a change in Russia, and that this change is already appearing.

After all the spent waves of passing atheism —if there be such thing—subside, He will be there, and must needs be reckoned with by reinterpretation. Then in such reinterpretation, that which is deeper in the Russian peasantry than either the superstition of the past, or the erotic emotionalism of the present, deep as such may be, the religious instinct, will reassert itself and set about revaluation. Already, indeed, are signs of this. "There is the innate nature of the Russian," says Hindus. "Violent as has been the jolt it has received at the hands of the revolution, it has left the Russian the elemental human being that he was, probably the most elemental of all white people." Mere negation can never meet his needs. This "innate nature" is yet to estimate, prodigal-like, if you will, the life-sustaining quality of —"the husks that the swine do eat." Communism crushes the individual from without for the sake of the Commune. Resist, the man must; and the greater the man the greater the resistance. Christianity inspires the man from within, enhancing his value, until he realizes himself in willing service for the Commune's sake. And in that service finds forever-increasing freedom, "No man taketh it from me, I lay it down of myself," as the Master said.

We have purposely quoted largely from men of the world to add evidence to what the Bible has to say about such a situation with which we are confronted in Russia. The Apostle James declares emphatically that it is the piling up of great fortunes, and the systematic robbing of the laboring man, that is kindling the fire that shall burn them, bringing upon them the burning hatred of men. This is too true to-day in America, and in other so-called Christian nations.

All this is so different from what the reader will find in the early Christian Church, where men lived for each other, not in a "dog eat dog" style. If the Church of today will continue to patronize the rich for their paltry dollars, no wonder if the days of Russia will come upon us as well. Let the rich learn the sad story of Russia and be wise. If we do not have more of the Communism of the New Testament, which is Christian, we are liable to have the Christless Communism of Russia. The rich in America have it to say, to a large extent.

Bring out some of the hoarded treasure, fill the coffers of true missionary societies. Bring some of that hoarded and rusted gold and silver, and feed the hungry masses in China, and elsewhere. Bring some of that ill-spent money in luxurious living, and have more Communism in Christianity or there will be revolution by atheism. **WHICH SHALL IT BE?** The Christless and selfish civilization of the Christian Church of Northern Africa was swept away by barbarian tribes that they by example and testimony should have changed, but they lived for themselves, and perished themselves. History often repeats itself. May we take warning and may the Spirit of Jesus Christ fill our hearts and guide our lives.

A NATIONAL CALL TO PRAYER

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.—II Chron. 7:14.

The conditions for national and personal blessing are fourfold: Self-humiliation, prayer, search for the favor of God, and a turn from wickedness. These conditions met, God will cause His threefold blessing to become a reality to a nation. It is composed of answered prayers, forgiveness of sin, and national healing. May such blessings become the possession of the nations of the world. How the hearts of millions of the Lord's people long for such a state! If this longing becomes a real call upon God, a great revival may result; if not, great good nevertheless.

The Business Men's Council of the Pocket Testament League is making such a plea and call to the nation, and to the Nation's Executive head, President Herbert Hoover. The appeal is worthy of reading, heart-searching, and prayer. We can only cry with the Psalmist David as we pen this national appeal, "O Lord wilt thou not revive us again, that thy people may rejoice in thee?"

At various periods in the history of our country situations have arisen which have caused the nation to realize keenly man's limitations, and his need of conscious dependence upon Almighty God.

In recognition of this need the Chief Executive has more than once called upon the people of the United States to observe a Day of Prayer and confession of sin—a day devoted to earnest petition to God for mercy, for light upon individual and national duty, for wisdom and courage in the face of problems to a solution of which the natural abilities of man, apart from Divine favor, were proving grievously inadequate.

It is the conviction of the signers of this appeal in common doubtless with uncounted numbers of our fellow-citizens, that while the United States is privileged at this present hour in its history to be the possessor of unprecedented resources, courageous leadership, and unflagging zeal in material achievement, yet it cannot, as a nation, find the solution of its own increasingly acute problems, or make its due contribution to the solution of the present world situation, unless enlightened by the wisdom and guided by the hand of Almighty God, through the Lord Jesus Christ and in the power of the Holy Spirit.

From the present depression in the normal activities of the life of our nation no one is exempt. It is a world-wide depression, both spiritual and material, arising from, and creating, issues reaching into every department of life. Most serious of all, however, would be a spiritual blindness and defeatism that permits individual or national pride to usurp an openly avowed dependence upon God, and to frustrate a national recognition of our one Source of power and wisdom and effective solving of the intricate problem of this hour.

It is not by the path of pride that men or nations arrive at worthy goals, but by the release of God-given wisdom and energy through the prayer of humble, contrite, and expectant souls who profoundly believe with the prophet that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Therefore we join in this Memorial to the President of the United States in the earnest and confident hope that he will take whatever steps may be needful to call upon the nation to observe an appointed Day of Prayer, and we venture to assure him that in so doing he will have the support of millions of our people. We shall be glad to send copies of this call to prayer to any pastor, church or Christian organization.

"CONSCIENCE AS A BAR TO CITIZENSHIP

For this cause ye pay tribute also: for they are God's ministers, attending continually upon this very thing (revenger upon the evil by force, and the sword). Rom. 13:6.

According to the latest decision of the United States Supreme Court, it seems to mean, "No fight, no citizenship."

It now seems to be definitely settled—though the Supreme Court divided five to four—that citizenship must be denied those foreigners, however desirable otherwise, who will not promise unreservedly to bear arms for the United States if and when called upon. This decision was made in the celebrated cases of Professor Douglas C. MacIntosh of Yale university and Marie A. Bland, war nurse, both from Canada. Venerable Professor MacIntosh declined to promise to fight unless he thought the war just, while Miss Bland explained that her religious scruples would prevent her taking up arms under any circumstances. The principle had really been previously settled two years before in the case of Rosika Schwimmer, Hungarian writer and pacifist, and Justice Sutherland read from the decision in that case that it is a fundamental principle of the Constitution that a citizen must defend the government against all enemies. But Chief Justice Hughes read a vigorously dissenting opinion in which he argued that Congress in prescribing conditions of admission to citizenship had not specifically exacted a promise to bear arms. The cases had been appealed by the government when the Circuit Court of Appeals rendered a decision favorable to the applicants.

To all lovers of the United States, this decision is a sad blow. When conscience of the individual is refused its proper function, this is a sad day for any nation. However, we are not discouraged, because we still have faith to believe that the United States Congress, as in the past will give the proper consideration. This they have power to do in all drafting of man power. However, we must say, as said the three Hebrew young men, "But if not, we will not bow down." Even Chief Justice Hughes who gave a Christian and Biblical decision, declared that he believed there were men and women who would rather suffer than violate their conscience. So say we. To place national patriotism above conscience is dangerous business. It has been tried by powers in the past, it has never been permanently successful, and never will be. The souls of men recoil from being placed into servitude, even to the best powers of earth. This decision does not involve the native born conscientious objectors to war, as to their citizenship, but it shows which way the wind is blowing when it comes to militarism.

Ravages of the Automobile

The public seems to be indifferent about the enormous slaughter caused by the automobile, yet were a pestilence to breed such destruction of life the land would be in a panic. Statistics compiled by the Metropolitan Life Insurance Company show that the machine has been responsible for 282,000 killings in the last fifteen years, of which 1930 contributed 32,500 while the injured totaled 960,000. Pedestrians were slain to the number of 14,034, while 329,712 were injured. In the matter of collisions with other vehicles there were 373,889 smashes resulting in 6,712 deaths and 473,953 injuries. Fixed objects were hit to the number of 41,454, with 3,586 fatalities. Out of the enormous total, 564,630 cases were traced to downright carelessness, to which 27,235 deaths and 643,795 injuries were credited. This horrible record does not seem to excite the slightest emotion. Add to this the incidental extravagances and we need not look further for the cause of many of our social and economic evils.—The Churchman.

An Urgent Appeal

The Home Missions Council of North America has announced that there are 10,000 villages in America without churches of any kind, 30,000 villages without a resident pastor of any faith, and 13,400,000 children under twelve who are receiving no religious instruction whatever. To this startling statement the Council adds its note: "A nation may exist without religion but it cannot live without religion. . . . It is not secure and cannot be free." It is a melancholy state of affairs for any nation, but there is surely a silver lining discoverable in the fact that the situation has been discerned and brought to light by the Council and in the fact that in the nation there are those who are feeling responsibility for the moral and spiritual welfare of the people.

OPPORTUNITIES FOR MISSIONARY WORK IN OUR CHURCH SCHOOLS

(Continued from page 238)

qualified to describe the splendid work that has been done by the students). We appreciate the visits to these neighboring churches because we are anxious to become acquainted with the people and to speak for our Lord.

Thus far we have only discussed work within the limits of our own church. We are now going to see what can be done to extend further the kingdom of God. One of the first things that a student in one of our church schools can do is to broadcast tracts. At Goshen College the young men who have charge of the mission and extension work will gladly give you all you can distribute. And it is good exercise, both physical and spiritual.

Occasionally we went from house to house, putting a tract or paper in every mail box, and giving one to everybody we met. After it had been decided to begin mission work in one of the poorer sections of the city (Goshen) definite routes were worked out and a student placed in charge of each one. There will be work like this to do the coming year. The students at the Eastern Mennonite School have also distributed many tracts in the city of Harrisonburg during the past number of years. This opportunity for service is worth our prayerful consideration.

When tracts have been distributed regularly in a given district for some time the person who does it becomes acquainted with the people of the community. It is surprising what courteous treatment is accorded the distributor. This leads up to what is probably our greatest opportunity for missionary work—visitation work in non-Christian homes.

The type of visitation work done by the Goshen College students during the past year very closely resembled that done by our regular city missionaries. At first the calls were very brief, but now we have so gained the confidence of the people that many of them have become our personal friends. We feel that in this particular work we have something that is worth the consideration of the most capable Christian worker. We take up the spiritual and natural problems of the people, read to them from the Scriptures, and sometimes pray with them.

Something that is a bit different from the regular visitation work is that of taking a group of students around to non-Christian homes to sing. We aim of course, to get to those places where the people are unable to leave home. This is a service in which nearly any one can take part and the people appreciate the singing a great deal, almost more so than the visitation work.

Most of the readers probably know that two mission Sunday schools have been started in Goshen. This gives about a dozen students the privilege of teaching city children, which is indeed a missionary opportunity. And we need superintendents, choristers, secretaries, and other workers for these Sunday schools. If any one is looking for a chance to do a worthy work for our Lord while attending college, here is surely opportunity enough. And the duties consist of actual, all-important, soul-saving work.

Another missionary privilege! There are some among whom we work who are extremely poor. They appreciate a basket of groceries any time that it is given. And the best part of it is that we have charitable brethren and sisters who last winter were kind enough to supply money to be used in this particular way. This work calls for capable young people with good sound judgment who will go to the poorer sections of the city to find out who are the really needy ones. If some one does not become acquainted with the needs they will go unfilled. Opportunities? Lots of them!

The students of the Eastern Mennonite School are doing splendid service among the rural people in the mountains. It is work that calls for the very best that is in one. If you are planning to attend school there you will probably be given the opportunity to make yourself useful. The work these eastern brethren and sisters are doing is the Lord's work and we wish them His blessing.

A word should be said about the jail services. Whenever possible students visit jails near by and sing for the prisoners. This is often greatly appreciated by the men and women who listen.

If you are considering attending a church school do not hesitate for fear there will be no missionary work to do when you get there. The Lord will find a place for you. He certainly did for some of the rest of us. We are always glad for young people who are interested in the work of the Lord. It is quite proper that students should do some practical Christian work while studying the regular school courses. There are many more opportunities for doing this than there were a number of years ago.

Not all of the work is of the kind that will make you famous. There are common, irksome, routine duties which must be attended to. But if we are not willing to do such things, as well as the more inspirational work, it is something of a reflection on our missionary enthusiasm. If we approach our missionary opportunities in the spirit of the song writer: "Make me a blessing to some one to-day! Out from my life let Jesus shine!" there will be a place for us, either ready for us or or waiting for us to discover it.

Waterloo, Ont.

THE ACTS OF THE APOSTLES

(Continued from page 252)

of scholars, learners in the school of their Teacher and Master.

(b) *They were now to be witnesses,* and their definite work was to bear testimony to their Master: they were not to be theologians, or philosophers, or leaders, but witnesses. Whatever else they might become, everything was subjected to the idea of personal testimony. It was to call attention to what they knew of Him and to deliver His message to mankind. "We cannot but speak the things we have seen and heard" (4:20).

2. THE PURPOSE IS TO BE ACCOMPLISHED THROUGH A SPECIAL PATHWAY OF PROGRESS. "In Jerusalem . . . Samaria . . . the uttermost part of the earth." These words indicate both the substance of the book and also the progress of extension of early Christianity.

(a) *The historical aspect is to be considered.* The book is built up of historical material, giving the pathway of progress from the capital of the Jewish to the capital of the Gentile world.

(b) *The spiritual aspect is also noteworthy.*

(i) Witnessing to the Jews meant witnessing to those who held a true religion, but held it for the most part falsely and unreally.

(ii) Witnessing in Samaria meant witnessing to those who had a mixed religion, partly true, and partly false, Jewish and Heathen.

(iii) Witnessing to the uttermost part of the earth meant witnessing to those who had no real and vital religion at all.

3. THE PURPOSE IS TO BE FULFILLED THROUGH A SPECIAL ENDOWMENT OF POWER. "Ye shall receive power, after that the Holy Ghost is come upon you."

As we have already seen, this book emphasizes the Divine side of Christianity and makes it prominent and predominant. The witnesses consequently need, and are promised, a supernatural power for the performance of their work. The Holy Spirit thus promised and received equips them with power for service. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts" (Zech. 4:6).

Thus the book should be studied with

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these three lines of the plan clearly in mind, we now proceed to analyze the book and see how the general aim is worked out in detail. It will be well to read through the book and make our own analysis first. The simpler divisions of the subject will be easily discovered. When, and only when, we have thus made our general analysis, we may find it useful to look at the outlines of others and compare them with our own, and correct it by them, and them by it.

The three analyses deal respectively with: —(a) *Facts;* (b) *Principles;* (c) *Persons.* It is useful to view the work from these different standpoints by giving attention first to the contents and substance of the book, then to the great principles and truths underlying the facts, and then to the men through whom the history was made, and the truths taught. We shall thereby be enabled to master the book and make its meaning clear.

"To many of us Paradise is always somewhere else. We can never appreciate the here and the now. This is surely a blunder."

YOUNG PEOPLE'S AND YOUNG PEOPLE'S WORKERS INSTITUTE GOSHEN, INDIANA, AUGUST 18-24, 1931

Numerous inquiries as to whether there would be any institutes held for young people during the coming summer may now be answered in the affirmative. The Institute to be held this year will be nearly the same as others with the added feature of providing courses and subjects that will interest not only the young people but also those who are workers among young people.

The campus and buildings of Goshen College will be used again this year by the General Conference Young People's Problems Committee for the purpose of conducting the Institute. The dates are August 18-24, the week just preceding the General Conference to be held at Archbold, Ohio. Many who plan to go to Conference will also wish to take in the Institute.

The purpose of the Institute is the same as always—to go apart for rest, study, and fellowship. The Church and her program of evangelism, education, and service will be the center of all effort. Plans are made for at least two hundred young people and young people's workers. Speakers and leaders have been engaged from home and foreign lands. Those coming may look forward to enjoying the spirit of world brotherhood in the real sense, for there will be those present from other lands and climes, who have "one faith and one Lord." The meaning of the Mennonite faith to individuals and the world is intended to challenge young people and workers alike.

I. E. Burkhart, Director.
Hesston, Kansas.

"We can set our deeds to the music of a grateful heart, and seek to round our lives into a hymn—the melody of which will be recognized by all who come in contact with us, and the power of which shall not be convalescent, like the voice of the singer, but perennial like the music of the spheres."—William M. Taylor.

"Speaking ill of the Church will not improve her ailments."

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Christian Monitor

SEPTEMBER, 1931

The Christian Teacher
By Cora Kendig

From the Sand Hills to the Dormitory
By Mary Miller

When the School Bell Rings
By Erma Miller Erb

Suffering China
By Paul Bartel

Benefits of Attending a Church College
By Earle R. Brilhart

Benefits of a Bible College Course
By Philip Kreider

The Keg of Powder
By Ernest Elwood Stanford

Does It Pay to Attend a Church School?
By Sanford G. Shetler

The New Paganism and the Scriptural Attitude Toward It
By John Horsch

PEN PICTURES FROM LIFE AND NATURE

From the Sand Hills to the Dormitory

By Mary Miller

ALICE GRAHAM nervously scanned the landscape flowing past the car windows for the first glimpse of the academy she was to attend. She would hardly have been surprised if it had never come into view, or if she discovered that she was dreaming. Could it be possible that she—Alice Graham—who had, ever since she could remember, lived in a wide bare country, stretching away into farm lands and pasture lands shimmering with heat waves—could it be that she was on her way to a boarding school? Why, what would she do when she was left there alone?

In grade school she had always been afraid to answer more than an indistinct, "yes," or "no," to any of the teacher's questions. Even doing that cost a painful effort. The one or two times she had been to town she was struck with wonder to see children coming into the stores to buy. She wondered if she would have the nerve to do it even after she was old.

Alice had read several books about girls at boarding school—girls who lounged around in groups studying Latin, or discussing books, and people, and life, and religion, or playing organized games for exercise. But all of this reading had been so different from the life she actually knew that everything outside her prairie world seemed alike unreal to her. The Mississippi River, the Pilgrims, and Abraham Lincoln were on the same plane of fact in her mind as Cinderella, or Jack and the Bean Stalk.

When the dormitory was finally pointed out to her the fact that she was entering a new world took hold of Alice. Her heart rose and interfered with her breathing. Her brother smiled quizzically and asked if she was scared. She ejected an "uh, huh," which seemed to intensify her nervousness.

When the car stopped before the dormitory Miss Stevens, the matron, came out to them. After shaking hands and asking her name she said, "Now you are going to be one of my girls," so very kindly that Alice began to breathe a bit more freely and to feel that perhaps she was going to have one friend after all.

As she passed through the halls with Miss Stevens, Alice noticed everywhere about her laughing, happy, colorful groups unpacking trunks, lounging in the shade on the campus, strolling on the walks, basking in the sun on the porch steps, discussing plans for the new year in the office, rushing down the steps to the driveway to welcome new arrivals. Everywhere there was happy confusion and disorder, and it seemed to Alice that she was the only conspicuous one there. As she and Miss Stevens passed by open doors the chatter would stop a minute, a laugh just begun would break off abruptly—and Alice hung her head and suffered as only a sensitive, imaginative soul with a fierce pride transfused with an intense inferiority complex can suffer.

The rest of that day Alice's mind was dulled with bewilderment and a sort of dim realization that she was in a world she didn't belong to. It wasn't anything like riding old Charlie through the pasture after the cows or picking sand plums in the blazing sun. That she met her roommate, a stout girl who dressed plainly and wasn't young any more, she knew. She remembered too that through open doors she got glimpses of dainty curtains, pretty rugs, counterpanes, and trunk covers and newly met girls flinging their arms about each other in a sort of wild rapture that Alice could hardly believe to be real. How she passed through the registration ordeal she never could recall. Even now she looks back with pitying pained eyes to the timid, frightened girl she was as she entered the room where the group of teachers sat. She has never ceased being grateful to Miss Hartzler, her roommate, who she soon discovered was the assistant matron, for helping her through that ordeal.

For several weeks dormitory life for Alice was largely a series of adventures and discoveries interspersed with quieter moments when a longing for the wild free life she had known took hold of her. Meal-times were a horror. The bell rang and every one came hurrying from second and third floors, and out-of-doors to the steps leading to the dining hall. Alice wondered what would happen if she'd fall down the steps. She almost closed her eyes and gave up as she did long ago in her dreams when a bear was after her and just as he was ready to snap at her heels she would fall. At the table she dared not do anything until from the corner of her eye she had seen Miss Hartzler do it. And when she was introduced to the rest of the group at the table, she was so befuddled that she wondered afterwards what she had done—and hung her head in shame and cried because she knew she had "acted dumb." Most of the others had so very easily and naturally said, "I'm glad to meet you," or "How do you do," and she had simply mumbled something in a confused, nervous sort of way or jerked her head and emitted a squeaky little sound.

LIFE'S EVENING

Arline Yoder

When evening falls
And the work of the day is done,
Then the thoughts of a loving one,
And the friendships that time has won,
To memory calls.

As saintly Age
Dreams of youth and its charming ways
And longingly recalls those days,
The Creator of mankind says,
"I've sealed that page."
Though shadows mar
The reflections of fading light,
Yet a voice on the wings of night
Bids to wait for a glorious sight,
The Morning Star.

When night is done
And the stars and the moon grow old
Then the Master of Heaven's fold
Shall reward with a crown of gold—
The victory won.

West Liberty, Ohio.

One evening in the girl's daily prayer circle, when the group gathered informally in the reception room to sing, discuss everyday Christian behavior or girlhood ideals, and then pray for the uplift of the group, one of the leaders called on Alice to lead in prayer. Horror gripped her. A young girl praying orally or even silently except in the deepest secrecy belonged, so far as Alice was concerned, to story-book life. At home her father prayed, and in church the preacher and deacon did it. Alice violently nudged the girl beside and with her eyes aglitter with genuine terror begged her to pray in her stead.

Often Alice went with Miss Hartzler to the other girls' rooms and as they talked the girls forgot Alice or didn't care—and again she was let in on the sort of betrayal of emotion she thought belonged entirely to story books. A college girl who had taught grade school remarked to Miss Hartzler that she knew what it was to have disobedient or inattentive pupils and she would not make any teacher's or supervisor's work more difficult or nerve racking. "And," she concluded, "if I ever do it unknowingly will you please come and tell me, Miss Hartzler?"

One of the loveliest of the senior girls said with a sort of a tremble that she tried to hide, "You know, Miss Hartzler, I had a great deal of time to think this summer, and I've been wonderfully ashamed of myself often. I made it hard for you and Miss Stevens last winter. I was determined to have my own way. I was stubborn, selfish, and defiant and urged the other girls to be. A great many of the midnight parties were held in my room. I invited two or three of the girls in to sleep with me several times when I knew it was against your and Miss Stevens' wishes. Twice I left the dormitory by the fire escape during study period. But I vowed many times this summer to be a help to you and to do everything I can to make life brighter and happier and better for all of us." Alice saw Miss Hartzler lift her handkerchief to her eyes for a minute while the girl turned her back and then went into the closet for another minute or two.

Often that same senior girl, Grace, came and asked Alice to go walking, and although Alice was self-conscious and shy in her presence she did wish her mother and the others back home could see her strolling down the dormitory steps and up the street with this neat, trim-looking, story-book girl with the delicate complexion and dainty manners that weren't at all like hers. Alice felt as though she were on parade with a queen—a lovely, kind, thoughtful one.

Grace taught Alice to play tennis and often drew her into conversation with other girls. She had Alice tell about the bead hill on their ranch where they found beads that

(Continued on page 285)

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THE KEG OF POWDER

By Ernest Elwood Stanford

IT was early dusk of an autumn evening in 1675. Mahtako, son of Nauhaugus, Chief of the Mashpee Indians, walked down a woodland trail toward one of the small lakes, or ponds that abound in the low, uneven surface of Cape Cod. He rounded a bend; ahead, walking with a decided limp in the same direction was a white man whom the young Indian knew at once as Simon Wenders, whose ill-kept clearing lay not far from the Mashpee village. Upon Wenders' shoulder was a small keg.

Mahtako would have slipped from the path and circled the slow-moving progress of the other. Not with hostile intent, for Mahtako, like most of the Mashpees, was a "Praying Indian" and not allied with the Wampanoags of Metacom and other fierce tribesmen who at that time were laying waste New England in the bloody conflict that has come down in history as "King Philip's War." But Simon Wenders, like many another white man of his day, had given the red men little reason to love him, and Mahtako avoided him when he could. Wenders, turning at the moment, saw Mahtako, and hailed him. After a moment's hesitation, Mahtako advanced, not very willingly.

"Ho, brother Mahtako! We are well met! Wouldst do me a favor, and earn a silver shilling for thyself?"

Mahtako stood silent, suspicion rising in his mind. Even in times of peace Wenders had not been prone to call him "Brother," or to offer silver shillings for such favors as he might wheedle or browbeat from a Mashpee.

"I have, as thou seest, sprained my ankle," went on Wenders. "And here is this keg of powder that I have promised to deliver to Micah Hoban, the trader at the settlement beyond the village of thy tribe. 'Tis late now, and even uninjured I could scarce reach him before his store shall be shut and himself asleep for the night. Do you take the keg, Mahtako. Keep it in thy wigwam overnight. To-morrow—there is little haste needful—deliver it to the trader. And here is the shilling. Thou'lt grant it is easily earned."

Mahtako hesitated. Truly, it was a rich wage.

"The white men forbid the Mashpees to have powder in their wigwams," he said at length.

For, in that time of little trust between the races, the English had taken stringent measures to prevent munitions of war from falling into the hands of even the neutral and friendly tribes, whom, often with no small measure of reason, they regarded with distrust and misgiving.

"Aye," nodded Wenders. "And a foolish law it is, for all men know the Mashpees to be true friends of the English. But 'tis but overnight, Mahtako; none will know of it, and shillings grow not on every bush."

Still Mahtako held back. He did not, it is true, feel himself greatly bound by the white man's law, which he had had no hand in making, and which, like all of his tribe, he regarded as an injustice. But Wenders had misused him more than once, and the memory rankled.

Then to Mahtako's mind came the words of Richard Bourne, aged apostle to the Indians of the Cape, who, like the more famous Eliot, had given his life to the preaching of the Gospel to the red men. Not only Bourne's words, but his saintly life, had endeared him to the Mashpees; it had been in very large degree their love for him that had brought them to accept doctrines so strange to their ears and which had held them back when the emissaries of Philip had sought to bind them to the great confederacy which then was striving to thrust the white man from the land.

"Trying times be upon us," had said Richard Bourne. "Red men have sinned against white, and white men against red, till now the battle rages. While the bloody heathen of Philip ravage there shall be little kindness, little but suspicion and it may be misuse—for any of your color in New England. Ye must bear yourselves meekly, as followers of Him who suffered for us all, remembering that your reward is not here, but hereafter. Show yourselves in all manner friends to the English, that none may have reason to suspect or complain of ye in these parlous times. Bless them that persecute ye; if ye be smitten on one check, turn the other also."

There had been murmurings among the Mashpees at this counsel, so foreign to every tradition and natural bent of the Indian. But Nauhaugus and his elders had counseled obedience.

"Mahtako will take the powder," said the young Indian, gruffly. "And—keep thy shilling."

In a moment, keg on shoulder, he had disappeared down the trail, leaving Wenders staring after him and then at the shilling that still lay in his hand, in puzzlement and in growing suspicion.

"I' faith!" he ejaculated. "Have I played the fool indeed? But no; e'en if the Mashpees are plotting, they can scarce do aught this night, and after that—" Hurriedly he turned back on his trail, showing little enough evidence of any ankle injury now.

Mahtako did not go home immediately. The Mashpees lived largely upon fish, and he had a number of fish traps set along the shore of the pond. By the time he had emptied these, it was full night, though with sufficient moon to make travel fairly easy—at least for an Indian. With a string of fish in hand, and with the keg on the opposite shoulder, he turned at length toward the Mashpee village.

Presently he described, at a considerable distance from his path, the faint glow of a fire. Mahtako stopped; no Indian village, no white man's clearing, lay in that direction. Possibly some careless hunter had left a camp blaze which might spread disastrously into dry underbrush and forest. Only too well known to the Indians were spring and autumn as fire seasons. Mahtako hurried toward the light.

But as he neared it he caught the faint sound of voices—voices of white men. What might they be doing at such a place, at such an hour? Mahtako paused; then, full of curiosity, he crept silently forward.

The sounds came from a bowl-shaped depression in the land, in part surrounded by large rocks which, save for the place where Mahtako had noticed it, shut out the glow of the fire. Knowing the ground well, the young Indian approached in the shelter of

COMFORT GIVING

Only a close, warm handclasp,
After a weary day;
But the burdened heart grew lighter,
And the clouds seemed rolled away,

Only a longed-for letter,
And the writer little knew,
As she penned the loving message,
Of the good that it would do.

Only some garden roses
In their fragrant beauty sent,
But the restless heart grew quiet,
Filled with a sweet content.

Only the words, "Forgive me,
I'm sorry I grieved you, dear,"
But tears and heartaches vanished,
And love shone strong and clear.

—Selected.

one of the boulders. The voices became plainer.

"'Twill be the end of the red varlets in these parts," came the words. "And 'twill go hard if we get not the larger portion of the spoil and of the Mashpee village land for ourselves." And the speaker laughed harshly.

Then, as may well be imagined, Mahtako crept forward with caution redoubled!

A half-dozen white men were gathered in the bowl. Mahtako knew all of them—idlers and ne'er-do-wells who had followed the pathway of worthier men to New England. Neither white men nor red had reason to love or respect them. All were armed. In the midst of the party, near the fire, lay a keg of rum, whose effect already had killed caution and raised voices beyond the point of prudence.

"'Tis a cunning plan—" this speaker was Nathan Wenders, brother of Simon. "As day dawns, Simon and two other trusty men shall fire the barn of Apollos Woodman, and leave thereby a coat which all the settlement shall know as belonging to Nauhaugus, the scoundrelly Mashpee chief. About the same time ourselves shall fire shots into the buildings of Cephas Mattoon, who, like Woodman, hath already fear and distrust of the Mashpees. Then, after some more shooting, shall we ourselves issue from the woodland as the rescurers of Cephas, with tale of the Mashpees in full retreat. Already lieth under the door of Ephraim Hardy, Captain of the village train band, a writing that Nauhaugus hideth powder in his wigwam—of which, thanks to the strategy of Simon, there shall indeed be found a goodly store." And the speaker laughed and poured himself out another dram.

"Yea, 'tis clever enough," applauded another. "And, after the 'rescue' of Matton we shall be in high time to join and spur on Hardy and his men, as they issue from the village like hornets, to secure the powder from the wigwam of Nauhaugus. We shall thus be first in the field, and who indeed shall have first claim for spoil after the battle."

"Thinkst thou there will indeed be a battle?" inquired a younger man, timorously.

Wenders laughed. "With the men of the settlement in the temper in which they shall be, and the Mashpees being Indians—though more womanish than most—there will be a battle indeed—though as the red varlets have little but fish spears they can do little but give excuse for their own slaying. Which suiteth us well enough. And as for what may be said after the battle, the word of an Indian shall bear little weight."

Mahtako had heard enough. The fiendish plot, he could see but too plainly, had all the elements of success. All through the settlements was distrust of all Indians, and Woodman and Mattoon, honest men both, had made no secret of their suspicion of the Mashpees—a thing which would render the pretended attack upon them the more credible. And the onslaught upon his own people—upon his own father who ever had befriended the whites—weapons or no weapons—Womanish, were the Mashpees! The wild blood seemed to boil in the brain of Mahtako! Weapons—these white villains had put into his very hands the means of a just revenge! The fire below—themselves all crowded about it in the cool of the evening—A twist of the plug from the powder keg—A toss of the keg into the flames—He himself would be protected by the boulder. But the plotting white men should die a death more terrible than that they had planned for the peaceful, praying Indians!

Slowly the keg rose above the head of Mahtako. But something seemed to stay his hand. The gentle face of Richard Bourne—the words of Richard Bourne—so often in the rude pulpit of the little chapel he had built for the Indians with his own hands—

"Render not evil for evil. Bless them that curse ye. Do good to them that despitefully use ye—"

Like the dark of the evening about him, long ages of barbarism lay behind Mahtako. But somehow, through the words, and more through the life, of the aged follower of a greater Master, had come to the Indian boy a vision of a way of life better than the ancient law of revenge. Silently as he had come, Mahtako slipped away from the boulder. Undreaming that a moment ago the death shadow had hovered above them, the white men plotted on.

It was full midnight when at the door of Richard Bourne in the settlement came a frenzied knocking.

"Come," said the voice of the aged pastor, "the latchstring is out, as ever."

In a moment he had risen, struck flint and steel to tinder, and the candle that lay ever ready to hand glowed in the darkness. Richard Bourne looked down into the breathless face of an Indian boy, half spent with haste, with a keg upon his shoulder.

Mahtako gasped forth his story.

"Dost believe the word of Mahtako, Father Bourne?" he ended anxiously. "There lieth the keg—and I slew them not!"

Richard Bourne sighed. "Truly, I can do naught else but believe thee. Too well I know that there are evil men of my color as well as of thine. It may well be that God scourgeth New England because we harbor such."

"Almost doth Mahtako sorrow that he slew them not," said the Indian boy fiercely. "But for thee—but for thy words, Father Bourne, they should all now be dead."

The aged pastor shook his head. "Well for thee and for thine thou didst hold thy hand. Their dead bodies should have seemed to witness against thee and thy people of an unprovoked attack. The mischief of Simon Wenders, who, knowing naught of thy deed, would still have fired the barn, should have thus the more certainly seemed to speak of Mashpee treachery. More surely than the carrying out of the plot of those miscreants. thy deed should have brought open warfare and the undoing of thy tribe."

Mahtako gasped. He had not thought of that.

"Canst thou save my people?" he demanded.

"Aye," said Richard Bourne. "Long before the dawn shall trusty men be stationed round the clearings of Woodman and Mattoon; men who shall witness of the ill intent of those false varlets thou didst overhear, and prevent the mischief they plan. I thank God that men such as Simon and Nathan Wenders are yet rare in this New England, and our magistrates know well how to deal with such as there be. If the Mashpees all bear themselves as trustily as thou, my Mahtako, the tribe shall still possess their lands in peace when the marauding villains of Philip shall be but a memory."

Author's Note.—The work of Richard Bourne and his family among the Indians of Cape Cod is a matter of history; the Bournes are credited with holding their converts out of the hostile confederacy of Philip at a time when aid to the latter might have been most disastrous to the struggling white settlements.

Also, the Mashpees still dwell on the Cape, while the more warlike tribes have long been "but a memory." —Christian Youth.

ON HOLY SOIL

The Unsighted Wreck of Old Gerasa

By Anis Ch. Haddad

The more important cities across the Jordan originally were Greek. Those cities lost their freedom to the Jews during the age of the Maccabees and regained it only when Pompey seized the whole land for Rome and gave Transjordania a large measure of autonomy. Nevertheless, with a ferocious population on one side and the desert with its overflow of Arabs on the other, these foreign cities were in no comfortable place, and ten of them consolidated their joint interests in a league called the "Decapolis." We hear of it in the Gospels. Folks came from thence to hear Jesus in Galilee, or returned thither to spread His fame, or welcomed His own coming into their borders. On the chief roads of Transjordania, these flourishing cities stood, and if the ruins of two of them, Gerasa and Philadelphia, are typical, they must have been populous and wealthy towns.

For nearly a century before Jesus' ministry, the Romans had been masters of Palestine, and under their steady, strong administration with its relentless policy of consolidating the Empire, and its ambitious program of lavish building, we may be sure that more than one city in the land was splendidly embellished.

We will now start for our visit to the famous remains of once proud Gerasa. We leave the river Jordan behind us and drive along the winding way, through the jungle. Coming out on the open plain, which rises gently towards the east, we startle great flocks of storks which swing away in languid circles, dipping the blaze of morning with their black-tipped wings, on their way to build their nests on the roofs of the villages and clapper their long yellow bills over the joy of houses full of little children.

The rains of spring have spread a thin bloom of green over the arid, sun-stricken plain. Tender herbs and light grass partly veil the gray and stony ground. Away to the south where the hills begin to roll up suddenly from the Jordan we can see a black line of Bedouin tents, quivering through the heat. As we ascend, the flowers hedge the roadside, wild holly-hocks, morning glories and scarlet adonis, and tall wands of white asphodel.

We pass several Bedouin camps, the only kind of villages in this part of the world. The tents of goat's hair are swarming with life. The trail grows steeper and more rocky, ascending apparently impossible places and winding perilously along the cliffs above little vineyards and cultivated fields where men are plowing.

The Arch of the Old Roman Bridge

We are now traversing the country of the Nomads, the tent dwellers, the masters of innumerable flocks and herds whose wealth goes wandering from pasture to pasture, bleating and lowing, browsing and multiplying, over the open moorland beneath the blue sky. Now we pass over the rim of the broad vale and descend a narrower ravine, where oaks and terebinths, laurels and balsams, figs and almonds are growing. Thick grass springs up, tall weeds and trailing vines appear, and a murmur of flowing water is heard under the tangled herbage at the bottom of the valley. Presently we are following a bright little stream. A few steps lower down, there is a well-built stone basin, with a copious spring gushing into it from the hillside, under an arched roof. Here the villagers come to fetch water and let their cattle and donkeys drink. All through the day they are coming and going, plashing through the shallow ford below us, enjoying the cool, clear water, disappearing along the footpaths that lead among the hills.

Now we went down, down by ledge and terrace and grassy slopes into the Vale of Jabbok. It is sixty miles long, beginning on the edge of the Mountains of Moab and curving eastward. Here is the famous little river Jabbok, a swift singing current of grey-blue water, dashing and swirling merrily between the thickets of willows and oleanders that border it.

We cross the bridge and enter into the region of the Decapolis. The ride up Jerash from the Jabbok is varied and beautiful. The country opens out and is often cultivated without ever losing its character of mountain scenery. The track leads up hill and down dale with scarcely a flat bit of land. The descents are often very steep in spite of which we are mounting all the time. It is a fertile country and well watered. We pass through expanses of corn and over mountain streams and ride through an exceptionally fine grove of olives. Nevertheless the whole of this country is well watered and susceptible of the highest degree of cultivation.

Presently we ascend a rocky hill and look down into the broad shallow basin of Jerash. Hidden away among the hills, off the usual track of tourists, lies the classical Gerasa. Against a blue sky, with its sun-soaked, honey-coloured columns softly outlined against the pale-blue mountains of Moab, this city of ancient days seemed a vision. Eternal in its loveliness, its fragile beauty, made me catch my breath and realize that beauty, truth, and love cannot die.

We neared this city of fame. The history of Gerasa has been a varied one. It flourished during the Greco-Roman period. It was not destroyed by invasion; it simply was abandoned by its Christian population at the approach of the Islamic flood from the East. Within fifty years a settlement of Circassian Moslems had established itself by the stream that runs through the city. Much of the fine work that was in the temples has been taken away to build their homes. Many of the fine pieces of carving are built into the walls of some mud huts, or placed over the entrance to some modern house. They have made the almond trees, and peach trees, and poplars to grow in their gardens amidst the unheeded stone reminders of an art, the greatness of which they do not comprehend.

It is no minor event in one's life to visit a ruined and deserted city, where over three hundred columns are standing amid the fallen temples and other splendid monuments of a former prosperous age. It is difficult to decide which is the most attractive feature, its forest of columns, its ruined buildings, or its beautiful situation.

The ruins of Gerasa rise like a dream in the desolation of the wilderness: columns, arches and vaults, amphitheatres and temples, suddenly appearing in the bare, but lovely, landscape as if by enchantment. How came these monuments of splendor and permanence in this country of simplicity and transcience, this land of shifting shepherds and drovers, this empire of the black tent, this immemorial region that has slept among the centuries under the spell of the pastoral pipe? For twelve hundred years they have stood in unregarded splendor in the wilderness, seen only by the nomad Bedouin.

The spring of the village was the first thing we reached. The clear water bubbled up through the pebbles into a little channel at the foot of the poplar trees. It had seen Gerasa rise as the strategic center of the ten Greek cities. Seven centuries later it saw it crumble to the depredators of the desert.

Gerasa, modern Jerash, reveals wonders as we enter it through the magnificent triumphal arch and pass under the huge rows of columns up to the temple. Here we realize a little of the fallen grandeur of Roman civilization. This triumphal arch with its three fine gates and its lofty Corinthian columns stands outside the city walls. It has no other use or meaning than the expression of imperial pride.

We went off to explore the ruins. Their great extent and the beauty of the surrounding country seen on a perfect April day, made one of the unforgettable impressions that remain with one afterwards. A wall encircled the town, portions of which are still perfect. Churches, cathedrals, baths, temples, theaters, and the remains of elegant picturesque structures, make up the variety of architectural grandeur, now crumbled, which we meet in traversing this "City of the Columns."

In all directions well-paved streets cross and recross each other, all being flanked by pillars supporting arches. The niches are empty, but in the days when this spot was a busy thoroughfare, they held the busts of Gerasa's worthy men and mighty warriors. We come to a fine temple and close beside it, is the great theater. There is hardly a break in the semicircular stone benches, thirty-two rows of seats, rising tier above tier, divided into an upper and lower section by a broader row of "stalls," for magnates of the city and persons of importance. The theater faces due north, and the spectator sitting here, if the play wearies him, can lift up his eyes and look off beyond and over the length and breadth of cruel Gerasa.

Under the tiers of seats and level with the arena, are vaulted chambers in which wild beasts were kept and to which the gladiators retired after their combats with each other. There are ample evidences that these playhouses were handsomely decorated by columns and carved stones, and in one of them the seats are all numbered by figures cut into the stones.

A Scene in Gerasa, the City of Columns

A few yards farther on is the great temple with its superb gateway decorated with columns and garlands and shell niches, opening to a wide flight of steps by which we ascend to the temple area surrounded by two hundred and sixty columns. These columns bear witness of the energy, the untiring labor, and the love of decoration which the planners and builders of this Perean city possessed to a fine degree.

The Temple of the Sun, which many consider the gem of Gerasa, rises at the western end of the terrace, heralding the dawn. Ten out of twelve columns forming the facade are still standing—two close rows, a sort of forest through which the worshipers entered to commune with the gods. The columns are of rosy-yellow limestone, which seem to be saturated with the sunshine of a thousand years. Here are the walls of the inner shrine, with its vaulted apse for the image of the god, and its secret stairs and passages in the rear wall for the coming and going of the priests and the ascent to the roof for the first salutation of the sunrise over the eastern hills.

To study all the wonderful buildings will take a very long time and the history surrounding the district is very extensive. We wander through the ruins, taking photographs and discovering new points of view to survey the city.

Gerasa is one of the few towns in this part of the Roman Empire that shows to-day almost perfectly the matured planning of a great city of that period. From either the temple or theater we can see almost the entire city which in its prosperous days, must have presented a sight of unusual magnificence. It lies on both sides of a stream that winds through the town with its foaming rapids and rocky banks, and which is lined with a thick growth of pink oleanders. These bushes grow tall and when in bloom they present a blaze of beauty. It imparts life and beauty to the scene and relieves the dreariness of this deserted city.

As we walk we look up at a tall pillar and see how the wild marjoram has thrust its roots between the joints and hangs like "the hyssop that springeth out of the wall." We notice how the weather has worn deep holes and crevices in the topmost drum, and how the sparrows have made their nests there. We lean our back against the pillar and feel it vibrate like a "reed shaken with the wind." Then we sit on the arch of the old Roman bridge which spans the stream and look down into the fertile valley. Here we can walk the street, pause in the colonnades, sit by the fountain, meet our friends in the forum, worship in the temples, rest on the millstones in the city's bakery, sit where the judges sat in the basilica, and in imagination picture the gay times when the theaters were filled with people. We can picture the quiet streets by day, when only litters or the chariots of some great official were allowed by Roman law, and the noise of wheels and the clatter of horses' hoofs by night. Then we look up along these lofty tiers of seats in the pale, clear light. Can we see no shadowy figures sitting here, hear no whisper of ghostly laughter, no thin ripple of clapping hands? What flash of wit amused them, what noble tragic word or action stirred them to applause. We shall never know; the play of Gerasa was ended long ago.

We question ourselves, Did Jesus come here? It is not impossible that He did. I must confess that more impressive to me than the lovely columns, the exquisite carvings, or the superb proportions of these magnificent ruins, was the dominating thought that Christ knew this place. He traveled through the "Decapolis." Through this land of Perea He came on his "way to Jerusalem." Again and again He visited this region. It is altogether reasonable to suppose that He and His friends trod this colonnaded thoroughfare. Perhaps in this very forum, encircled by its stately and exalting pillars, our Savior preached the Word of the Kingdom, and ministered to the suffering of Gerasa. Gerasa, even in ruins, speaks of the splendors of the background of the ministry of the Master. As we look upon its treasures we are uplifted by the thought that He saw them also, and when they were at their unbroken best.

Moreover, it is very interesting to hear that the earliest sculptured head of Christ was discovered amongst the "fallen grandeur" of this mighty city. It is a wonderful portrait, showing a face of deep suffering and patience, great strength and manliness, a square firm chin, and a high forehead. It was engraved in the beginning of the Christian era, when the memory of our dear Savior was still fresh and clear.

Certainly these desolations present a convincing testimony to the fulfillment of divine prophecy. The wonderful columns and arches, flights of stairs and resounding cloisters, still echo a message for us. We carry away with us, the impressive lessons which they teach.

Jerusalem, Palestine.

DOES IT PAY TO ATTEND A CHURCH SCHOOL?

By Sanford G. Shetler

Every year a large number of our young people are confronted with the problem of securing an education above the grades. A few of these solve the problem by attending one of our church schools, but the majority attend the local state schools. This is due to several reasons, chief of which, perhaps, is the financial. Many of those, however, who attend the local schools have not given our church schools proper consideration and are not fully aware of the evil influences of the schools which they are attending. It is the purpose of this article to set forth, anew, the advantages of our church schools and to show through a contrast with the modern school of to-day, that it does pay to attend a Christian institution.

Education without religion has wrecked many noble Christian lives. Our own church has suffered tremendous losses through the worldly education of her youth, and the losses are increasing. It is unfortunate that our church did not, from the beginning, have her own schools, from the kindergarten up to the university. Unquestionably, many talented men and women, now lost to the church, would still be found within its folds. When men become educated without an accompanying genuine Christian experience, the result is that the church begins to look too small to them and what little religion they have is soon evaporated. This is sad.

The immoral influences of the modern school are leading many astray. It is time that some Mennonite parents wake up to these evils. There are things happening in the local high schools which the children do not speak of in their homes. Parents should not feel safe just because they have their children under their own roofs over night. Let them ask of each child: "Is the young man, Absalom, safe?" and then seek to find the truth of the matter. The moral corruption of the present-day school is astounding.

and no one is able to escape without some injury, whether he may say so or not. He simply cannot walk through this fire of wickedness without at least the smell of smoke on his moral nature.

One of the advantages of attending a church school for those whose homes are at a distance, is that of being separated from parents. It is a sacrifice to send a boy or a girl away to school for nine months, but it is one which will do good to both parents and children. Nearly all young people who have had this experience have learned to appreciate home and parents more. This is rather an indirect advantage, but it is worth mentioning in passing since so many have, no doubt, considered this a disadvantage.

But there are also direct advantages. First, to be in association, day after day, with persons of like faith is a **great** blessing. What a difference in atmosphere one finds in the classrooms, in the halls, in the exercise hall, in the dining room, on the campus, or wherever he is in contact with others. This genial Christian spirit is, alone, worth the time and money spent at school. Does it mean anything to a young Mennonite to be out of company with those who swear and use filthy language continually? It means everything! The school environment has an enormous influence on the molding of young lives, more than is often realized.

Secondly, it is a distinct advantage to have Christian teachers who believe the entire Bible and who are sound in the Faith. Believe it or not, there are **few** teachers to-day who do not hand out erroneous beliefs, and many of them are agnostics or atheists. The writer recently heard a prominent college professor, who had formerly taught at a denominational school, make sneering remarks of having been called into the president's office of that school to account for one of his student's having gotten psychology and religion mixed. He has also heard one of his students leaving a classroom at the close of a class period with the remark: "I'm beginning to lose my religion." Does such a remark have any effect on you? Does the religion of Jesus Christ mean anything to you? Parents, does it concern you, when your boys and girls get studies and religion mixed? Teachers whose lives are given for the cause of Christ, who guard against the erroneous popular beliefs afloat and in our modern textbooks, are not to be compared with the worldly teacher. They are as those who must give an account of themselves at the judgment; "they watch for your souls."

Thirdly, it pays to attend a church school because of the religious activities. The local, state schools **do not uplift anyone's spiritual life.** The expression is often heard in community circles: "I believe John can go to school at home and stay all right." It takes a strong Christian to "even stay all right" let alone making definite forward movement during those four years of school. But sad it is, that for many boys and girls, the period of high school training means a definite standstill to them spiritually, which really means a losing out. Merely the spiritual help received on Sundays is absolutely insufficient to balance the secular education received five days of the week, not even considering the evil influences in the life of the modern school. School life should be more of a "fifty-fifty" proposition, that is, one should receive religious instruction each day in connection with the secular training. The chapel exercises each morning and prayer circles each evening, in addition to the other devotional meetings, each week, at our church schools, are all means of advancement in the Christian life, while the Christian Life Conferences, revival meetings, and other special meetings throughout the year are special incentives to better living. There is much opportunity for spiritual growth.

Fourth, the extra-curricular activities of our schools are guarded and are of such a type that one can participate in any or all with a clear conscience. Literaries, Young People's Bible Meetings, the various social activities, and the activities of the Young People's Christian Association, are all legitimate means of development, socially and intellectually, for the Christian student. There are no indecent costumes worn in rendering a part on any program, neither are there violent happenings in preparation for the programs, as are often found behind the stage of the modern high school auditorium. The athletics of our schools are also of a high order. It is necessary that there be physical development with the social, intellectual, and spiritual, but it is not necessary to engage in questionable forms of athletics.

There are numerous other advantages. The faculties of our schools are all composed of well trained men and women, and the school equipment also compares very well to that of other schools, in some cases even excelling. One of them has better laboratory equipment than any other school of its kind in the state. Our schools also afford excellent means of diversion, in the form of mountain-climbs, outings, skating, boating, and the like, and are not the "dry old places" that some have imagined them. However, as mentioned before, these activities are kept on a Christian level and objectionable features are avoided.

Why it is that not more take advantage of our church schools? is a question. Some young people have actually stayed away from them for fear of "being made good." It is a peculiar contradiction in a young Christian's life to avoid environment which might deepen his spiritual life. After all, the salvation of the soul should be the Christian's chief concern, and this other training is but a means to an end. An immortal soul is hanging in the balances! To-day there are grown-up men and women who were former students at our church schools arising with a ringing testimony of having found their Christ within those almost sacred walls, and each year there are some who find salvation. You need not ask these whether it pays to attend a church school.

Time after time these advantages have been pointed out, as well as the evils of the local schools, but still many of our Mennonite people are consoling themselves with the thought that perhaps both are exaggerated and so keep on sending their sons and daughters from their kindly homes to hothouses of evil. Dear reader, whether you are a son or a daughter or father or mother, believe at least a part of what is said and take advantage of our church schools. It pays.

Johnstown, Pa.

SOME DAY

Some day all doubt and mystery
Will be made clear;
The threatened clouds which now we see
Will disappear.
Some day what seems a punishment,
Or loss, or pain
Will prove to be God's blessing, sent
For very gain.
Some day our weary feet will rest
In sweet content;
And we will know how we are blest
By what was sent;
And looking back, with clearer eyes,
O'er life's short span,
Will see with wondering, glad surprise
God's perfect plan;
And knowing that the way we went
Was God's own way,
Will understand His wise intent
Some day—some day.—Selected.

JOHN WESLEY'S RULES FOR SINGING

John Wesley's rules for congregational singing need to be emphasized frequently. We believe that there is nothing better written, and that attention to these rules would greatly improve the congregational singing in our churches.

"Sing **all.** See that you join with the congregation as frequently as you can. Let not a slight degree of weariness hinder you. If it is a cross for you, take it up, and you will find it a blessing.

"Sing **lustily** and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sang the songs of Satan.

"Sing **modestly.** Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound.

"Sing **in time.** Whatever time is sung be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing **too slow.** This drawling way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.

"Above all, sing **spiritually.** Have an eye to God in every word you sing. Aim at pleasing **Him** more than yourself, or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your **heart** is not carried away with the sound, but offered to God continually, so shall your singing be such as the Lord will approve of here, and reward you when He cometh in the clouds of heaven."—H. of H.

"True success is usually won step by step; a leap has its hazards."

EDITORIALS

Moratorium

This is not a new word. It has been in the dictionary for many years, but we have not been accustomed to hearing it used very often. President Hoover's recent proposal has brought it into prominence, and we are getting accustomed to its use, since we see it in print nearly every day. In its root idea it simply means a delay. In the case of Germany and the debtor nations it means an authorized delay in meeting certain financial obligations. The world in general hailed this move as a great step in relieving a situation that may have meant a possible revolution or the enthronement of communism, in Germany, and possibly war in other nations because of international complications. For all the good that the moratorium agreement has done or may yet do we are profoundly thankful.

But since "moratorium" has leaped into popularity as a word we find that it may be used in other ways than in reference to a recent international agreement. During the recent heat wave some people suggested that we have a moratorium in the matter of hot weather. Some one facetiously suggested that we have a moratorium in the matter of private debts. And while it may not be best to encourage this in some people who are habitually slow or neglectful in the matter of meeting financial obligations, it may be a fine thing to do in the case of those who are hard pressed financially because of present economic conditions. Let us be charitable in our dealings with those who are under obligations to us and who may be ever so willing to meet them but cannot do so at present.

And so we might go on. We might suggest a moratorium in many things, such as drunkenness, lying, evil speaking, strife, and contention. But in all these things more than a moratorium is needed, something better and more permanent. The most that a moratorium can do is to give a little space of relief, a sort of breathing spell. The obligations still remain, and perhaps when the period of the moratorium is over the debts will be just as menacing and exacting. About all that can be said is that we have had a vacation that may have strengthened us in some cases and perhaps exhausted us more than ever in others.

Some one has said that there are only four ways in which a debt may be cared for. It may be paid by the debtor, it may be canceled by the creditor, its payment may be postponed by mutual agreement, or it may be paid by another. It can never properly be ignored. It must be faced and disposed of in some honorable way. Debts are common things. Most people contract them some time or other; many people are continually living under their burden. They have a legitimate place in business and in many cases are honorable and serve a good purpose. It is only when they are avoided, neglected, or ignored that debts become a ruination to people. But unless we contract them in good faith and with a reasonable assurance that we can discharge them they may ruin us both financially and spiritually.

But there is another debt that we all must face. It is the debt of sin. A recent article that we read made us think along this line. This debt is so heavy that no one can pay it. A moratorium only increases the debt and when the delay is over we have to face judgment just the same. The debt cannot be canceled by a righteous God. The only remedy is for some one else to pay it for us. And that remedy was provided when "Jesus paid it all" upon the cross, when He gave Himself a sacrifice to take away the sin of the world. The debt has been paid, and when we accept Christ as our Savior and Lord it is canceled and we are free from its bondage. In this debt a moratorium will not suffice. Nothing but cancellation through the blood of Jesus can satisfy our heavenly Creditor. Thank God for an Elder Brother who paid our debt, thus relieving us from a burden under which we were entirely helpless.

Exalting Jesus Christ

In a recent Sunday school conference which it was our privilege to attend the theme of the meeting was: "The Church exalting Jesus Christ through the Sunday school." It was an impressive and practical theme and, as one would expect, the whole conference was inspirational and helpful. We trust that all who attended were impressed with the main message to such an extent that they are now more than ever working to the end that the Sunday school with which they are associated may exalt our Lord and Master.

It is a good thing to check up on the motives for our services in what is usually called the Lord's cause. Is it our chief desire to exalt Jesus Christ, or do selfish motives creep in? In our Sunday school work, do we labor in our own human strength, and do motives of personal advancement and exaltation find a place in our hearts? We are human, and human elements are found in our work and must be reckoned with, but if we keep as our aim the exaltation of Jesus Christ it will help us greatly to keep under the things that work against this great objective. Remember the words of the great apostle: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). It would seem to be idle to apply this to our work in the Church and Sunday school, but when we see such human traits as strife, jealousy, envy, personal preferment, selfish ambition, manifesting themselves in Christian work we are convinced that we may all profit by this advice.

The more we think of this theme the more we are impressed with what a fine motto it would be to take with us through life in all our activities. Most of us do not give all our time to what we call definite Church and Sunday school work. We have to engage in some sort of work to earn a livelihood and in this we meet many people of many kinds. We often call this secular work, but if we adopt this motto and work continually to exalt our Lord, nothing is secular. Our contacts in the home, the shop, the farm, or the office, are all used in a way that will testify by word and action for Him. Even the money we make, if the Lord thus blesses us, will be used to His honor and glory rather than for our own personal gratification. Let us in all things seek first the kingdom of God and His righteousness, and then our whole life in every inward impulse and outward manifestation will exalt our blessed Lord.

To do this will require some effort on our part. It will require faith, love, patience, devotion, prayer, study and meditation of His Word, a full consecration, a humble submission to His will, a yielding to the guidance and power of the Holy Spirit. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end."

Back to School

September marks the beginning of school in most places throughout the land. The ringing of the school bell reminds us that vacation days are over as far as school life is concerned. Parents will send forth their children with mingled feelings—some with anxiety as to what school life will do with the little ones who are dearer to them than life itself, and others with a sigh of relief that the children will be out of the way for part of the time at least.

Young people of the teen age will again take up their studies in high school, where their opportunities for acquiring knowledge that will be of great help to them in their future lives are many. Young men and women of college and university age will again seek the halls of advanced learning to drink deep from the spring of knowledge. All of this is to be commended in a way, for knowledge is power, and no one can have too much of it, if it is the right kind.

But it has a serious and dangerous side to it that must not be overlooked. The child that attends the grade schools often is thrown into contact with children who have little Christian or moral training and there gets his first lessons in the use of profane and vile language and may have his mind filled with poison that only the watchful care and faithful teaching of parents can counteract. The high school student is thrown in with young people who are often corrupt in their morals, and has to fight an atmosphere that encourages smoking, drinking, and social vice. The college student has all these to cope with and in addition in a greater degree the modernistic influences that tend to do away with the Bible, the Divine Christ, and God Himself. Liberalism, agnosticism, humanism, atheism, and communism are movements that are often fostered by titled teachers of colleges and universities.

When we think of these dangers that confront our boys and girls, our young men and women, we see anew the responsibilities that rest upon the home and the Church in safeguarding them against the evils that they meet in school life. And here is where the work of the church school comes in with its offer of kindly ministration. Here the Christian student may acquire his fund of knowledge under the care and guidance of teachers who are clean morally, who believe in the Bible as the Word of God, in Jesus Christ as the Son of God, and in God as the Creator and Sustainer of the universe. In this issue we again print a number of articles which hold up the advantages of attending our church schools.

The school bells will soon be ringing again. Many of our young people will respond to the call, either as students or teachers. In either case great opportunities and responsibilities lie ahead. May we meet these in such a way that the school bell, whether in the little red schoolhouse in the country, in the modern centralized grade or high school, or on the campus of college or university, may ring in only the good and the true.

Our Privileges in Christ

The study of the book of Ephesians during August has brought anew to our minds the wonderful blessings and privileges that may be ours through Christ. As we study these riches from God's Word and see just how God through Christ "raised us together, and made us sit together in heavenly places in Christ Jesus" we see how often we utterly fail in living up to our Christian privileges. We grovel around in the things of earth instead of setting our affection on things above. Instead of trusting the Lord we trust the broken reed of the arm of flesh. Instead of reading and meditating on the wonderful Word we feast upon the trashy literature of the world. Instead of seeking the enlightenment of the Spirit of God we seek the wisdom of this world in its bewildering round of human reasoning and understanding.

We are like the slave that has been freed from a life of servitude and goes back again to his old quarters and takes his place in the line of those who subsist on scanty rations and perform the most menial labor. Instead of feasting upon the good things that Christ provides for us and in exercising ourselves in His joyous service we linger to partake of the fleshpots of the world and labor in the slavery which it imposes upon its servants.

Let us awake to the privileges of the inner life which we have in Christ. We have the privilege of prayer, Bible study, faith, hope, love, consecration, sanctification, separation. If we come into the close union and fellowship with Him that these means of grace bring us, we shall indeed have joy and peace and happiness that pass understanding. We shall have deliverance from sin, not only in the past, but in the present. Victory shall crown our lives from day to day, no matter what the conflicts are that we may have to meet.

And then, having the privileges of the inner life, let us live up to the privileges of the outward life—the privileges of being ambassadors for the kingdom of heaven, of being constant representatives and witnesses for our Lord who is at present seated in the heavenly places at the right hand of God. Let us live up to our Christian privileges, for "all things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours: and ye are Christ's; and Christ is God's" (I Cor. 3:21-23).

CHRISTIAN LIFE

MARKS AND MARKS

Selected by Ruby Thaler

Do you know that you have a mark upon you? You have "a mark" and also "marks." There is also what is termed "the mark." I do not say that you have this yet. This marking is a real language in signs. It speaks plainer than words, and means more. Have you studied it? Read this, and you will understand.

If you go into the dry goods store you will see the clerks looking at the marks upon the different bolts of goods and by these marks the prices are known. You may not know the marks, but the clerk does. Now, you are a mark and also are being marked every day and are causing others to be marked. These marks upon you may not be recognized by you because you have not been instructed how to detect them; but others see them plainly and read your character by them.

What Are the Marks?

First, let me tell you that you are either marked by God or by Satan right now. You carry about you God's marks or the devil's marks. These marks are known and read by all men. God is putting His marks upon all who come to Him and the devil is marking his subjects. Let us see how Satan is marking his followers. He marks them on the face with white and red and penciled eyebrow; he stains their fingertips with nicotine poison—a mark of the deadly cigarette habit—administered by themselves for their own destruction; he marks their bodies, which were created for God's temples, and expected to be covered and held sacred from public gaze, but which are now exposed to such an extent that decent men blush for very shame. He marks the expression of the face with guilt that cannot be hidden and with bold, and too often with open lust written upon the countenance. Instead of looking pretty and attractive they remind one of a poor little bare chicken that cannot grow feathers, and that chicken is a mark as far as you can see it. It is unnatural and unlovely, but the unfortunate chick does not know this. It runs about in ignorance of its true condition.

To make his dupes more ridiculous the devil is decking them up in all sorts of showy and elaborate garbs. There is little of it, for instead of being clothed they are more and more unclothed. Satan is becoming more bold and daring all the time and is now causing the written mark with stencil, paint or tattoo of some figure—often a serpent—which represents him, as he is often called by God "that crooked serpent." Satan's dupes are also conspicuous with sparkling gems and showy ornaments of all kinds, for he wants their money. They must pay the price for all this costly array which often takes all their earnings and their time. They are simply idol worshippers. They worship themselves, which is worse than bowing down to idols of wood and stone, for the poor idol worshipers of old had some sort of veneration for something besides themselves.

Where Are the Mothers?

The poor mothers are falling right in line with the devil's demands and are undressing their little darlings in a shameful way, exposing as much as possible of legs and arms and starting their education in unholy and unchaste garb. They are encouraging them to be slaves of style and are often with them. Poor deluded mother!

What is the result of this? The virtue of our womanhood is outraged and scandalized. The papers are full of murders, of kidnaping, of girls who are missing, of outrages that strike fear to the true mother's heart.

The devil is sending forth an army of demonized, lustful monsters called men, who are fishing out these poor "devil-marked" girls. The eyes of lust and murder search them out and because they are so rampant and bold, many an innocent girl who has not adopted the devil's makeup, is caught in the murderous net.

Poor deluded girls! Every time you take out that lip-stick and rouge and show your bold vanity by looking at yourself in that little glass and touching up your make-up right before the eyes of the public, you show that you have lost the natural modesty that God gave you and have taken on Satan's boldness and shamelessness. You are being marked by Satan. In other words, you are marking yourself for him, and have become a mark and you are liable, sooner or later, to be mercilessly outraged and slain by the devil's agents—the devil was a murderer in the beginning—and much worse than even this, you are marking your own condemnation and damnation. You are truly on the broad road to destruction, walking down the slippery plank that may at any moment trip you over the brink to a moaning, groaning, suffering, tormenting, sleepless hell.

THE HEAVENLY STEEPS

We may not climb the heavenly steeps
  To bring the Lord Christ down;
In vain we search the lowest deeps,
  For Him no depths can drown.

But warm, sweet, tender, even yet
  A present help is He;
And faith has still its Olivet,
  And love its Galilee.

The healing of the seamless dress
  Is by our beds of pain;
We touch Him in life's throng and press
  And we are whole again.

Thro' Him the first fond prayers are said
  Our lips of childhood frame;
The last low whispers of our dead
  Are burdened with His name.

O Lord, and Master of us all,
  Whate'er our name or sign,
We own Thy sway, we hear Thy call,
  We test our lives by Thine.

—J. G. Whittier.

Some More Marks

Young man, young woman, are you drinking from the devil's fountain of "fixed-up drinks" intended to deaden your self-respect and virtue? Are you smoking the devil's cigarettes containing the deadly nicotine that is slowly but surely poisoning your system? are you dancing on your way to destruction to the strains of "jazz" that help to stir within you feelings of lust, which are surely a mark that Satan has put upon you? Are you feasting your eyes upon the suggestive pictures in the movies that stir up these same feelings of lust? Are you an addict to secret sins? If so, you cannot hide the marks of it, for the well-trained eye can detect them in the countenance at a glance. Are you feeding upon these baits of Satan? Remember that the devil has a bait for every natural sense that man has—seeing, tasting, hearing, feeling, smelling. Be warned! He is bidding for your soul.

What is your conversation? Do you speak unkind and harmful words that pull down? Are you silly, thoughtless, and foolish? Do you make light of the Bible? Then you are a Bible-fool. "The fool hath said in his heart, there is no God." If you do not believe God's Word then the devil has gotten control of your mind to the extent that you disbelieve the Bible and do not obey it. When he has full control you will be compelled to curse God, and unless Christ breaks your chains you will enter into eternal woe.

The Real, Active, Personal Devil

You do not hear much about Satan or the devil. No, a snake makes his home in darkness. He hides away in the earth, but comes out of his hiding place to bite and destroy. The devil—that old serpent—keeps in hiding, but comes forth as the prince of darkness and is continually going about as a roaring lion (under cover as much as possible) seeking whom he may devour. He is marking his victims and, as a lion, often drags them into his den to devour them. The devil also has a place prepared for him and his angels, called "Hell." Listen to the Word of God: "The wicked shall be turned into hell, and all nations that forget God." All of these wicked ones have been marked by Satan in their lives.

There is "the Mark of the Beast," but there are very many other lesser marks leading up to "The Mark." Read the Scripture about this mark. "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of his torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11.

The Remedy

How can I get delivered from these marks of Satan? Answer: Only the blood of the Lamb of God—Jesus Christ—can wash them away. Accepting Jesus Christ as your Redeemer and Savior. He is the only refuge that you have. He is the only door of escape. He is the only one who has the power to deliver you. Come out from the world and be separated from it, and live unto God. Be willing to walk the narrow way of self-denial and be delivered from selfishness and the power of Satan.

When you have been born in the kingdom of God, then Christ will start to put His marks upon you. A humble and meek spirit will show in your countenance. You will have a pure and clean heart and holy demeanor; a mind looking upward and a heart with affections set upon things above; your attire simple and decent; and as you study Christ and think of Him your face will be changed from glory to glory and God's marks will become more plain. "Mark the perfect man, and behold the upright: for the end of that man is peace" (Psa. 37:37). Not a devil's hell, but a place of perfect peace, safety, beauty, and perfect joy.

"And they shall see his face; and his name shall be in their foreheads" (Rev. 22:4). "And behold I come quickly; and my reward is with me, to give every man according as his works shall be" (Rev. 22:12).

A Gigantic Crime-wave Sweeping Over the Earth

Because of this tidal wave of crime sweeping over our land we appeal to:

All true manhood and womanhood; our president and all governors and officers; ministers of the Gospel; the printing presses; Christian organizations; and all God-fearing people to lift their voices in protest and to lend their influence to help at this critical time. We beg of all praying people to cry out to God to look down upon us in mercy and help us in our distress. May we put the Bible back in the public schools and establish family altars in our homes and start in to worship the God of heaven in earnest, that His wrath may not be kindled against us.

Immodest Dress

"But if a woman has long hair it is a glory to her: for her hair is given her for a covering" (I Cor. 11:15).

"The woman shall not wear that which pertaineth unto a man . . . for all that do so are abomination unto the Lord thy God" (Deut. 22:5).

We believe the time has come when all people that name the name of Christ, regardless of denomination or creed, should stand shoulder to shoulder against the wave of "disgraceful immodesty." Not only the churches, but the school boards who have the moral uplift of the child to face as well as his intellectual training, should take a decided stand against it and undressed children should be sent home to be properly clothed. This would greatly help in bringing about a much needed "Dress Reform."

As the people of Nineveh, when warned by Jonah, turned from their evil ways with fasting and crying mightily to God, so may we as a people do likewise, that this nation may be rescued and turned backward and yet become a righteous nation, one that fears and honors God.—Tract.

THE CHRISTIAN TEACHER

By Cora Kendig

One of the greatest sermons ever recorded, was preached to a single person in the "Holy City." It was preached to a sincere inquirer. It was the teaching about the new birth to a man who said, "Rabbi, we know that thou art a teacher come from God." Was not that a fine recommendation? "A teacher come from God." That great Teacher of all teachers since, has guided and instructed and entreated mankind down through the ages. Can we humble followers of Jesus claim that distinction to-day? "A teacher come from God." Yes, every repentant sinner, who has accepted the atoning merits of Jesus' blood can be a teacher come from God.

One of the first things we need to feel is not our superiority, that we had a little special training (more or less) in teaching, but rather that every true child of God is a teacher and therefore, because of some training, we may be able to carry out His will more effectively. The Psalmist says "I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients."

Teaching should be regarded as a supreme privilege. Teaching is neither preaching, nor talking, nor lecturing. It is causing others to know. The New Testament is full of examples of teaching. The word, "Master," is there interpreted as "Teacher." It almost causes me to tremble when I think of the responsibilities of a teacher. I am thinking now only of the Christian teacher. How unfortunate that there are any others! The religious status of any teacher is important to the ones whom he or she teaches. Any college or professional school in which you enroll, will have on the questionnaire which you fill out, such questions as these: "Of what church are you a member?" Who is your pastor?" The faculty wishes to know how many students are Christians or non-Christians. They anticipate less difficulty with discipline or in any other way if their students are God-fearing people.

The teacher takes the place of the parent to the ones under instruction, and all right-thinking parents hope to see an improvement in manners and morals of their children, when they attend a school of any sort. Every day, every hour, every minute, the teacher is under inspection. Remember—we are writing not on tables of stone but in fleshy tables of the heart; not with ink but (we hope) with the Spirit of the living God. If the teacher powders her face the children will do it too. If she dresses immodestly they are close followers. If she speaks harshly and loudly, she will be rewarded by having the play-school at noon, doing the same things. If she is polite and gentle, each boy and girl will likewise respond to that environment. They will treat their brothers and sisters accordingly. I have seen children who scolded, powdered their faces, fussed with their clothes, stamped their feet, snatched the books from one another, made dire threats to their play-pupils, etc.,—all because their teacher used the same tactics. I have seen those same children play school by the hour, calmly, quietly, happily, contentedly, with low, sweet voices and gentle courtesy, just because they had a teacher with that influence. The teacher who thanks her pupils for small services with a smile or an appreciative word, is showing by her manner what she is teaching by her words. Children will learn something. Their faculties are keen. One instructor has aptly said, "A bright child will learn in spite of a poor teacher, and a dull child will learn little in spite of a good teacher." As Christian teachers may we strive to teach the dull child at least courtesy, thoughtfulness for others, and a love for the beautiful about him. We have all of God's out-of-doors to draw from. Let us not stint in teaching appreciation for nature and the dumb life about us.

Every worth while teacher is a growing teacher. We cannot stand still intellectually and still help others. I like the philosophy of a certain business man who said, "I like people, who when their emotions are exercised in a proper way, make use of that aroused emotion; do something about it." He told the story of a Russian lady who wept at the tragic fate of the hero in an opera, while her coachman was freezing outside. Her aroused emotions amounted to nothing. When through music or poetry or a lecture you get an idea, try to make it practical. Show an appreciation for work done well. Feel enthusiasm for your own group of children. We must acknowledge that there may be geniuses in our rooms though we fail to see them now.

The Christian teacher cannot live up to his obligations except through much prayer. "The King's business requires haste," but take time to pray. Most Bible prayers are rather brief, but it is obvious from the life stories of holy men that they spent time in prayer. No one can doubt that Daniel took time to pray. Jesus prayed a whole night. Paul speaks of praying continually. These incidents indicate time. They may not always have been in the posture common to prayer but their minds were fastened on God. Some one has said, "There is nothing which concerns a Christian, which is a matter of indifference to God."

Truly a teacher meets almost hourly with problems that require special handling. If we are out of fellowship with the source of all wisdom we are poor indeed. A little girl said, "I like to stay where there is a God." She was from a worldly home and was permitted to visit her grandfather. This was an old-fashioned Christian home, where each day there was time to pray, to read the Bible, to sing Christian hymns. After a few weeks her mother came to take her home. The little girl objected. She wished to stay at her grandfather's. Her mother was mortified and somewhat nettled. She said to the little child: "Do you not wish to go home with mother?" And the child replied: "Yes, mamma, I would like to go home with you, but you know there is not any God at our house. Grandpa has a God here at his house, and I like to stay where there is a God."

Opportunities for the Christ-loving teacher are many. The Vacation Bible Schools are developing rapidly in our church and the trained teacher fills a real need there. Many other Sunday school and church workers are just as capable, and perhaps more so, but with certain classes of children the discipline is a problem that is rather more feared by the teacher with no experience than the one accustomed to handling classes. Very often, I believe, this fear is groundless, but it does exist in some cases, especially if the classes are large and the pupils urban or city instead of rural. I am sure every consecrated teacher is glad to serve in such a capacity without recompense if home conditions permit. It is a rare privilege to teach God's Word, and its beautiful character stories without the restrictions, such as we meet in day school. Let us thank God for it and pray that it may continue thus.

The isolated districts of our land, where no religious teaching is done, are a rich field for the missionary inclined teacher. One teacher, whom I know well, taught such a school and also stayed in the district to conduct Sunday school. Was she not making good use of her time? For a young man or woman to organize a Sunday school and be the mainspring of all activities, means a real work. Perhaps some of them are the whole organization: Superintendent, teacher, and preacher. Oh, the satisfaction that comes from time well spent! People are grateful for that type of teacher.

As time glides by, unless conditions change, one cannot see how a conscientious Christian can serve in the modern high school, for many subjects, such as English, Domestic Science, Physical Training, etc., are being correlated with plays, dances, and carnivals, which are distasteful to God and consequently to His true disciples. Even though this be the case, the young people should not cease to be trained as teachers, for the children need them.

WAR OF WORDS DESTROYING PEACE

By Nancy Gingrich Hostetler

At the very bottom of all war, contention and strife, is the spirit of selfishness, which is exactly opposite to the spirit of nonresistance. This selfish spirit is made manifest in many different ways, and not the least significant of these is by way of words.

We usually associate the idea of war and fighting with the use of the sword, but there are also many occasions where there is a war of words, and that always destroys peace.

We hear much of nonresistance as far as active and aggressive warfare and the use of carnal weapons is concerned, but we need also to be reminded over and over again of the serious results of a war of words.

"Out of the abundance of the heart the mouth speaketh," so if there is hatred in the heart, the words that come forth may be just as bitter and painful and deadly as the sword which inflicts bodily wounds. For the sharp tongue pierces the very heart and soul and causes in many cases lifelong sorrow and regret.

In Jas. 3:8 we read, "The tongue . . . is an unruly evil full of deadly poison." So we can easily see how it can be the cause of strife and contention. In Matt. 5:9 we read, "Blessed are the peacemakers," but what about the warmakers? How about those who make trouble between neighbors, friends and relatives or between church members, by their malicious words.

Words. What mighty power lies in words! Do we consider carefully enough before we speak, do we realize how much words can do either for evil or good? Once they have been uttered they can never be recalled; they can be apologized for, but can never be taken back again as if they had not been said, and their influence goes out we cannot tell how far.

"Boys flying kites, haul in their white winged
birds,
You can't do that way with your flying words;
Thoughts unexpressed may sometimes fall back
dead,
But God Himself can't hold them when they're
said."

We often sing "*Kind* words can never die" but how about the *unkind* words; do they not also live on and on through the years, rankling within us, and causing misery and heartache and destroying our peace of mind? And not only those that others have spoken to *us*, but those that *we* have spoken to others in unguarded moments.

Two of the seven things God hates have to do with words. "A false witness that speaketh lies, and he that soweth discord." In Psa. 52:2-4 we read: "Thy tongue deviseth mischiefs; like a sharp razor, worketh deceitfully. Thou lovest evil more than good; and lying rather than to speak righteousness. Thou lovest all devouring words, O thou deceitful tongue." The power of the spoken word is plainly shown in this scripture. Mere words have caused many a wrecked home and the separation of the closest friends. They have caused relatives to become estranged from each other, and how many times have they, among church members, started contention and strife until the church was split in two!

How careful we should be of the words we speak! They are like arrows, flying swiftly to pierce wherever they fall. So many times we speak heedlessly, we say things without giving enough thought, and some one overhearing may be grieved or offended. As a certain poet says:

"Full many a shaft at random sent,
Finds mark the archer little meant,
And many a word at random spoken,
May soothe or wound a heart that's broken."

Prov. 12:25, A good word maketh glad the heart." We find homes where good words seem to be the natural thing; and where this is the case we find peace, contentment, and happiness; but in many homes there seems to be a continual warring of words. And there is no peace—nothing but trouble and discord and everything to make life unpleasant. It goes without saying that we do not enjoy being in that kind of home. So in the church when there is discord and wrangling, backbiting and faultfinding, and continuous war of words among the members, peace is destroyed and the Church loses its good influence on those who are not Christians.

As we said in the beginning, selfishness is the root of all evil. Hence we ought to get rid of this selfish spirit and have our hearts filled with love. "Love worketh no ill to his neighbor." "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. . . . Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in our hearts, glory not, and lie not against the truth. . . . For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (James 3:2-18).

True faith will control the tongue. "A word fitly spoken is like apples of gold in pictures of silver" (Proverbs 25:11). Words are seeds that lodge in the hearts of those who hear them, where they grow and bring forth fruit "after their kind," so

"We can never be too careful
What the seed our hands shall sow
Love from love is sure to ripen
Hate from hate is sure to grow.
Seeds of good or ill we scatter,
Heedlessly along our way—
But a glad or grievous fruitage
Waits us at the Harvest Day.
Whatso'er our sowing be,—
Reaping,—we its fruits must see."

Elkhart, Ind.

• MISSIONS •

THE NEW PAGANISM AND THE SCRIPTURAL ATTITUDE TOWARD IT

By John Horsch

(Continued)

On the question of the popular modernist attitude to missions which was treated in the first installment of this article note also the following items.

Professor Albert John Murphy, of Columbia University, in his book "Education for World-Mindedness", published by the Methodist Book Concern, says:

> "To-day we think of the missionary process as the coöperative endeavor of idealists of all nations to produce, through the motive of a social religion, an ennobled and friendly human society of varied and mutually contributing cultures."

In a circular on mission work distributed from the headquarters of the Student Voluntary Movement it is stated that "the International Missionary Council works to reinterpret the Christian message."

Atheism and the Denial of a Personal God

The question forcefully suggests itself: Is it not an obvious fact that the doctrine of God, His existence and attributes, is actually considered secondary by the more advanced liberal church leaders of America? And do they not hold views about God which are decidedly unsatisfactory from the Christian point of view? "It has become fashionable in our time," says Professor George R. Dodson, of Washington University, "to disguise practical atheism under theistic phrases." However, have not in fact even the "theistic phrases" been abandoned by the most advanced liberal theologians? As we shall directly see, they define God as an influence, a symbol, a trend, a cosmic drift. Is it reasonable to speak of belief in God, unless His existence as a personal Being, that is to say, as **a Being who thinks and plans and wills and acts,** is recognized? A certain liberal writer thinks, since poets sometimes ascribe personality to a city or country, we may similarly ascribe personality to that which ~~we believe~~ to be a mere influence or trend. Nevertheless it is self-evident that neither a city nor an influence has personality in any real sense.

Modernist Definitions of God

Not only Unitarian theologians have denied the existence of a personal God, but the same is true of some of the prominent liberals in other Protestant churches. Professor Jesse H. Holmes, of Swarthmore College, a liberal Quaker, says: "God means to us just that unifying influence which makes men long for a brotherly world." (Christian Century, March 1, 1928). Again, the same writer says: "The element of our mysterious inner life which constantly tends toward the good is what we mean by God." (The Crozer Quarterly, April, 1931, p. 209). Walter Marshall Horton, Professor of Systematic Theology in the Graduate School of Theology of Oberlin College wrote in an article on "The Impotence of God," (Christian Century for April 18, 1931), (note in the following quotation that God is spoken of in the plural and as having no personal existence):

> "It is power that men seek when they seek God. . . . A deity is a power: and the deities that will survive in the struggle for existence are those which have the greatest power to inspire and invigorate their devotees and raise them to the highest level of triumphant and abundant life."

In his book, "Theism and the Modern Mood," the same writer (speaking now of God in the singular) defines Him as "a vast cosmic drift or trend toward harmony, fellowship and mutual aid." (P. 117). Shailer Mathews, in his book "The Atonement and the Social Process", defines God (speaking of Him in the plural) as "those elements of the cosmic Activity with which personal relations are possible." (P. 37). In his most recent book "The Growth of the Idea of God", he speaks of God again in the plural as "the personality-producing [evolutionary] activities of the universe." Again, in the same book he defines God as a conception or an idea, namely as our conception of certain cosmic activities.

A certain liberal writer conceives of God as "the infinite centers of energy which are akin to ourselves," and another as "the forces resident in the world which effect the evolutionary process." Again, a liberal writer (quoted by Sockman, "Morals of To-morrow", p. 25) defines divinity as "the sum total of the laws of nature." Dr. Henry Nelson Wieman, professor of Christian Theology (Christian Doctrine) in the same institution as Shailer Mathews, in his book "The Issues of Life", published by the Methodist Book Concern, denies expressly the personality of God and defines Him as an "order of existence and possibility." In an article in the Crozer Quarterly he consistently refers to God as "it."

Worshiping an Influence or Trend

The surprising thing is that all these writers profess to be theists, or believers in God. Evidently among liberals of the more advanced type all who believe in some God, or in anything to which they give the name of God, are recognized as theists. Despite their rationalistic definitions of God, they defend the practice of worship; they insist on the need of maintaining the churches. They oppose humanism and atheism whose devotees reject every idea of God and deny the need and reasonableness of worship.

It might be supposed that the modernists of the more moderate type would protest against such definitions of God as quoted above, but apparently this is not the case. It goes without saying that not all modernists accept such definitions, yet the fact remains that these rationalistic definitions of God are fully in keeping with modernist principles. Liberalism has no standard of authority, no touchstone by which its teachings may be tested or proved. A number of years ago the editor of the Christian Century (January 3, 1924) wrote: "The God of the fundamentalist is one God; the God of the modernist is another." What is more, the God of the modernist is not to-day the same as he was seven or eight years ago; he is continually changing, and this fact is admitted by the modernists themselves. A decade ago practically all modernists preached the fatherhood of God but this can no longer be said of the liberals of the more advanced type. Obviously they realize that it were folly to speak of God's fatherhood while defining God as a cosmic drift or trend.

God is spoken of as an influence, a cosmic drift or trend, an idea, an order of existence, or in the plural as cosmic activities, as activities of the universe, as deities which exist only in human imagination and of which some of the fittest will survive in the struggle for existence, as the sum total of the laws of nature. The question forces itself to one's attention, Can a man pour out his soul in worship to such a god and expect from it help for his deepest needs? Is not prayer to such a god as unreasonable and as unworthy of thinking people as it is to bow down to the sun or to idols of wood and stone? And is it not a question of the utmost importance, What will be the effect of such teaching on American Protestantism and the American people in general?

Humanism in Disguise

Such views of God are taught by professors in theological seminaries, but as a matter of fact, the ministers who are trained under such teachers are supposed to be cautious in letting their people know where they stand as regards the doctrine of God and other important teachings. Nevertheless the truth concerning their actual position cannot forever be hidden from the congregations. Will not the membership of the churches, when they become aware of the real position of the ministers, realize the palpable dissimulation of the use of Christian forms of worship by those to whom God is merely a concept of the mind, an influence, a trend, or "cosmic activities"? Is it thinkable, that one can maintain his self-respect and be identified with such a church? And is it not very natural that those who hold such opinions have discarded the evangelical view of the objective of missions? But can the people of China and India be persuaded to accept such a message as the message of the Christian Church? How sad that liberal missionaries can point to the fact that many well-known modernists are occupying influential positions in American Protestant denominations, and that in these denominations even the task of training the ministers and coming church leaders is to an ever-increasing extent entrusted to such men.

Liberals tell us that the Scriptural doctrine of God has been outgrown by our modern age. This is their excuse for offering the world a make-believe as its God. The intention is, as a matter of fact, to adapt and, if possible, adjust the forms of worship to the new conceptions of God whenever the people are believed to be prepared for such a change. The question confronting the liberal leaders, however, is, Will the membership of the churches be found willing to support the church after accepting a liberal view of God and of sin? Will they consent to support and maintain a church for the worship of an influence or a cosmic trend, a god which is spoken of by its own advocates as "it"? Will they not see that, when the existence of a personal God is denied, the outspoken humanism which has discarded worship is more consequential and more reasonable, and that as a matter of fact the more advanced modernism, as represented by some of the foremost liberal leaders, is simply a thinly veiled humanism? Can people be persuaded to recognize as a church an institution which is reduced to the level of a reform society or social club, though trying to keep up religious appearances, engaging in the unreal worship of a modern god?

A Difference of Words

The unsophisticated mind that refuses to be blindly led will not be in the dark long about the real nature of modernism as represented by those who refer to God as "it", despite their eloquent words and their display of learning. A liberal writer, Edward T. Buehrer, pastor of the First Congregational Church at Haworth, N. J., has made a clear statement regarding the difference between the more advanced modernism and humanism. The statement in question occurs in an article published in the Christian Century (August 5, 1931) in a review of a recent work by Professor John Dewey, America's leading writer on philosophy, who is a pronounced unbeliever. Mr. Buehrer says:

> "Prof. Dewey ignores traditional terms, labels and loyalties [to church and creed] entirely, whereas Prof. Wieman [mentioned above] still employs the words God, Christianity, religion and prayer, conditioned of course to fit the spirit of modern times. The difference is plainly one of words, however, rather than one of philosophic thought,"

Is not the last quoted writer correct in his statement that the difference in question is in fact only a difference of words? A cosmic trend or drift, or the sum total of natural law is called God by modernists of the more advanced type, while the humanists refuse to call it God. Humanists, consequently, deny the need for churches and theological institutions and differ in this respect from the more radical modernists. As a matter of fact, it is readily seen that the theological seminaries have become the most potent factor for the dissemination of modernism. Is it consistent or morally defensible, however, for those who differ from humanism only in words and who teach (to use a repeated expression of Harry Emerson Fosdick) a nontheological religion, to hold "chairs" of theology in institutions of the Christian Church?

The question may be worth considering, What will be the attitude of the fiercely militant type of atheists, as represented by the "Four A's" (the American Association for the Advancement of Atheism) toward the more advanced liberalism? Will they consider it worth while to include active opposition to the more radical liberalism in their program? Will they accept the idea that belief in a cosmic trend, or in cosmic forces and activities is equivalent to belief in God? Or will they realize that the educators of the coming ministers of the church who defend such views of God are their collaborators in the task which they have set themselves, and are in fact wielding incomparably greater influences toward humanism, than a weak secular organization? A well-known rationalist has observed that the "Four A's" combat a view of God which is now out of date and is no longer held by modern religionists. This means that, considered from the viewpoint of modern religion the program of the "Four A's" is in fact of an innocent nature.

Making Jesus a Blind Leader of the Blind

If there were not a personal God, it would be impossible to believe in our Lord Jesus Christ. We would see ourselves compelled to look upon Him with profound pity because of His fundamentally erroneous teaching. Not only did He believe and teach the personality of God but He sustained a very close vital relationship with Him. Jesus' thoughts, emotions, plans, words and actions were the result and reflection of this relationship. Liberals may, of course, say that He was sincere in His convictions, therefore His errors in this regard may be overlooked. But it is self-evident that this is beside the point. If God were a mere concept of the mind, or an influence, or "elements of cosmic activity", Jesus' teaching about the Father, His statements concerning His relationship to Him, His teaching on His second coming and future judgment, on personal responsibility to God, on divine love and forgiveness, on eternal bliss in God's presence and eternal perdition, would be altogether false. Clearly therefore to say that there is no personal God means that Jesus, notwithstanding His sincerity, was a blind leader of the blind, a deceived deceiver.

And many of the statements made by Jesus about Himself and His relation to the Father would, if they were not true, be indications of a diseased brain. Let us take notice of some of His sayings: "I came forth from the Father and am come into the world; again, I leave the world and go unto the Father" (John 16:28). "The Father loveth the Son and hath given all things into his hand" (John 3:35). "All things are delivered unto me from my Father" (Luke 10:22). "All power is given unto me in heaven and in earth . . . and lo, I am with you alway, even unto the end of the world" (Matt. 28:18, 20). "The Father judgeth no man but hath committed all judgment to the Son; that all men should honor the Son even as they honor the Father" (John 5:22, 23). "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever. . . . Whoso eateth my flesh and drinketh my blood, hath eternal life and I will raise him up at the last day" (John 6:51, 54). "I am the way, the truth, and the life; no man cometh unto the Father but by me" (John 14:6). Many other statements of Jesus of similar import could be given. His supernatural birth, which is denied by the modernists, is fully in keeping and is in fact implied in many of His statements though apparently He did not directly refer to it. Any other person but Jesus making such statements about himself would only show that he is mentally irresponsible. A liberal writer in a magazine article shows that it is abundantly clear that Jesus made these claims, "and this fact presents the modernist a fatal dilemma."

Disown the personality of God and you deny Christ and His teaching; you repudiate the supernatural character of Christianity. The notion that one may be a Christian without believing in the personality of God is preposterous. Have not non-Christians who believe in God as a person (e. g., the Hindu Brahmo Somaj sect) more in common with Christianity than liberals who deny His personal existence?

The Guilt of Sin Denied

One of the underlying causes of the modern insistence on a new interpretation of missions and on a universal religious union movement for world regeneration is the rejection of the Christian doctrine of sin. The position of the more advanced modernism as to sin is set forth by Shailer Mathews, in his book, "The Atonement and the Social Process". In this book the doctrine of the Atonement is "reinterpreted" to meet the implications of the new message which modern religion offers as a substitute for the Christian message. Not only does this book deny the authority of Scripture but it denies the authority and sovereignty of God as well.

Mathews is of the opinion that God can no longer be recognized as a sovereign, or as one who lays down laws and holds transgressors guilty. He believes, in other words, that man does not owe subjection to God and is not responsible to Him for his sin. He holds the view that the idea of human guilt before God must be abandoned since God is no longer regarded as having laid down binding laws. The thought of human guilt, says Mathews, cannot survive the disappearance of divine sovereignty (P. 182). "This explains," says a reviewer of this book in the Reformed Church Messenger (June 5, 1930) "the oft-quoted observation of Sir Oliver Lodge that people are not worrying about their sins."

In common with other liberals of the more advanced type Mathews denies, as we have seen, the existence of a God who, because of the very nature of sin and of the Satanic character of insubordination to Him, lays

(Continued on page 282)

SUFFERING CHINA

By Paul H. Bartel

The whole land is made desolate.—Jeremiah 12:11.

Soldiers, soldiers, soldiers—old soldiers, young soldiers, baby soldiers; soldiers on foot, soldiers on horses, soldiers on trucks; soldiers with pots and pans, soldiers with carrying poles and umbrellas; soldiers with knapsacks and bayonets; soldiers in gray and soldiers in khaki; soldiers maimed and soldiers whole—these ubiquitous supporters of modern China have been passing through the Wu-Han cities in large numbers during the past weeks. We are forced to the conclusion that China is again at war with herself. After months, yea years, of effort these brave supporters of Nanking have not been able to check the spread of Communism much less to suppress it.

Some of the sufferings the peasantry are subjected to by the military are thus described by a correspondent of the North China Herald: "Men were impressed under conditions of the utmost brutality. Squads of soldiers laid hands on men and herded them together at various places. The day was intensely hot, but the impressed men were kept out in the open until a squad of about 60 had been secured. As far as could be seen by eye-witnesses these unfortunates were not provided with food or tea between the time that they waited for the arrival of others and were marched to the steamer."

Some of the recent press reports from the North China Herald will give an idea as to conditions existing now in different parts of the land:

"Ho Yin, a sister of the notorious Communist-bandit chieftain, General Ho Lung, is also reported to be in command of a Communist army. Chinese newspapers describe her as a young bobbed-hair girl who studied in mission schools. Ho Lung himself is reported to be keeping a harem of young wives who too have joined the Communist party and who act as bodyguard of the outlaw leader.

"The present whereabouts of General Ho Lung and his followers are unknown. They still hold the Reverend Oscar Anderson of the Covenant Missionary Society who was taken at Kingmen with the Misses Nordlund and Nelson. The women were released, but Mr. Anderson has been in the hands of his captors for just six weeks. The bandits are demanding large quantities of medical supplies for his release.

"China has suffered many horrors from man's inhumanity to man during her long history, but the Communist horror, although confined to a few provinces, during its three years' existence, has proved to be one of the worst. General Ho estimates that 186,000 people were massacred by the Red forces in Kiangsi alone, while in Hunan 72,000 people have been killed. Hundreds of thousands of houses have been destroyed and property damage in three provinces is estimated at $650,000,000, a sum larger than the Chinese Government budget. How accurate these figures are can not be stated because the Government troops have by no means recovered the territory captured by the Communists, but the seriousness of the menace to the unprotected millions of Central China cannot be underestimated. It is a national scourge which can be combatted only by a national effort which at present is not in sight and is not possible.

"The most brutal robbery of all took place in a villa about twenty-four li from Wuhu. Three members of a family, including a woman more than eighty years of age, were strung up to the ceiling by the feet and after they had been drenched with kerosene, used as human torches. They were badly burned from the waist up. The old woman has since died." These excerpts make tragic reading and one wonders that the people continue to endure such oppression.

While General Ho, Minister of War, was in Nanking attending the National People's Convention the Government troops had a severe battle for two days. The reds knew the roads better in that part of Kiangsi and were able to get in the rear of the Government troops and attack them from front and rear. Many thousands were killed on both sides. The peasantry were panic-stricken and many fled to other parts of the province.

We hear of many places where the opium traffic is again in full bloom. The correspondent for the North China Herald writes concerning Chihli Province in northern China as follows:

"Casual conversations with friendly local folk in practically every market center recently visited reveal the fact that there are scores of opium and other drug addicts in the vicinity. Obviously a flourishing and lucrative business is in progress. Supplies are plentiful and the local police, though quite aware of the identity and numbers of illicit traders, are content to leave them to the enjoyment of their ill-gotten gains. In fact, it is freely admitted that the poorly paid guardians of law and order are only too glad to share in these gains as the price of silence.

"There is ample proof that the sale of narcotics of every description, particularly morphia, heroin and "pai mien" (white powder), the latest and most popular medium of speedy debauchery, has reached proportions undreamed of by the authorities, except here and there where a high official has taken the trouble to ascertain the facts."

The impending war with the new southern faction seems to be unavoidable and with the Canton faction and the Communists winking at each other, the stability and strength of Nanking becomes extremely dubious. President Chiang is determined to "fight it out" if no means of reconciliation can be found. At present he is personally directing the bandit suppression campaign.

Besides the havoc that war has been and is making in this land other natural catastrophes such as the recent floods in Human Province add tremendously to the misery of the people. The poor farmers who depend upon their little patch of grain for an existence find it flooded, and they are compelled to contrive means by which to keep body and soul together until better times bring them a crop again.

Many missionaries are passing through this center just now on their way from their stations to some summer resort. A good many have cruel stories to tell of having been mistreated and driven out, while others have suffered great inconveniences. Mr. Bert Nelson has been captive for over eight months, and the hope of his release seems rather to grow dimmer than to brighten. The North China Herald has the following concerning Mr. Nelson in a recent issue:

"With Lo Tso-Ching, a convert of the Lutheran Church, acting as the intermediary between Mission headquarters and Bandit chieftains, the sum of $10,000 silver was paid to the outlaws. This brought about the release only of Mr. Tvedt.

"Hopes ran high that with the payment of another $10,000 silver Mr. Nelson would be liberated. Hazardous journeys in motor cars laden with silver and bank notes were made to Sungfow. Lo Tso-ching took the money to the brigand camp only to return with a receipt from the leader of the outlaws. The bandits took the ransom, but broke their promises to release Mr. Nelson. They demanded gasoline and firearms. This was in the latter part of April, and since then little has been done to effect Mr. Nelson's release since it was impossible to get gasoline and firearms through the military lines to the bandit headquarters. If the bandits persist in their impossible demands, Mr. Nelson is destined to remain a captive for an indefinite period, suffering hardship and privation."

Surely much prayer is needed for Mr. Nelson's release. Mr. Tvedt upon being released said that it was only prayer that effected his liberation. You who read this will you kindly pray for Mr. Nelson's release and also for Mr. Anderson who is being held.

In spite of these conditions in the land we are glad to report that the Gospel work goes on. The reports of baptisms from the various stations of this field have been most gratifying. The people listen eagerly to the Gospel message. We never fail to gather a good crowd in our street chapel and we trust the seed sown shall bear fruit in due time.

China needs the prayers of God's children that the powers of evil that are so strong may yet be held back until the Gospel has reached the length and breadth of this land. God has been gracious in granting a spirit of revival to various centers in this land, and we trust that His Spirit may yet be poured out in a greater measure than ever before.

Wuchang, Hapeh, China.

EDUCATIONAL

HISTORIES OF LOCAL CHURCHES

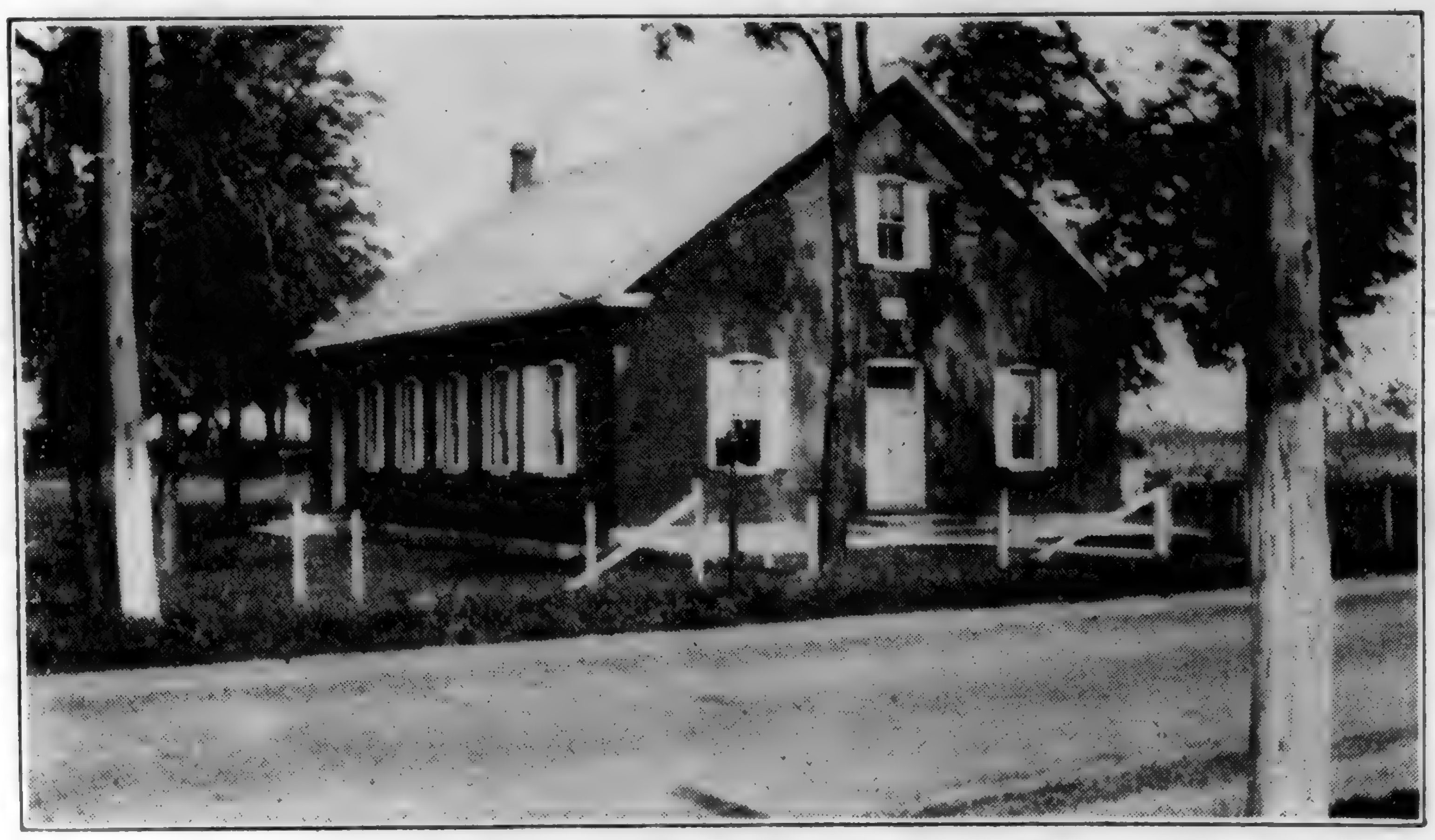
VIII. Marion Mennonite Church

By J. E. Martin

It is but fitting that a brief history of this church be given at this time—a little more than one hundred years after its founding.

Nearly all the early settlers of this congregation were of Swiss descent. Some of them had settled first in Lancaster County, others in Lebanon County. Among the families associated with the church in her beginning we have these names: Hege, Bender, Burkholder, Shenk, Whitmore, Over, Gingrich, Garman, Kriner, Gsell, Snively, Stauffer and Lesher.

The first church for this congregation was built at Brown's Mill, eight miles south of Chambersburg. The land upon which the church was built was purchased from Benjamin Keyser, the date of the deed being April 30, 1830. The trustees named in the deed were Jacob Hege, John Heicher, and Peter Whitmore. No record was kept, but it is quite probable that the church was built that year.



Marion Mennonite Church, near Chambersburg, Pa.

In the year 1867 the church, a brick structure, was torn down and removed to a site one mile north of Marion, its present location. The trustees, Michael Hege, Henry and Abraham Lesher, served as the building committee. After the removal of the building to its present site a number of members were left in Peters and St. Thomas Townships, quite a distance from Marion, without a conveniently located church. Accordingly, a church was erected one mile southwest of Williamson in 1869. Both churches have been served by the same ministry ever since. The Marion Church is located five miles south of Chambersburg along State Highway, Route No. 11.

The building which was removed from Brown's Mill and reërected in 1867 was again torn down in 1898 and the present building, forty by fifty-six feet was built. The building is a brick structure, very simple, but substantial.

Much of the information concerning the early history of the church was furnished by Bro. I. I. Lesher, who helped raze the building at Brown's Mill. He is still an active member of our congregation. In reply to our query as to why the building was removed to the new location Bro. Lesher gave several reasons as follows: There was no burial ground adjoining the church at Brown's Mill, while at the new location there was one where a number of Mennonite settlers were buried; the membership had become very small at Brown's Mill; also a number of members lived near Chambersburg to the south, who would help strengthen the work.

The ministers of the congregation and dates of ordination follow: Jacob Hege, 1832; Benjamin Lesher, 1850; Jacob W. Hege, 1892; George S. Ernst, 1898; W. W. Hege, 1907; J. Irvin Lehman, 1922. Although Bro. Ernst is the oldest member of the congregation, he is well preserved and still active in the ministry. He also was a deacon a short time before his ministry, having been ordained to that office in 1896, which makes him the oldest member of conference from the standpoint of service. Bro. Ernst succeeded Michael Hege as deacon. The writer's father, Jacob A. Martin, was ordained deacon in 1898 to succeed Bro. Ernst. The present deacon, Charles E. Shank, was ordained in 1924. Bro. W. W. Hege is the great-grandson of the first minister, Jacob Hege. Bro. Irvin Lehman, nephew of W. W. Hege, is a great-great-grandson of the first minister.

Along in the early nineties it became evident that something should be done to promote more definite Bible teaching if the church should hold her young people, many already having gone into other churches. The counsel of the church was taken regarding the advisability of having Sunday school. Great care was taken that the peace of the brotherhood should not be disturbed. After the counsel, those voting against the Sunday school were visited individually to obtain their permission (if not their approval) to have those burdened for the work conduct the Sunday school. The last brother gave his consent through the help of Bro. A. D. Wenger. The brethren largely responsible for the first Sunday school were I. I. Lesher, A. L. Horst, and W. W. Hege. About this time Bro. Wenger preached three evenings at the Marion Church and three evenings at the Williamson Church. It was not customary then to have more than three meetings continuously at one place. A number of souls united with the church as the result of these meetings. The Sunday school was started in 1896 and has been a blessing since that time. At the time the writer's father was ordained deacon he was still opposed to the Sunday school, but after that, largely because of the counsel of his father-in-law, Grandfather Christian Eby, deacon at that time of the Reiff's congregation (Washington Co., Md.), he became an active supporter of the Sunday school.

As time went on there was a growing conviction that greater efforts should be put forth to win the lost as many were outside the church or had become members of other denominations. The first evangelistic meetings were held in November, 1904. At the suggestion of Bro. J. N. Durr, Bro. Abram Metzler was secured as evangelist. There were a number of converts, among them Bro. Harvey E. Shank, now pastor of the Pond Bank Mission Church. Bro. Metzler's influence is still felt among us, although he has "departed to be with Christ." Since then evangelistic meetings have all been well attended, but it is the consensus of opinion of many who have lived through all these meetings that the last series conducted by Bro. Oscar Burkholder in April were more largely attended than any held previously. The summer following the first series of meetings Bro. Metzler was again with us for the first Sunday school conference. Since then this meeting has been held annually and is looked forward to as an event in the life and work of the congregation.

The year 1907 was a notable one in the history of the congregation. During this year, at the age of 48 years, Bro. W. W. Hege was ordained to the ministry. Bro. Hege preached the Word with power and conviction. The writer heard him relate a number of times that at his conversion he had about decided to unite with another church of the community, as many of his relatives had done, because of difficulties and dissensions. Then he began to study seriously such scriptures as John 13, I Cor. 11, and others as interpreted and practiced by the Mennonite Church and his duties and privileges became clear. Bro. Hege was both conservative and aggressive. He was much interested in the young people, both in working with them and in getting them to work. It was largely through his untiring efforts that the work was started and continued at Pond Bank. We have not known him to miss one appointment there when he was expected. The people there say: "When Hege says he's coming he'll be here." He always sought to maintain the principles of the Church and gave his influence to any movement that would promulgate them, such as Young People's Bible Meetings, Teacher Training classes, Mission Study classes, Bible conferences, etc. The year that Bro. Hege was ordained Bro. S. G. Shetler was the evangelist for the series of meetings. Bro. Hege often spoke of the help these meetings were to him in his ministry. At the time of his ordination Bro. Hege was teaching the young women's class in the Sunday school and a large number of these were among the converts. The largest class in the history of the church was received at this time. There was a revival in the other churches in the county as the result of these meetings, and many were baptized at the Chambersburg and Strasburg churches.

As a result of carrying the Gospel to the "regions beyond" the Pleasant View Church was built in 1909. This church is located five miles northwest of the Marion Church. Bro. Hege used to refer to it as the "swarm" from the old hive. This church for a number of years remained a part of the Marion congregation, but afterwards by conference decision and counsel of the congregation, it became a separate congregation. Brethren Ernst and Hege had ministerial oversight of both during their active ministry, but in future ordinations the congregations were to be considered as separate from each other. Since then Bro. Joseph Wadel has been ordained deacon at Pleasant View, and Bro. Walter Lehman as minister.

The work of the church has not been without problems. The ties of fellowship are strong. May it ever be thus. The Lord is blessing the labors of Bro. Irvin Lehman in the home church, and as a Bible teacher and evangelist in the church at large.

> "There is a spot to me more dear
>   Than native vale or mountain;
> A spot for which affection's tear
>   Springs grateful from its fountain,
> 'Tis not where kindred souls abound,
>   'Tho' that is almost heaven,
> But where I first my Savior found,
>   And felt my sins forgiven."

Chambersburg, Pa.

BENEFITS OF ATTENDING A CHURCH COLLEGE

By Earle R. Brilhart

As we notice the above title we might say that the article could be easily divided into two parts; "The Benefit of Attending College" and "The Benefit of Attending a Church College." But to the young person who has finished his high-school work there is little question in his mind as to whether there is any benefit in continuing his education in college. If we as Christian young people are making the best use of our God-given talents we should not fail to widen our field of knowledge by attending college if possible. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

The question that now remains is, What *greater* benefits may be gained by attending a church college? If we, the young people of the Church, wish to find the place God has for us in His service, whether it be as a missionary in foreign lands, a mission worker in the heart of some great city, or a laborer in an ordinary task at home, there is no better place than a church college to which we can go to prepare us for our work in life. Moses was schooled in the court of Pharoah and for forty years in the wilderness. Paul studied at the feet of Gamaliel. God could bless their work in His service a great deal more because of their schooling. But did you ever stop to think how much more God might have blessed their service had they had the opportunity of receiving their education in schools where the prime motive was to prepare men for God's service? That, Christian young people, is our privilege and we may even say our duty.

One might roughly divide the benefits of attending a Church College under four different heads: Financial, social, educational or intellectual, and religious or spiritual. The first point need only be touched lightly. The men and women who carry on the work of our different Church schools feel that they have been called of God to this service and are willing to accept a relatively small amount of money for their work compared with salaries that larger institutions give. This alone with other practice consistent with the doctrine of our Church has made it possible for our colleges to cut expenses in half. A saving of five hundred to six hundred dollars or more yearly means a great deal to most of us. It is also possible for students to obtain work in the school or outside of it which will reduce expenses one hundred to two hundred dollars more. Certainly from a financial point of view our church colleges offer benefits which one will not wisely overlook.

When we speak of the social side of college life we have reference to students living together for nine months out of a year. More than once we have heard those attending our church schools express themselves as follows: "Learning to live with other students has taught me more than I learned from books;" "Making friends with those of like faith is half of college life." These and other expressions lead us to believe that, after all, knowledge from books alone is only part of one's education. Is not the truly educated person one who can fit himself into any group of people and work with them, lifting and helping along on the pathway of life? Of what advantage to us or anyone else is one or two degrees after our names unless we have learned to use and apply our knowledge in the solution of the many vexing problems that life presents. Not until we have gained, along with our book knowledge, the principle of forbearance, co-operation, and patience in our living and working with others, can we be called truly educated. On the large university campuses of the country we do not find the wholesome social life that we find at our church schools, rather it is far from wholesome and uplifting. On the campuses of our church colleges we are all brought together from many different states of the Union. There we live, work, and study together. The finer points of the student's character are revealed through daily association. God made no two people exactly alike, and when we live among the students we soon realize the fact. This is one of the most interesting parts of college life. We see others' views on things of life, and we learn to respect their viewpoints. And in after life if we have learned this principle, life will be made a lot more pleasant and enjoyable for us and those about us.

In choosing a college we no doubt first want to know the variety and extent of different subjects offered. Many have decided to choose other schools rather than our church colleges because they felt they could not obtain the subjects they needed to follow their special line of study. It is true that a somewhat limited line of subjects is offered, compared with the large colleges. But there are only a few lines of work that a student may choose to follow that he can not spend at least one or perhaps two years in one of our church colleges, taking some of the fundamental courses required before taking the more highly specialized line of work. For instance, a student might decide to take up an engineering course, let us say electrical engineering. None of our church colleges offers a course leading to an engineering degree, but in a college that does we would find that the first year of work is such that it could be obtained in one of our church schools.

Those parents who send their children to one of our colleges can rest at ease concerning the subject matter that is being taught them. The false teaching regarding the evolution of man and other modern theories and doctrines that have blasted the lives of many of the young students of the large universities of our land are not taught. On the other hand the student is taught to analyze and pick out the fallacies in such theories and doctrines which are so destructive to a rich Christian life. The instructors at our schools are superior to those of the other schools. Probably not so much as to the mass of facts they have stored in their heads or the number of degrees following their names, but in their interest and patience manifested towards the student. They do not feel that presenting the facts and assigning the next lessons are their only duties. Their hearts are in their work and they always try to present the lessons to the student in a way that will arouse his interest and make studying a pleasure. They are never too busy to spend an extra half hour or hour with a student who has trouble in solving some special problem of a lesson. This is practically impossible in the larger institutions, even if the instructor so desired. His classes are much larger and his time is much more limited. Contrary to many people's ideas our church schools offer many benefits other schools do not, even from an educational point of view.

"For what is a man profited, if he shall gain the whole world, and lose his own soul (Matt. 16:26)? Would it be permissible to paraphrase this verse thus: "For what is a student profited if he shall gain books of facts and forget his Christianity?" That, Christian young people, is the result too often for many students who continue their education in college. Our Christian forefathers wisely saw the danger and our church colleges resulted. The Christian influence, fellowship, and instruction is the greatest benefit our church colleges offer. Here the young folks, the future leaders of our church, are brought together, instructed, and more firmly grounded in the doctrines of our own church. A wide scope of Bible subjects is offered in the schoolroom, the student has numerous opportunities of attending special religious meetings and conferences, and of personally meeting and becoming acquainted with missionaries, field workers, and other leaders of our church. After a hard day of studying nothing is more satisfying and refreshing than to attend some religious meeting in the Chapel hall or to attend the weekly prayer meeting and devotional meetings. On Saturday evening, or some other chosen evening, a number of students divide themselves into several groups and meet in various rooms where informal prayer meetings are conducted. During this hour problems are talked and prayed over. As we come from such an hour of devotion we have a greater zeal to meet the everyday problems of life. Early Sunday morning the Christian Worker's Band or the Foreign Volunteer Band offers a period of worship. In the afternoon groups are formed to hold jail services or to sing and read scripture for some sick person. With all these opportunities the student can greatly enrich his Christian life while in attendance at college.

If the prospective college student will with an open mind take notice of these benefits, he should naturally come to the conclusion that it is his duty to attend a church college and see for himself if the benefits are not much greater than those one might receive on a larger university campus.

Scottdale, Pa.

A land that was dormant and unclaimed has awakened to new life. While Jewish life in Europe has disintegrated and crumbled, in Palestine, a new vigorous, varied, authentic Jewish life is being created.—A. Lipsky.—Gospel Banner.

THE CHRISTIAN HOME

VIII. When the School Bell Rings

By Erma Miller Erb

Snatches of conversation like the following often precede the first clang of the school bell at the end of each summer:

"Are you sending Jamie to school this year?"

"Oh no, he's small for his age and has so far to walk, and I'm delghted I can keep him another year. But you are sending Helen?"

"Yes, I guess I must."

Mothers of older children sigh and say, "And now back to school!" And yet an older man will laughingly tell of his first trip to school accompanied by an exasperated parent and incidentally a willow switch—and he under school age! That however, was in the days when it took more than three to make a crowd and one household often comprised as many children as some district schools now have. Those days also saw mothers too busy even to do for their little flock what the teacher could.

Bits of conversation like the above do not reveal a desire to keep the children ignorant nor jealously isolated. But the real reason is that thoughtful parents dread the widening of the circle of interests. Some one says that Sonny came home and asked what a certain word meant, as out of his innocency writhed and crawled a repulsive, slimy corruption. And it developed that this was picked up from the little boy he could play with because he seemed so nice. Need we make the inevitable suggestion of supervised play?

It is easy enough to say that building up moral strength in the home, letting children know we have confidence in them, establishing concepts of right and wrong before sending them to school will help fortify any child against wrong ideas morally. Supervised play under a carefully chosen teacher will keep them that way. But ideals, methods, and conditions vary so much that they must be taken into consideration.

HIS UNLUCKY DAY

Wunst I got mad at maw,
I don't remember why,
But I 'ist walked right off to school
'Thout tellin' her good-bye.

A big ol' lump came in my throat
An' put near made me cry,
Fer me an' maw is awful pals
An' allus kiss good-bye.

An' might near ever'thing I did
Went wrong, looked like to me;
I stubbed my toe, an' tore my waist,
An' fell an' skinned my knee.

I missed in 'rithmetic, an' lost
A chanst to git up head.
An' in the spellin' class I left
A letter out of "dead."

An' that ol' lump growed, an' I says:
"S'pose if maw should die
Right now, an' me a-leavin' her
'Thout kissin' her good-bye."

My! That's the longes' mornin'
'At I ever spent, I know.
It seemed like more'n fifty years
'Fore it was time to go.

An' never mind what happened
When I seen my maw, but I
'Ist guess I won't go 'way no more
'Thout kissin' her good-bye.

—Chicago News.

Where children don't "just grow" like Topsy, there are three outstanding methods of inculcating moral training into young minds, but they are not in agreement. First, there is the reserve method of repression and suppression—even suppressing natural curiosity and vouchsafing no information on the part of the parent. Second, there is the present-day reaction to the first—cramming so-called sex education prematurely into the child's mind. The third method is a truthful answering of questions as they arise or are brought to mind through associations with others.

The first method has a great deal to commend it in spite of the fact that even in the same household some members may be benefited and others definitely harmed. There is some virtue ascribed to it, at least, as many revere the memory of reserved mothers whose quiet dignity and purity inspired them to high ideals of living as much as a great deal of instruction might have done. "I am not a rose, but I have been with the rose and therefore I am sweet." Too often though, shrouding in mystery a part of known truth makes it seem shameful or results in increased curiosity, misinformation, and the lament too late, "If mother had only told me!" Both example and precept are needed for such.

The second method has been stressed unduly. Perhaps it is a reaction from the first, that is, the cramming of so-called sex education or a collection of facts before natural curiosity is aroused. A mother of two whose splendid methods of moral and religious training are an inspiration to others remarked recently how encouraged she was to read an article against the prevalent idea of stressing sex education too early. While many of us accept the advice of older mothers rich in experience, equally or in preference to the learned advice of one who may be merely a theorizer and not even a parent, yet it is a great deal of satisfacton to see that these ideas coincide when brought to the attention of some prominent influential man such as Dr. Münsterberg.

The third method which is sensibly gaining favor coincides with the point Dr. Alexander, German psychoanalyst now in America, advances—that of answering questions honestly and simply but not advancing more knowledge than a child can use. Doing the latter he compares to mental indigestion. Once children know we desire them to know

(Continued on page 283)

BIBLE STUDY

BENEFITS OF A BIBLE COLLEGE COURSE

By Philip Kreider

Attending college is nearly as common today as attending high school was a few years ago. Young people attend college for varied reasons. Many go to college because their friends go. It is what every one else is doing and we dislike being behind the times. It is needless to say that the thinking young man has a better purpose in attending college than merely being able to fit into the society of his fellows. If there were no benefits to be enjoyed as a result of four years of study it were certainly vanity to spend the time and money attending college.

There are a number of questions which naturally arise when one is thinking of going to college. What course of study shall I take? Where can I get such a course? The student should and generally does choose a course in which he is interested and which will in a sense prepare him for his life work. I fear that the reason so few young men to-day specialize in Bible is because they are not interested in the most important things. It is the purpose of this article to give some idea of what our schools are offering in the way of advanced Bible study, and to enumerate a few of the benefits of such a course.

For the student who "delights in the law of God after the inward man" surely there is nothing that will bring more enjoyment and supply the demands of his interests more fully than a special study of that Law. No matter what life work a man may choose he certainly would not find a special study of the Bible other than a blessing and safeguard to his life.

The church school gives the student of the present day many advantages which his parents did not enjoy. He can study the course of his choosing in a Christian environment and under Christian instructors. In recent years our colleges are offering a number of Bible courses on the college level. Since I am not acquainted with the work of Goshen College or the Eastern Mennonite School I will write largely from my experience in and knowledge of the work at Hesston College and Bible School.

It is the purpose of the Bible course there to give the student a literary, cultural, historical basis for his Biblical studies. It consists of a four-year course of study above the high school or academy and normally includes the Junior College schedule in liberal arts and at least sixty hours of work in Biblical subjects. The course provides the training which is most needed by the young people of the church to prepare them for efficient service in the Sunday school, Bible schools, missions, and in the Gospel ministry. Courses are offered in the different fields of Biblical study, English Bible, New Testament Greek, Church History, Theology, Religious Education and Missions. One hundred-twenty semester hours of work from the Junior College and the Bible School are required for graduation from this course.

It is practically impossible, in speaking of any college course, to enumerate all of the benefits which one may derive from it. A college Bible course provides the student with a balanced fund of knowledge. Some may feel that a course in liberal arts is not necessary for the efficiency of an individual who is interested in the study of the Bible. However, the student needs a basis for his study. The Junior College work supplies him with a background which is needed in his study of the deeper things of the Word. For example, a course in European history is quite necessary for the student who wishes to understand church history. The course in English Composition with its theme writing is needed and practical for every one.

The Bible course is also arranged that the student who so desires may take the required educational subjects for teaching in our normal schools. Many students feel that they cannot afford to attend college from two to four years without taking a course which will help them to pay off their school debts. Although attending Bible School does not promise a large financial remuneration yet the spiritual returns are worth far more than money.

Any course in college enriches life, but to the Christian no study is so enriching as a study of the Word of his God. I would consider the enrichment of life which is received from the college Bible course one of the greatest benefits. A study of the minute organisms of God's creation in a course of Zoölogy makes the student wonder and marvel at such a mighty God. Geology again makes him stop in reverence before Him who is the Creator and Preserver of all things. Who can study the physiology of man or of the lower creatures and not marvel at the wonderful symmetry of form and the perfect coördination of the muscles? Study sociology and you will be more interested in mankind and his problems and will be better fitted to serve him. Life is made richer by these studies and the diligent student is better fitted to meet life with its problems.

Our fund of knowledge, however, would not be balanced if our studies were only in secular subjects. We need to study the Divine Word. If we must do without one branch of knowledge let us omit the former. Many people are almost unbelievably ignorant of the Bible. Ask them to find the Book of Acts and they may look in the fore part of the Bible. A certain man asked me just recently if Moses wasn't one of the disciples.

But the Bible Course is not for the purpose primarily of teaching one to locate quickly the various books of the Bible, or to inform the student as to the correct answer to questions which have been throughout the ages the occasion of theological disputes. It is rather for the purpose of helping the student to dig deeper into the gold mine of the Word and to help him make his knowledge more practical in his daily life. The student is simply supplied with a few tools with which he may more efficiently rightly divide the Word of truth. Some one has said that "next to knowing a thing is knowing where you can find it." I may not know much about Socrates but by the help of an encyclopedia I may inform myself concerning him. It may be hard for me to grasp the meaning of the various books of the Bible but if I know where I may read expositions of men who have studied more than I have, I can receive much help. These books are simply the Bible student's tools.

The student attending Bible College meets with many of the best source books. Some of these he buys while in school and by the help of his professors makes a list of those he hopes to buy later on. I consider an intelligently chosen list of books to be of priceless value to the student of the Word.

A course which is available to the Bible student and which especially enriches a study of the books of the New Testament is New Testament Greek. Those who study even a part of the Bible in the original language will grant that it brings with it a rich reward.

After all, what is the value of all this? Is it only for the satisfaction of the student, to enrich his life by that which we call a balanced fund of knowledge? If the Bible college student is not better fitted for a life of service his few years of study have been in vain, and worse than wasted.

The third major benefit which I wish to mention is the preparation one receives for service for God and the Church. We hear a great deal about "philosophies of life" today. What is your philosophy of life? someone asks. A student's philosophy of life is to a great extent generally formed while he is in school. I cannot conceive of a sincere, spiritually minded Bible student having any other "end" in life than to do the work which Christ gave him to do; namely to help make Christ known to others. If an individual is brought to this view of life while in college, his college days have not been in vain. In order to carry out this conviction one must be willing, and to a great extent able, to serve through the various channels of the church and Sunday school.

Through a study of religious education the student is trained for better service in the Sunday school and in Bible school work. If he is talented as a singer his musical talent is developed by the musical organizations of the school. Through a course in public speaking or homiletics, and in the outside activities of the school he is made more efficient as a speaker.

Palmyra, Mo.

BIBLE STUDY COURSE

VI. Revelation

The opening of the seventh seal is the sign for greater judgments to follow. The force of this event continues throughout the remaining judgments even as the opening of the first seal inaugurates the full series of judgments which the Lord institutes in order to redeem and to restore the inheritance to His people, especially to the Jews.

Again let attention be directed to the order of the altars and to the fact that the altars of God are made to appear in these scenes of redemption. Altars stood for redemption in the tabernacle of Moses and in the temples of the Jews. While they were places of worship they were such because of their power of redemption and the reconciliation of the sinner to God. They can signify nothing other than redemption in their position and relation to the events of this great revelation.

Souls under the altar, in chapter 6, verse 9, called for redemption saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" This altar represents the place of sacrifice in the court of the tabernacle. It is there that the judgment of sin is effected,—the sacrifice is slain and the blood is poured out, the blood of the sweet savor offering sprinkled on the altar and the blood of sin offering poured under the altars, —and there the judgment of sin will take place at the altar in heaven.

In chapter 8, the altar again appears and with it the golden altar of incense which is associated with the brazen altar and dependent upon it for its particular ministry of intercession. No incense can be offered on the altar of incense without the fire of the brazen altar. This is evident when the fate of Dathan and Abiram are remembered. These two altars have an important place in the events connected with the opening of the last seal and the sounding of the seven trumpets. The judgments of God against the sins of the world continue, and with increased severity, upon the world. In Jesus Christ those who have faith in Him have their judgment for sin. "The Lord hath laid on Him the iniquity of us all, and by His stripes we are healed." Only those who are in Christ have passed from this judgment for sin, and are washed and made white in the blood of the Lamb. The unrepentant world and sin in the world must be judged. There is no escape from it where no remedy is accepted.

How wonderful, that, before the judgment of fire is hurled upon the unrepenting world, there should be offered upon the golden altar the sweet incense, "The prayers of all the saints," which will surely save all that believe from those terrible retributions for sin. The saints are delivered, but the world has no escape.

The silence in heaven for the space of half an hour, after the opening of the seventh seal, is significant. It is the calm before the storm. The silence is in heaven. Angels wait and saints worship as God prepares to execute His justice and avenge His own elect. His promises are about to be fulfilled for His people and the warnings for the ungodly will not fail to be carried out. Seven principal angels, those who stood before God, come forth to receive the seven trumpets which shall usher in the seven-fold judgments about to be executed. The world would pause in astonishment, but it is unaware of the sudden destructions that are about to come upon it. Another angel, the eighth, gives the signal to the angelic servants of God to begin their work.

One should note, also, the nature of the ministry of the brazen altar in this particular service. Under the law every sacrifice was brought to the brazen altar. No gift was brought, whether animal, fowl, meal, oil, wine or salt, that did not come to the altar or connect with the ministry of the altar in some manner. Everything and every one comes to God by way of the cross, by Jesus Christ, by way of the offering of blood. There is no other access to God. "No man cometh unto the Father but my me." Everything that was brought to God was presented to Him at the altar. Hannah vowed her first begotten an offering to God and he became a priest to minister at the altar. Jeptha vowed to give the first living thing to meet him from his home. To him it meant the altar or death. His daughter could not fulfil the first condition and the second was the only alternative. God requires a sufficient recompense for sin; the wages of sin is death. Every one will meet God either on the grounds of redemption through the altar or by death.

The coal of fire was taken from the altar, incense was placed upon it as it lay in the golden censer of the angel and upon the golden altar the fragrance ascended up before God. There was a half hour of peaceful worship for the saints of God who had escaped and who would escape the terrible judgments for sin. There was a half hour of waiting for the world to turn to God from its sins, that had so recently been judged by the horsemen that had gone forth from God. The prayers of the saints were prayers of intercession as well as prayers of thanksgiving. What an opportunity for the sinners to turn to God, while saints pray and God waits and even angels become ministers of help and intercession that men may return to God by way of the sacrifice of His only begotten Son!

The particular ministry of the altar, as seen in this event, is that the brazen altar becomes the source of judgments. All of the fire that was ever taken from the brazen altar was carried into the holy place to burn the incense of intercession. But now, the fire that made intercession becomes a force of severe judgment. Instead of the offering being brought to the altar the altar sends forth its fire of judgment upon the unrepenting world. This is a new direction for the ministry of God's altar. The Savior here turns to the Judge. The Lamb becomes a Lion. The Intercessor becomes the Executioner. Jesus Christ will one day sit on His throne to say to some one, "Depart,—into everlasting fire prepared for the devil and his angels." Fire is hurled from the altar to the earth.

The casting of the fire from the altar upon the earth was followed by voices, and thunderings and lightnings and an earthquake. The tokens of what was to follow began before the fulfilling of the trumpet judgments. These mutterings of the rising tempest were experienced on the earth.

The Sounding of the Seven Trumpets

I. Matters preparatory to the sounding of the trumpets.—Rev. 8:1-6.
  1. The opening of the seventh seal.—8:1.
    a. The silence in heaven.—v 1.
    b. The seven angels receiving the seven trumpets.—v. 2.
    c. The angel with the golden censer offering incense at the golden altar with a coal of fire from the brazen altar.—vv 3, 4.
    d. The angel casting the coal of fire from the brazen altar upon the earth.—v 5. 1) the voices, thunderings, lightnings and earthquake.
    e. The seven angels with the seven trumpets prepared to sound.—v 6.

II. The sounding of the seven trumpets.—8:1-14:20.
  1. The first trumpet.—8:7.
    a. Hail and fire mingled with blood cast upon the earth.
    b. A third part of trees burned up and all grass burned up.
  2. The second trumpet.—8:8, 9.
    a. As it were a great mountain burning with fire cast into the sea.—v 8.
    b. A third part of the sea became blood.
    c. A third part of sea creatures died.
    d. A third part of ships destroyed.
  3. The third trumpet.—8:10, 11.
    a. A great star, Wormwood, burning as it were a lamp, fell from heaven.—v 10, 11.
    b. It fell upon a third part of the rivers and fountains, and they became bitter.
    c. Many men died of the waters because they were made bitter.
  4. The fourth trumpet.—8:12, 13.
    a. A third part of the sun and of the moon and of the stars smitten.—8: 14, 15.
    b. A third part of them was darkened.
    c. A third part of the day shone not, and the night likewise.

Note.—This second series of judgment enters into a realm over which man has no control. The first judgments were of war, famine, pestilence, which were afflictions among men due in part to men's efforts and labors. These were of the outer court of life. The trumpet judgments are from within the holy place of God's presence, the hail and fire, and the burning mountain falling from heaven, and effecting judgments of wide expanse with which men cannot deal and cannot evade.

Again note the nature of the following judgments which partake also of a spiritual nature, but come from the regions of the bottomless pit and are of unearthly character. These are classed as among the greater woes that shall follow.

5. The declaration of the flying angel.—8:13.
   a. A triple woe declared.
   b. The woes to follow the trumpets yet to sound.
   c. The woes to be upon the inhabitants of the earth.
6. The fifth trumpet.—9:1-11.
   a. (The first of the three woes.)
   b. A star fell from heaven unto earth, having the key of the bottomless pit.—9:1.—The bottomless pit is not hell, the lake of fire. The beast and false prophet were cast into the lake of fire while the Devil was shut up in the bottomless pit.—Rev. 19:20; 20:3.
   c. The bottomless pit opened.—v 2.
   d. Smoke arose that darkened the air and sun.—v 2.
   e. Locusts came out of the smoke upon the earth.—vv. 3-5, 7-11.
      1) They have power as scorpions.—v 3.
      2) They are restrained from hurting vegetation.—v 4.
      3) Directed to hurt only those men who have not the seal of God in their foreheads, not to kill, but to torment for five months.—vv 4, 5.
      4) Their appearance—like armored horses, crowns like gold, faces as men, hair of women, teeth as of lions, breastplates of iron, sound of wings as of chariots, tails like scorpions with stings.—vv 7-11.
   f. Their king, an angel of the bottomless pit, Apollyon.—v 11.
   g. The effect of these locusts.—
      1) Men shall seek death and shall not find it; shall desire to die and death shall flee from them.—v 7.
      2) Men will be hurt by these locusts for five months.—v 10.

Note.—Men have likened these locusts to the flying machine, tank, and machine guns, but these, in battle have the power to kill, not to torment. The supernatural appearance of these locusts, and their source is a token of their demonical origin, power, and character. God lets the unsealed ones taste of the powers of hell which they have allowed to control them.

7. The sixth trumpet.—9:12-11:14.
   a. (The second of the three woes.)
   b. The voice from the four horns of the golden altar which is before God.—This is the altar of incense, the place of intercession for the saints, becoming the source of the second great woe upon the ungodly upon the earth.
   c. The sixth angel with the trumpet, commanded to loose the four angels which are bound in the river Euphrates.—v 14.
   d. The loosing of the four angels.—vv 15-19.
      1) They were prepared to slay the third part of men.—v 15.
      2) They were prepared for a certain specified time.—v 15.
      3) They led a great army of horsemen,—two hundred thousand, the number heard by John.—v 16.
      4) The vision of the horsemen, as seen by John,—and the horses.—17.
         a) The horsemen with breastplates of fire, jacinth and brimstone.
         b) The heads of the horses like lions, fire and smoke and brimstone issuing out of their mouths.
         c) The tails of the horses like serpents and heads to hurt.
   e. The effect of the horses and horsemen.—
      1) One third of men killed by the fire and smoke and brimstone.—v 18 and by the power in their mouth and in their tails.—v 19.
      2) The rest of the men who were not killed.—vv 20, 21.
         a) They repented not of their worship of devils and idols.
         b) Repented not of murders, sorceries, fornication and thefts.

Note.—Some have been inclined to think of these plagues as actual armies of the East. The description of these unnatural creatures, and their origin would indicate a supernatural power, released by supernatural agencies, and constituting plagues, (v 20). The judgments of the fifth and sixth trumpets are very similar in this respect. They are of a spiritual and demoniacal nature, giving to the worshipers of devils a foretaste of the powers of darkness over which no man has control and which all men would desire to escape. Only those who have the Father's name on their foreheads, and are worshipers of the Lamb have power to escape the judgments of hell. No repentence for their sins characterizes those who have given themselves up to the worship of devils and to the lusts of the flesh.

8. The message of the angel with the little book.—10:1-11; 11:1-13.
   a. John saw the appearance of the mighty angel.—vv 1, 2.
      1) He came down from heaven.
      2) Clothed with cloud, rainbow upon his head, face as it were the sun, feet as pillars of fire. How much like the appearance of the Lord.—Rev. 1.
      3) He had in his hand a little book open.—v 2.
      4) He set his right foot upon the sea, his left upon the earth.—v 2.
   b. The message.—vv 3-7.
      1) He cried with a loud voice, as of a roaring lion.—v 4.
      2) Seven thunders uttered their voice when the angel spake.—
         a) The voice of the thunders not to be written.—v 4.
      3) The angel's oath.—vv 5-7.
         a) With hand lifted up to heaven.
         b)Sware by the eternal Creator of all things.—v 6.
         c) Sware that time should be no longer, vv 6, 7.
            x. That the mystery of God, which He hath declared to His servants the prophets, should be finished.—v 7.
            y. This mystery to be fulfilled, or finished, in the days of the voice of the seventh trumpet.—v 7.

Note that the promises to the prophets of Israel are included in this declaration,—the promises of a kingdom and glory, and the blessing of Abraham of a great nation, and blessing of the world through him and his seed. Unfulfilled prophecy will find its proper time and place.

The period of the seventh trumpet is the final period, inaugurating as it does the pouring out of the vials and the ending of the dispensation of world kingdoms and the power of the great beast.

   c. The message of the voice from heaven.—8, cf. v 4.
      1) The first message was to John to seal up the things which the seven thunders uttered.—v 4.
      2) The second message, to take the open book from the hand of the angel.—v. 8.
   d. John and the little book from the angel's hand.—vv 9-11.
      1) He asked for the little book from the hand of the angel.—v 9.
      2) He was told to take it and eat it up,—it was to be sweet in his mouth, but cause bitterness in his belly.—v 9.
      3) He ate up the book, with the stated result.—v 10.
      4) He was told by the angel who gave him the book that he must prophecy again before peoples and nations and tongues and kings.

Note.—Here is indicated a return of the Jewish testimony to the world. The apostolic testimony was of the Jews and was turned to the Gentiles. The time of the Gentiles will be fulfilled because of unbelief and the Jews will turn again to the Gospel and its testimony. Later shall be noted the witnesses of the two olive trees and the two candlesticks.—Rev. 11:4.

   e. The message of the angel concerning the temple of God.—11:1, 2.
      1) John given a reed like unto a rod to measure the temple, the altar and the worshippers.—This included the temple area proper, the place which was used by the Jews and their priests.
      2) The court not to be measured.—The Gentiles trod under foot the holy city and the outer area of the temple, but did not participate in the actual worship.—v 2.
      3) The time of the power of the Gentiles,—forty-two months,—three and a half years.—v 2.

A restoration of Jewish temple worship is indicated, a restored Jewish nation and system, but not a total freedom of power, for the Gentiles are here seen to possess power in the holy city. This period is approaching the ending, the finishing up of the period of conflicts and tribulations.

   f. The testimony of the two witnesses.—11:3-11.
      1) Power given of two witnesses to prophesy.—This is the restored testimony of the Jews, the prophesying again of those who began the testimony of Christ to the world, and the testimony of those who continued the witness through the ages.—v 3.
      2) They shall be clothed in sackcloth.
      3) They shall prophesy 1260 days, three and a half years.—v 3, cf. v 2, the time of the holy city trodden under foot.
      4) They are the two olive trees and two candlesticks standing before the God of the earth.—v 4.

The two olive trees, see Rom. 11:24. The tame olive tree will have its own branches again graft in, and become a tree of glory. The wild olive branches graft into the tame olive tree will continue a testimony along with the Jew, even as now the Jewish believer joins in the testimony with the Gentile.

The two candlesticks,—The candlestick of the Jews, or Israel, was a glorious seven-branched candlestick, while that of the Gentile church is a single one, the seven churches of Asia represented by seven candlesticks.

This, then, is a representation of the dual testimony of Jew and Gentile in the holy city where the temple stands and the Gentiles hold the ruling power. It is in a time of trouble for the Jews who have rebuilt their temple, but fail to worship God in the true spirit. They continue to disregard the witness of the servants of Jesus Christ.

      5) The testimony of the witnesses attested to by miracles.—v 6.
      6) Overcome and killed by the beast that ascends from the bottomless pit.—v 7.
      7) Their dead bodies lie in the streets of Jerusalem,—spiritually Sodom and Egypt, where also our Lord was crucified.—There is no mistaking the place of this testimony, and no mistaking the attitude of the temple worshippers toward those who must testify and be killed in the streets. Jerusalem and the temple were under the power of the enemies of Christ, and thus it shall be in the days of the sixth trumpet.
      8) All nations shall rejoice over the death of the Lord's witnesses.—vv 9, 10.
      9) The resurrection of the witnesses and astonishment of their enemies.—v 11.
      10) Their ascension to heaven in the sight of their enemies.—v 12.
      11) Judgment upon Jerusalem for the death of the Lord's witnesses.—v 13.
         a) An immediate earthquake—the same hour as the ascension.
         b) A tenth part of the city fell.
         c) Seven thousand men were slain.
         d) The remnant affrighted and gave glory to God.

Events under the seventh trumpet will be considered in connection with the pouring out of the viols.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

David long ago realized the blessing of having the Lord as his shepherd and sang the song with the beautiful sentiment as found in Psalm 23. As we study the parable of the Good Shepherd as given by Jesus concerning Himself, we ought to be able to appreciate with even greater meaning to-day the goodness of our Shepherd, Jesus, and what He does for us. May this lesson be fully enjoyed by old and young.

The work in India has been in progress long enough that there ought to be a measure of knowledge of all of the kinds of work being done and of the opportunities that are there for work. But in spite of all this we who are not on the field, or are not in vital touch with its problems continually, are liable to forget what the task is like with which our missionaries are struggling. Let us try to get the viewpoint of our own congregation and seek more fully to enlighten them on any points in which they may be lacking or may have become indifferent.

We hear much about the doctrine of Separation. Perhaps some of us ought to hear more, or at least take more of the theme to heart. The subject is put in the way we have it to-day so that in looking at it from this angle it may grip our hearts the more firmly and make us love and cherish the holy calling of the Christian.

To most of our young people the question of education is a live topic. To our wide-awake leaders it is also a live topic because upon the right Christian ideals in this work depends our success or failure as a Church in the service of Christ.

If our young people's leaders will rise to the opportunities before them in the Young People's Meeting Topics, they have a sufficiency of themes to bring before our congregations many noble ideals that will greatly revive our congregations if the youthful minds will embrace them.

BIBLE PARABLES AND THEIR LESSONS TO US—THE GOOD SHEPHERD.—Jno. 10:1-18

Topic for **September 13**

MOTTO

"My sheep hear my voice, and I know them, and they follow me."

MEDITATIONS ON THE TOPIC

I. **The Good Shepherd.**—The Good Shepherd has some outstanding qualities which Jesus showed by a parable.

1. **The Good Shepherd Comes in by the Door into the Sheepfold.**—This is just the opposite of what thieves or robbers would do. They seek the harm of the sheep and hence cannot come by the honest and open way but climb over the wall in some roundabout way that proves they have not come to possess leadership honestly. The doorkeeper would not let a stranger in. So the stranger, who is a thief, has to slip in some other way. The good shepherd has been properly appointed to take care of the sheep and has already proved his worthiness by caring for them tenderly and making sacrifices for them.

2. **The Sheep Know Their Shepherd Who is Good.**—He has led them out to pasture and water. They have heard his loving call and are acquainted with the sound. As soon as a strange voice comes they are afraid and will not follow. Only those will follow who are sick or who might be wayward and have forsaken their good master.

3. **The Good Shepherd Lays Down His Life for the Sheep.**—When the wolf comes the hireling flees and saves himself. But the good shepherd will suffer and save the sheep.

4. **The Good Shepherd is the Door** by which the sheep enter in to the fold. Those who go in and out by Him are safe. If any go in and out by any other pretender they are sure to fall into the hands of one who will destroy them.

5. **The Good Shepherd is a Feeder and a Protector.** He gives them plenty to make their life prosperous and keeps them from evil.

6. **The Good Shepherd Seeks all His Sheep.** He wants them all safe in the same fold together. A false shepherd does not care for those who are scattered or lost. But the good shepherd will not rest till he has found every one.

How beautifully all these qualities fit into the character of Jesus as the Savior and Keeper of men!

OUTLINE STUDY

I. **Points in the Parable.**—Jno. 10:1-5.
  1. The door.
  2. False shepherd or robber climbing up some other way.
  3. True shepherd entering in by the door.
  4. The porter opening the door to the true shepherd.
  5. Calling his own sheep by name and leading them out.
  6. The sheep follow the good shepherd, knowing his voice.
  7. The sheep flee from a strange voice.

II. **Explanations of the Parable.**—Jno. 10:6-18.
  1. Jesus is the door of the sheep.
  2. All that came before were thieves and robbers.
  3. The sheep did not hear them.
  4. By Jesus, the door, people are saved and can find pasture in safety.
  5. The thief came to do harm, but Jesus came to give life.
  6. Jesus is the Good Shepherd who gives His life for the sheep.
  7. The hireling does not care but flees in time of danger.
  8. The Good Shepherd will seek for other sheep so that all may be in the one fold under one shepherd.

SUGGESTIVE ASSIGNMENTS

For Children.
  1. Textword, **Shepherd.**
  2. Memorize a Verse from the Lesson.
  3. Tell the Parable of the Good Shepherd.

For Others.
  1. Explaining the Meaning of—
    a. The Door.
    b. The Shepherd.
    c. The Thief and Robber.
    d. The Sheep.
  2. Lessons for Us.

PERSONAL THOUGHT

Have I learned to know the Good Shepherd?

SEED THOUGHTS

"Saviour like a shepherd lead us,
  Much we need Thy tend'rest care;
In Thy pleasant pastures feed us,
  For our use Thy folds prepare;
Blessed Jesus! Blessed Jesus!
  Thou hast bought us, Thine we are.

We are Thine, do Thou befriend us,
  Be the guardian of our way;
Keep Thy flock, from sin defend us,
  Seek us when we go astray;
Blessed Jesus! Blessed Jesus!
  Hear, O hear us, when we pray.

Thou hast promised to receive us,
  Poor and sinful though we be;
Thou hast mercy to relieve us,
  Grace to cleanse and power to free;
Blessed Jesus! Blessed Jesus!
  We will early turn to Thee.

Early let us seek Thy favor,
  Early let us do Thy will;
Blessed Lord and only Savior,
  With Thy love our bosoms fill;
Blessed Jesus! Blessed Jesus!
  Thou hast loved us, love us still."
—Dorothy Thrupp.

THE GOOD SHEPHERD

By Ellen Landis

This parable was spoken to comfort the man born blind whom the Pharisees had cast out. By their conduct they had proved themselves bad shepherds. The blind man had found the Good Shepherd, the Door, the entrance way to God. Christ is the Door by which we come to God. "No man cometh unto the Father but by me." Jesus is the only means of access to life eternal.

Jesus, the Good Shepherd, sets Himself in contrast to hirelings and robbers. He uses the legitimate means of access to men to gain power over them. He enters by the door and invites; the robber climbs up some other way and compels. The actions of the sheep and the porter distinguishes the true shepherd. There is a mutual recognition between the sheep and the shepherd.

Who is the porter? Is he not figurative of all that introduces Jesus to men, His own life, His miracles, His loving words, providential circumstances, etc.? Jesus makes His appeal openly and the sheep hear and know His voice. He has an intimate personal knowledge of His disciples, calling each by name in pure warm-hearted love and understanding sympathy. He considers man individually and deals with him according to his nature and the actual circumstances of his life. He calls that He may lead him out of the natural, sinful life with all its darkness and misery into light and joy;

out of mistakes and disappointments into the wiser and better path of His will; out of besetting sin into waiting duty; and in His own way and time it will be out of earth into Heaven.

The sheep know His voice. He owns them. They are the gift of the Father, and His by purchase. He shed His blood for their sake. He feeds them; they go in and out and find pasture. Here is safety and satisfaction. As He knows us—all that we have been and are, our desires and needs, our thoughts and affections, our purposes and hidden life—so we know His love, tenderness, mercy, meekness, compassion, patience, gentleness, watchfulness, and care. It is the knowledge of heart to heart, soul to soul, spirit to spirit, a feeling of companionship, so that when most alone we feel His abiding, unseen presence. To have this experience we must follow Him in true loving submission, obedience, and devotion, which makes Him, though unseen, yet perceptibly part of our life.

He is distinguished from the hireling in His spirit of devotion. He is moved by selfish gain in watching, guarding and feeding, such as we, while the hireling is interested not in the work or the sheep, but in the pay. The Good Shepherd finds for His sheep a more abundant pasture, even at the risk and expense of His own life. Love made Him lay down His life, that we might have life and have it more abundantly. The new life gives us new thoughts, a fuller, deeper life, new emotions, new motives, and sets before us new ambitions.

He tasted death for every man, not merely bodily death which He endured, for that was not the wolf from which the Good Shepherd saved us. It was death with the sting of sin in it, the separation of the soul from God. This is the real danger from which Christ delivered us. He laid down His life that He might take it again. His sheep were not left Shepherdless, but He died that He might free them and become to them an everlasting, omnipresent Shepherd.

Lititz, Pa.

SUGGESTIONS FOR JUNIOR MEETINGS

Dear Juniors:

We all enjoy having teachers who make things plain for us, don't we? Jesus is the best teacher who ever lived and so He can make things very plain for us so we can understand. In our lesson here He gives us a picture easy to understand. It was easier yet for the people then for they lived where they saw flocks with their shepherds practically every day. The flocks were not kept in by fences as they are here in this country but were taken from place to place by the shepherds as they needed water and new pastures. He also took care of them during the day, keeping off wild beasts as well as releasing any sheep that got fast in the briars, as the ram was when Abram was offering up Isaac. At night the shepherd, with other shepherds and their flocks, would take the sheep to the sheepfold for safety. There was only one door to this sheepfold. The shepherd would use this door but anyone else wanting to steal would have to go over the wall. In the morning he would simply call his sheep and they knowing his voice, would go after him wherever he would lead.

Jesus uses this picture to show us how we are His sheep and He our Shepherd. If we are His sheep we know His voice and will follow Him. If one of us get lost, He will seek us, trying to get us back to the fold again. If one of us get sick He sees it at once and heals us. He is able to heal all our diseases. He is very careful to see that we get the right kind of food. But we will receive it if we follow where He leads. The nearer we stay by Him and do His will, the better it will be for us.

We as His sheep have many enemies also, —enemies who will try hard to draw us away from our good Shepherd. But if we stay near Him, He will protect us. We have to be very careful in this for the enemy often comes as a friend and talks very nicely. He tries to make us even believe that he is a better friend to us than our Good Shepherd. If our Good Shepherd takes us a little distance to a good well so that we may have better pastures, the enemy will try to make us believe our Good Shepherd is taking us out to a desert of thirst and hunger. But Our Good Shepherd loves us as a true Shepherd does and would even give His life for us so we need never distrust Him. Let us follow Him closely.

Assignments: Memory verses; David With His Sheep; Moses As a Shepherd Helping Our Good Shepherd; Feeding In His pastures.

BEHOLDING THE FIELD—OUR WORK IN INDIA.—I Cor. 1:17-31

Topic for September 20

MOTTO

"Christ the power of God, and the wisdom of God."

MEDITATIONS ON THE TOPIC

I. **Our Work in India.**—We may think of the work from several angles. First, we think of the work of the past. Then, we think of the work of the present. Lastly, we think of the unfinished task and of the things not yet undertaken, and the probable work of the future. In our outline study we have confined ourselves mostly to the work in hand. But it is impossible to look at it intelligently and work it faithfully without looking at the end toward which we seek to labor.

Looking at the present task we can see what is the outlook of our Mission Board and Missionaries on the field. Church work is perhaps the first in importance and is that which God Himself has the first hand in designing and in which God's outlook is far beyond the wisdom of any human mind. The other activities rightfully come under the direction of the Church and as secondary, or auxiliary to its work. But just as the early Church needed to meet the growing needs of the congregation by setting apart men to look after the more secular needs, so the Church in India needs to so organize its forces that the various phases of its growing needs may be properly looked after.

God gave to the Mission, and is continually giving to her orphans to care for. The conditions there are also bringing in needy ones as well as afflicted ones to help physically as well as spiritually. And the great unevangelized field stands before us calling with a pitiful cry, "Come over and help us." Now if we study the outline of kinds of work being done we can see that our missionaries have made an earnest effort with the means and workers to obey the Lord in doing what He has given them to do.

II. **The Text.—I Cor. 1:17-31.**—These words express the experience of Paul as a missionary to the Gentiles and show how he had confidence in the Gospel for the accomplishment of the great task of transforming men and women in heathen darkness to a life of power in Christ Jesus. The wisdom of the world has not advanced a whit above the wisdom which it possessed in Paul's day to raise men out of their slavery of sin.

OUTLINE STUDY

I. **Kinds of Work Being Done.**
  1. Pastoral.
  2. School.
  3. Orphanage, Boys' and Girls'.
  4. Leper.
  5. Widows' home.
  6. Old Men's home.
  7. Evangelistic.
  8. Medical.
  9. Industrial.

II. **Problems and Difficulties.**
  1. Caste systems.
  2. Idolatrous superstitions.
  3. Ignorance.
  4. Extremes of poverty and wealth.
  5. Political unrest.
  6. Climate, heat, rains, drought.
  7. Funds to carry on the work.
  8. Efficient workers.

SUGGESTIVE ASSIGNMENTS

For Children.
  1. Textword, **Serve.**
  2. The Orphans of India.

For Young People.
  1. Describe some form of Work done in our Mission in India.

PERSONAL THOUGHT

As we view the great task of heathen India, do we confidently trust in the power of God through the Gospel to save and to lift?

SEED THOUGHTS

No one who has not examined patiently and honestly the other religions of the world can know what Christianity really is, or can join with such truth or sincerity in the words of St. Paul, "I am not ashamed of the Gospel of Christ."—Max Muller.

* * *

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.—I Cor. 1:30.

In the cross of Christ I glory
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy.

When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming,
Adds more luster to the day.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there which knows no measure,
Joys that thro' all time abide.

—J. Bowring.

BEHOLDING THE FIELD—OUR WORK IN INDIA

By Margie Hershey

There is not a doubt in our minds that India is a large needy field. From what we read and hear from missionaries on furlough we are amazed at the degraded conditions in parts where Christianity is unknown. We certainly are thankful to the Lord for directing the starting and the continuation of the work so that at least some souls are helped out of the darkness and superstition of heathendom.

Surely we can say, "The harvest truly is great, but the labourers are few." It should stir us to action to hear of the many villages in which the people beg for the Gospel and so often the missionaries must refuse because of insufficient funds or an insufficient number of workers. Christians, are we ready to say with the prophet Isaiah, "Here am I; send me?"

It was during the famine of 1897 in India that the Lord laid it upon the hearts of some that mission work should be started there. By supplying food for the natural bodies it was evident that they needed spiritual food also. How true! We all pity any one who is in need of natural food and so often forget the need for the Bread of Life, which is far more important.

The work done through the orphanages, schools, medical institutions, evangelistic tours, and all efforts put forth to forward the kingdom of Christ here on earth, will not be without reward, both in this life and in the life to come.

"In your homes of comfort, by your firesides bright
Do you think of the poor and the distressed?
Those whom sin has banished from the Gospel light,
And in bondage and darkness oppressed?

"Will you leave your kindred and your homes so dear,
Will you count all the world only loss,
For the love of Jesus to those millions drear,
Will you carry the Word of the cross?

"'But I'm old and helpless, and I cannot go,'
Then let others you love take your place;
From a call so pleading and command to go,
Will you still, can you still turn your face?

"We will leave our kindred and our homes so dear,
We will count all the world only loss,
For the love of Jesus to those millions drear,
We will carry the Word of the cross."

Lititz, Pa.

SUGGESTIONS FOR JUNIOR MEETINGS

Dear Juniors:

Again we want to look out, with Christ, upon the great field white already to harvest. We should be very thankful that we have these lessons brought to our attention so often for it is very necessary that we remember our great mission here upon earth. When Christ was born the angels gave a missionary message of "good tidings of great joy which shall be to ALL PEOPLE." Christ came to seek and to save that which was lost which is the real missionary aim. In Luke 4:18-21 He tells us that "This day is this Scripture fulfilled in your ears." Christ's first message after He arose from the dead was that Mary should go and tell others about HIM, such being the only aim every real missionary has. In the twenty-first verse of this same chapter He further says "As my Father hath sent me even so send I you." His last great words here upon earth were "GO . . . TEACH . . . BAPTIZE" Andrew, the first disciple, at once became a missionary by bringing another to Jesus. The first Church was mightily engaged in this work and the Church grew. May we never forget God's work but continually remember what it may mean if we are willing to let God work through us. Before using our mouth we ought to study John 13:34, 35 for that is the great secret of every believer's life for Jesus. If we put this into practice we can better speak for Jesus.

The more we know of a country the more we are interested in it. Let us study India for our Church is interested over there very much. A number of our people are giving their lives there for our Master. Hear them whenever you can. Read whatever they write. Think what it would mean if you and I were in the place of the people over there. What would we want the people here to do? Then let us work according to the golden rule.

SEPARATION UNTO GOD—Ezra 6: 16-22; II Cor. 6:14-7:1

Topic for September 27

MOTTO

"As he which hath called you is holy, so be ye holy in all manner of conversation."

MEDITATIONS ON THE TOPIC

I. **Separated unto God.**—The Christian, or saint is one who has been delivered from the power of darkness and translated into the kingdom of God's dear Son. In such a salvation there must of necessity continue to be a separation from the things that belong to Satan and a consecration unto the things that belong to God.

It is easy to claim to be a Christian. It is even sometimes popular to be considered a Christian after a certain manner. But when we are a Christian such as would make us what Christ has called us to be, it is no longer a popular thing and there is a distinct separation from every form of evil. But there is much more. It is not enough just to have no fellowship with the evil. There is a positive side, fellowship with the good, or rather with the things of God. The good we have in our lives must be more than simple good for good's sake. It must be good for Christ's sake. A man may be truthful in all that he says and still not be consecrated to Christ in what he says. A man may be merciful to his fellowmen and take all the glory to himself. He may abhor the cruelty of others and yet not be merciful in the sense of one who is prompted by the Spirit of Christ to mercy. A man may be free from the vain show of his person without possessing the Spirit of humility which comes from fellowship with Christ. A man may treat others with kindness and love who would not feel moved to be kind to his bitter foes. To be separated unto God means a positive separation backed up by a life given over into the hands of God.

II. **The Text.—Ezra 6:16-22.**—This gives an account of how the children of Israel had purified themselves in order to be worthy to partake of the feast of dedication before the Lord.

II. Cor. 6:14-18.—In this passage we have the condition of separation in which the Lord will receive us and become our Father.

OUTLINE STUDY

I. **The Holiness of God who Calls Us.**
  1. What the heavenly beings say.—Isa. 6: 3.
  2. What triumphant saints say.—Rev. 15: 4.
  3. What God says of Himself.—I Pet. 1: 16.
  4. What saints ought to feel.—Isa. 6:5-7.

II. **How to Prepare Ourselves for God's Service.**
  1. By leaving the evil association.—II Cor. 6:14-18.
  2. By cleansing from filthiness of the flesh and spirit.—II Cor. 7:1.
  3. By following holiness of life.—Heb. 12: 14.
  4. By nonconformity to the world.—Rom. 12:1, 2.
     a. The three ways of the world.—I Jno. 2:15-17.
     b. The world's wisdom.—Jas. 3:14-16.
     c. The things that be of men.—Matt. 16: 21-23.
  5. By receiving the things of God.
     a. His cleansing.—I Cor. 1:30.
     b. His Spirit.—I Cor. 2:12.
     c. The heavenly treasure.—Col. 3:1-4.
     d. Heavenly wisdom.—Jas. 3:17, 18.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **Separate.**
2. Memorize a Verse from the Outline.
3. Getting Clean for the Company of God.

For Young People.
1. The Defilements of the World that Unfit Us for God.
2. Vessels unto Honor.

For Older People.
1. Marks of Worldliness.
2. Marks of Godliness.

PERSONAL THOUGHT

Do we know the work of separation unto God in our own lives?

SEED THOUGHTS

Take me, O my Father, take me!
Take me, save me, through Thy Son;
That which Thou wouldst have me, make me,
Let Thy will in me be done.
Long from Thee my footsteps straying,
Thorny proved the path I trod;
Weary come I now, and praying—
Take me to Thy love, my God!
—Ray Palmer.

Whenever a thing or person is separated from the common relations of life in order to be devoted to the sacred, such is said to be sanctified.—Wm. Evans.

Sanctification is brought about in the life of the believer by separating himself deliberately from all that is unclean and unholy, and by presenting, continually and constantly, the members of his body as holy instruments unto God for the accomplishment of His holy purpose. Thus by these single acts of surrender unto holiness, sanctification soon becomes the habit of the life.—Evans.

SEPARATION UNTO GOD—THE DANGER ZONE

By Ella Mae Mellinger

At the head of this world is the prince of the power of the air, the god of this world. So completely does he dominate the world that we have these words in Jno. 5:19, "And the whole world lieth in wickedness." Whoever follows after this leadership has disregarded the danger zone. He is not merely conformed to this world, but, like the swimmer who goes beyond the danger zone in the ocean, is drifting with the world in the maelstrom of sin and folly into the depths of iniquity. True, some do not go as far in this direction as others, but the whole trend of worldliness is in that direction and the current seems to get stronger as time goes on.

There are a great many people in this world, yet in a sense each one of us is the only one. No one can live your life for you. No one but yourself can fulfill your obligations to God. No one can believe for you. Yet every one of us casts a shadow. No human can come into this world without increasing or diminishing the sum total of human happiness. Our lives should not be conformed to this world. Romans 12:2. "Know ye not that the friendship of the world is enmity with God" (Jas. 4:4). Friendship with the world must be enmity with God, because the leadership of this world is directly against God and godliness, and for this reason it is out of the question for any child of God to forsake the ways of godliness and to conform to the sinful ways of the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (Jno. 2:15).

The child of God must renounce all worldliness, such as disobedience to God, pride, impurity, intemperance, fashionable dress, worldly amusements, irreverence, dishonesty, and aim to live the unspotted life—the pure religion of which James speaks in chapter 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The dividing line between those not conformed to this world and those who are, is where the choice is made between walking after the Spirit and walking after the flesh. Walking after the Spirit—nonconformity to the world—means a life of separation from the world and freedom from the unequal yoke with unbelievers. It means a life of witnessing for Jesus, a life of holiness unto God. May the child of God recognize the danger zone and when that little bell, our conscience, is ringing, may we heed its call, stay free from the danger zone, and do as Paul exhorts us in II Cor. 7: 1: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Lititz, Pa.

SUGGESTIONS FOR JUNIOR MEETINGS

Dear Juniors:

In "Separation unto God" we have a very important doctrine of the Bible. Over and over we are shown by the righteous lives in the Bible that there is only one successful way of living with God and that is separated unto Him. As if that was not enough, we are then told that we cannot serve God and mammon—"Be not unequally yoked—Come out from among them—Separate yourselves—Take up your cross—Love not the world—If any man love the world, the love of the Father is not in him—Walk in the Spirit and ye shall not fulfil the lust of the flesh"—etc. It is a doctrine that begins with Genesis, ends with Revelation and is found in practically every book in between. Is it any wonder that Satan is trying so hard to keep it hidden and make people believe it doesn't amount to anything? And when he finds that people will notice it, he then comes and tries to mix up other things with it and we call that a compromise. If we allow him to do this in our life, then our lives will become like watered milk and God cannot accept it.

In studying this subject, especially in the Old Testament, we ought to remember that the word "dedicate" is often used there in the same way we use separate. When anything was dedicated unto the Lord it was set apart for Him—separated unto God.

In I Cor. 10:31 we are told that whether we eat or drink, or whatsoever we do, do all to the glory of God. This covers everything. No matter whether we are in school or on the playground, or later in life in business, in social activities, in marriage, in Church work, or whatever it may be, we are always to have our first aim, God's will and way.

All of us ought to try and understand more what a wonderful thing it is, and that it is a privilege as well, that our bodies are the temple of the living God. How careful we ought to be that this temple does not become defiled and unclean so that God will not want to dwell in it. In a number of places God has told us to "Take Heed" and He does not swing his red lantern in vain nor wave His red flag when there is no danger. Let us be careful—watch and pray.

Assignments: Many memory verses on separation from the life of Noah; Abraham; Moses; David; Paul; Lessons on the Danger of Compromise from the Life of Eve; Balaam; Saul; Samson.

CHRISTIAN EDUCATIONAL IDEAS

Phil.. 4:8; Matt. 6:24-34

Topic for October 4

MOTTO

"Prepare your hearts unto the Lord and serve Him only."

MEDITATIONS ON THE TOPIC

I. **Christian Ideals in Educational Work** must be ideals that correspond with the high standards of the Gospel of Christ. Education means the state or act of **being led out.** When people are led out into fields of knowledge and understanding so that they grasp certain things more clearly and can act upon them more wisely we think of them as having been educated in that thing. We know that from infancy we began our education. Day by day and month by month we learned concerning the things about us; sometimes, a surprising amount in a very short time; and at other times very little in quite a while. But we were being educated in the things we learned about and developed ability to think and to act concerning the things we learned.

Now to arrive at our Christian Educational Ideals we need another process of education. We have learned either by the teaching of parents or friends and by reading the Bible or meditating on what we have heard and read, that there is a Creator and that we are His creatures. We learned about our needs as straying creatures and about a Savior, Jesus Christ, and about His salvation. We have also found, if we are Christians, by experience what it means to have Christ in our hearts and to grow in a knowledge of His ways and be in fellowship with Him in service. This is a phase of education that must take the preëminence over all other learning and direct largely in what lines other learning should be acquired and for what it should be used in our service for Christ. The Bible helps us to become better acquainted with the things of Christ and to know how to become properly educated.

II. **The Text.—Phil. 4:8.**—This passage gives the general standards for any line of thought upon which a Christian may center his meditations.

Matt. 6:24-34.—This passage points to the value of things that are heavenly and for the kingdom of God as compared to things that are earthly and for the present world. By these principles we may guide our educational activities.

OUTLINE STUDY

I. **Ideal Courses of Study—**

1. Place the emphasis on first things first. —Matt. 6:33.
2. Give glory to God in all activities.—I Cor. 10:31.
3. Give Jesus the mastery and the merit.—Col. 3:17.
4. Fill the mind with useful knowledge of profit to the service of Christ.—Tit. 3:14.

II. **Ideal Instructors.**

1. Patterns of good works.—Tit. 2:7.
2. True Christians.—I Jno. 5:1-5.
3. Well prepared for their duties.—Prov. 22:29.

III. **Ideal Products of Education.**

1. Fully developed mind and body.—Luke 2:40.
2. Normal spiritual development.—Luke 2:52.
3. Balanced knowledge, ready for work to advance the cause of Christ.—II Tim. 2:2, 14-16.
4. Balanced Christian men and women who discern the evil and the good.—Heb. 5:12-14; Eph. 4:13-15.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Wisdom.**
2. Memorize a Verse from the Outline.
3. When Jesus Goes with us to School.

For Young People.

1. The Balanced Christian Education.
2. How to Secure Ideal Results in Educational Effort.

For Older People.

1. What We Expect from Christian Educational Institutions.
2. When Christ is the Center of Every Endeavor.

PERSONAL THOUGHT

Are all my educational activities guided by Christian standards?

SEED THOUGHTS

Growth is a law of life. But let not the growth of our young people be that of the fungous kind which leaves great marks of worldliness upon their lives and characters while their spiritual life is sapped by the development.—Mennonite Church and Current Issues.

The burden of our hearts should be to bring up the rising generation a race of stalwarts in the faith, armed with the full armor of God, zealous of good works, indoctrinated in word and life, spending their lives in the service of God and man.—Mennonite Church and Current Issues.

If their Christian training does not keep pace with their physical and intellectual development the more schooling they get the more liable they are to become spiritual wrecks.—M. C. and Current Issues.

Our young people have a right to be sheltered under institutions that are staunch promoters of such (whole Gospel) ideals.—M. C. and C. Issues.

CHRISTIAN EDUCATIONAL IDEALS

By Sara Huber

True education is a constant challenge to a new perspective and sense of values. It is fundamental to everything the Church does, and it offers a method for achieving the great ends for the cause of Christ. Matt. 6:33: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Nothing can be attempted without Christ and we are given the glorious promise that all these things will be added to us if we seek Him first. It is useless to try to grow in knowledge without Christ, for all things are to be done unto Him. I Cor. 10:31. If we do not first seek Him our seeming success will be of no avail.

Educational movements must be led by persons whose convictions are strong and gripping and who will inspire faith and confidence in all whom they meet. Many teachers to-day do not have a positive, soul-gripping faith in anything, much less in Christian ideals. This is one reason why they so miserably fail in teaching the youth of our land. How can we lead others to believe in God unless we know Him as Lord and Savior and have assurance that we know Him? Titus 2:7 gives the example of a model teacher;—that he or she be the pattern of good works in doctrine, showing uncorruptness, gravity, and sincerity. An ideal teacher must be concerned about the cause represented rather than about his own success. Education to-day needs teachers and leaders of the type, who, with God's help, are invincible.

Education should result in growth of knowledge, consecration, and power by adequate preparation for the work of any particular task. Means such as daily Bible study, prayer, reading of books and magazines, study in a specialized field, can be used to make a more efficient servant for the Master. These standards seek to raise objectives and practices to higher levels and stress change, variations, and experimentations only when they tend to better the life of society. Every educational leader will do well to keep this thought uppermost in mind, "I must strive to make my work meet the standard of what Christt expects of me."

Elizabethtown, Pa.

SUGGESTIONS FOR JUNIOR MEETINGS

Dear Juniors:

Perhaps all of you will fall into two classes: first-those who go to school because they must; and second—those who go to school because they want to go. A little later you will perhaps divide into two more classes; third—those who are glad they need go no longer; and fourth—those wishing they could go but cannot because of conditions surrounding them. Most of you will perhaps feel that your education all comes from school. But it does not. Nearly all the education you receive in the public school deals with your head and we often call it your headucation. God, however, wants a balanced education and so wants us to take care of the heart also. We go to Sunday school and Church and Junior Meetings for that purpose. This education of the heart is what helps us to stand for God like Daniel did when the Bible says, "He purposed in his heart" not his head. If we get too much headucation and not enough heart education, then the head often gets a disease called "swelled head." It takes a heart education to make us meek and lowly like Jesus.

We should give all diligence to our heart for out of it are the issues of life. Phil. 4:8 tells us to think of the things that are true. Truth belongs to God while lies belong to the devil. The same thing applies to things that are honest. Think much on the things that are pure. Good seed is always pure and will bring forth a good crop. Impure thoughts are bound to work themselves out in our lives. But lovely thoughts act just the other way. Lovely thoughts will make a lovely face. They will shine out. Thoughts on the wonderful love of God will work through us to loving helpfulness to others. "If ye love me, love the brethren." Thinking of love like this will naturally cause us to think about those things of good report and not bad things about people.

Assignments: Memory work with text word Heart; Heart Education in School; Among Playmates; At Home; At Church.

THE NEW PAGANISM

(Continued from page 271)

down laws of conduct and holds transgressors guilty, and whose forgiveness, upon repentance is essential to the true Christian life. The book in question may be fitly called a learned attempt to explain away the sinfulness of sin. The reality of sin in the Biblical sense is denied.

Shailer Mathews is, as is perhaps generally known, a recognized spokesman of liberalism, the dean of the Divinity School of the University of Chicago, one of the largest Protestant theological seminaries in America (listed as a Baptist institution in the Federal Council Handbook). He has been associated in editorial and executive capacity with many prominent religious organizations and movements in this country. From 1912 to 1916 he was president of the Federal Council of Churches in America.

The Vanishing Sense of Sin

The view of sin presented above is by no means peculiar to the author just mentioned; there is convincing evidence that it is shared by liberals of the more advanced type in general. The well-known liberal, Professor Reinhold Niebuhr, of Union Theological Seminary (New York) says (Christian Herald, May, 1931): "The liberal church takes such a romantic view of human nature that it does not convict its members of sin at all." The same writer (Christian Century, March 25, 1931) points out that the liberal church has accepted Rousseau's view of human virtue, involving the denial of the reality of sin, and has declared every man to be a child of God. "The result is," he observes, "that it [the liberal church] fails to understand the diabolic aspect of human life." Even secular writers have criticized the liberal church for its "essentially romantic" view of human nature. A writer in the World Tomorrow (August, 1931) says in reference to the modernist view of sin:

> "Actual moral and ethical progress comes with a more realistic view of man which regards his perversity and selfishness as more than mere ignorance or a hang-over of animal naturalism."

Dr. Ralph W. Sockman, minister of the Madison Avenue Methodist Episcopal Church, New York, and President of the Greater New York Federation of Churches, has recently published a book entitled "Morals of Tomorrow," in which he shows that "morals are to-day in a state of revolution." Though Dr. Sockman is a defender of liberalism, he frankly admits what until recently has been persistently questioned by the liberals, namely that the present-day sad state of morals is mainly due to the fact that "the old authorities [God, Scripture] are being challenged." This means that the supposition that Christian morality may be maintained when Christian doctrine has been discarded, has proved false. Dr. Sockman says further: "The word sin is losing its scarlet color." "The vanishing sense of sin is due to the changing conception of God." "The concept of sin as a violation of the law of God has lost its convicting power."

Modernism makes man his own authority as concerns religious belief or doctrine, and it is consequently but natural that modern man, after accepting this view, insists on being his own authority in ethics or morals as well. If religious doctrine is supposed to be a mere matter of opinion, morality will scarce be considered as anything more. Again, if liberalism is right in rejecting and even ridiculing the doctrine of human sinfulness and depravity, and in defending the theory that man is good by nature, it will naturally be found an increasingly difficult task to convince a modern sinner that he cannot trust his own instincts and inclinations. Anything savoring of restraint or repression is even now declared to be out of place by many modern religionists.

Is Man "an Earth-child?"

Another source of modernist impotence is touched upon in an article published in Far Horizons (April, 1931) by Kenneth Scott Latourette, professor of missions in Yale University, in the following sentence: "The vast majority of missionaries believe that each human life goes on endlessly," indicating that some of the liberal missionaries do not believe in the immorality of the soul. Indeed, from the point of view of liberalism, rejecting the Scriptures as a supernatural authoritative revelation, there is no certainty of immortality and the reality of the beyond. This is now largely admitted by the liberals.

The sarcastic references to the other world which one often hears from modernists are the natural consequence of their attitude on immortality. Many modernists have spoken contemptuously of the evangelical view as "other-worldly." Following is a quotation from The Christian Endeavor Guide (St. Louis, Mo.) as found in The Watchword (May 17, 1931). The quotation occurs in an article on the Christian Endeavor topic for May 31: "How is the Work of the Missionary Changing?"

> "The motive for Christian missions has changed as a new concept of the purpose of Christianity in the world has come to Christian leaders. From the days of the early church, when the followers of Jesus were beset with trials and persecutions, to the dawn of the present century Christianity was "other-worldly." The early Christians suffered from their trials and sacrifices, and life to them in the world became somewhat of a burden. They looked to the future life for the fulfillment of their dreams and desires. Courage to endure came to them through faith in a better world in the future. Consequently the goal of Christian missions was to save souls and to prepare people for death and the life after death."

But was it not precisely the scriptural "other-worldliness" of the early Christians which made them "the salt of the earth" and "the light of the world", the most useful members of human society here on earth? Was it not their living faith in Christ and their conviction of the reality of the future life which caused them to adorn their profession by their consecration to the service of God and man? One recalls that while modernists hold that "other-worldliness" is an obstacle to a useful life on earth, the communists assert even that faith in God has a similar undesirable effect. As a matter of fact, "other-worldliness" is a vital characteristic of true Christianity, in our day no less than in apostolic times.

It is not possible, be it repeated for emphasis, to have the true Christianity of the heart without belief in immortality. This belief is a vital constituent of the Christian faith. And he who sincerely believes that in point of the extent of time human existence on earth is insignificant as compared with his never ending existence in the beyond, and that the nature of the future life depends on the present life, cannot consistently fail to give due consideration to these truths. This necessarily results in what modernists speak of as "other-worldliness." True Christian faith brings the inner assurance of immortality.

Dr. J. H. Jowett in a sermon said on the point under consideration:

> "It has become almost a habit, and a very cheap one, to disparage any reference to the life to come. Such references are regarded as weak, other-worldly, effeminate, unpractical. To me the effeminacy is all on the other side. To shut out to-morrow and to refuse to take it into one's thoughts and plans, is about as wise as it would be if a man should build boats up the river and pay no thought to the great ocean beyond, where on the morrow his boats must founder or ride triumphantly. The wise builder of sea boats studies the larger waters for which the boats are intended."

"One World at a Time"

Since liberals have adopted the slogan, "One world at a time", and endeavor to persuade evangelical believers to abandon their "other-worldliness", the question naturally presents itself, What has liberalism accomplished in the way of improving things on earth while leaving the next world out of consideration? Has the expectation that the acceptance of the modern religious views will result in world betterment been realized? What are the practical results of the liberal movement for world amelioration? Assuredly liberalism has done a vast work of destruction as concerns the personal faith of multitudes; it has fathered a powerful movement for apostasy from the faith. But what have liberals actually done toward the regeneration of the world which they have, professedly, undertaken?

Religious liberalism as a movement is of a negative nature. The more advanced liberalists admit that it has no positive truth to offer, and even the more moderate type of liberalism is not sure of the ground which it takes and is continually becoming more liberal. The very life of liberalism is the denial and destruction of the old faith. After people have accepted this denial, liberalism loses its attraction for most of them. They after all fail to see that opposing the evangelical faith is really worth while. A negative movement naturally loses its force after having reached a certain point. Liberalism naturally results in indifference on the one hand and humanism on the other. There is abundant evidence of the growth of humanism and atheism among the liberals, and this fact is admitted by a number of liberal writers.

Liberals believe, on the ground of the theory of evolution, that there is naturally a continuous improvement in moral and spiritual world conditions, even without any particular serious efforts being made in that direction. The task of improving things on earth through spiritual endeavor is not regarded by modernists with the same seriousness as by evangelical believers, and cannot be so regarded. A striking proof of this is the fact that, instead of insisting on spiritual regeneration, liberalism extends the hand of brotherhood to every individual and to every religious system regardless of its spiritual or religious attitude. The social gospel of liberalism calls preëminently for endeavors on the political field to be accomplished through legislation. Witness the Social Creed of the Federal Council of Churches containing sixteen articles, or proposals for reform. The reforms are indeed desirable but there is no spiritual force residing in mere law. Atheists could subscribe to that creed. Since the state, or the civil authorities are to have so prominent a part in world regeneration, liberal writers in increasing numbers favor closer association of the church with the state. Some have ridiculed the principle of the separation of church and state.

The Impotence of Modernism as Seen by Liberals Themselves

The impotence of liberalism to accomplish anything of permanent worth has become so striking and outstanding that it can no longer be questioned or denied. Even prominent liberal leaders are now freely recognizing and admitting it—a fact which can scarcely be over-emphasized in a discussion of the question of the nature of liberalism. We shall quote a number of liberal writers on the point in question. Dr. George H. Betts, Professor of Religious Education in Northwestern University (an M. E. institution), speaks of the "religious chaos" which has taken the place of the old orthodoxy, and says further:

> "Modernism seemingly has spent itself in a gospel of protest and has not come forward with anything spiritually compelling to take the place of what it rejects." (Christian Century, July 8, 1931).

Professor Henry P. van Dusen, of the Union Theological Seminary (New York), a radically liberalistic institution, in an article on "The Sickness of Liberal Religion" (The World Tomorrow, August, 1931) says: "Liberal religion has reached the climax of its strength and can no longer hold its own." And again: "Liberal Christianity is slowly but decisively losing ground. Certainly that is the opinion of most intelligent outsiders, even the most friendly." Professor Reinhold Niebuhr, of the same institution, in an article entitled, "Let Liberal Churches Stop Fooling Themselves," says: "Liberal religion is not now an effective agent of moral redemption in our contemporary society" (Christian Century, March 25, 1931). Professor Walter Marshall Horton points out that the founders of the Liberal Religious Education movement and the Social Gospel movement had been reared under evangelical influences and only in later years accepted liberal views, but, he says, "they have yet to produce in the younger generation a religious passion and a stalwartness of character comparable with their own" ("A Psychical Approach to Theology", p. 125). Professor Henry Nelson Wieman, in an article on "Fundamentalism Vs. Liberalism" (Crozer Quarterly, April, 1931) states that "Liberalism is doomed."

Such expressions by leading liberals concerning liberalism may seem surprising. They are at least in part due to the fact that in the opinion of these men a reformation of liberalism is in order. Some of the liberal leaders are of the opinion that the impotence of the popular liberalism must be ascribed to its compromise with the principles of the old Scriptural orthodoxy. Professor Wieman offers for the popular liberalism a substitute which he calls Radicalism. And yet he would doubtless admit that Radicalism, as defended by him, is a radical type of modernism or liberalism. It does not represent by any means a move toward the old evangelical faith.

Scottdale, Pa.

(To be concluded)

THE GOLDEN LINK

The street car was rapidly filling,
At the close of a busy day,
With people homeward faring,
And eager to be on their way;
When a mother entered, leading
A wee, sweet maid of four;
Glad to find yet an empty seat
Close to the open door.

O'er the crowd the child's eyes wandered,
Then lit with a happy smile,
As she saw her Sabbath-school teacher
Sitting just across the aisle.
But as mother and teacher chatted,
She grew tired of sitting still,
And stepping out into the aisle, essayed
To wander its length at will.

Then quickly mother and teacher
Linked hands across the way,
Thus barring from threatening danger
Small feet, that fain would stray.
And swift to my thought came a lesson,
So simple, yet forceful and sweet,
That I longed to pass it onward
To those for whom it is meet.

Oh mothers and teachers of children,
Be watchful, be tender, be true,
For God gives no holier mission
Than the trust He has given to you.
If you'd do your best to shield them
From the snares of life's untried way,
Link your hands and hearts in union,
As you labor, and love, and pray.

—M. Carrie Hayward.

WHEN THE SCHOOL BELL RINGS

(Continued from page 274)

truth and truth only, they will not be afraid to ask anything that perplexes. A confidence like that is above value. Books, read first by parents, can be used as an aid but are not to be depended on by themselves. Many books are vague or sentimental and many are too stimulating.

Schools in many instances raise the home standards. Orderliness, punctuality, honesty, and getting along wth others are stressed usually. The best moral asset of our schools is a good teacher, for we cannot expect too much of the textbooks of to-day. In one year in a certain school patrons had to buy five or six primary readers, and every one contained the drawn out story of The Three Billy Goats Gruff. Small wonder that a McGuffey Society has actually been organized with the moralizing idea again in mind.

A teacher, parents can well appreciate, is one who spends his time with the pupils. While it is true that self-reliance and originality may be suppressed by too rigid supervision which amounts to dictatorship, yet the teacher who plays and works with the pupils as one of them does not destroy self-expression in the least, nor do the pupils lose respect for him. A minimum of worry attends a school year when cliques and secrecies have no chance to grow because of the companionship of the teacher during the intermission, and proper instruction and confidence in the home. The verdict of the children themselves concerning such a teacher is that she is "the best teacher that ever was."

Nothing has been said about mental unfoldment, expense, or social situations. Character is the first aim of education and, as one educator says, "The problem of moral education is becoming recognized as the greatest that is before our schools to-day." While one may have good morals without Christianity, yet you cannot have Christianity without morality. Public money will not be used to teach the basis of morality by the different sects in schools, and our duty is to be aroused to the need of a greater amount of moral and religious teaching in the home, and to secure well-chosen teachers as our best moral aid in public schools.

Wellman, Ia.

A MARK GUY PEARSE STORY

A new story of the beloved Mark Guy Pearse has recently been told.

Not many days before he died some repairs were being made in an adjoining flat, and his daughter was afraid that the noise of hammering and banging would distress the patient in his weak state. She expressed her concern to her father.

"I hope the noise won't upset you," said she.

"No, my dear," was the grand old man's reply. "No, it's all right!" And then, with a flash of that unfailing humor of his, he added: "When one is getting close to the Promised Land one must expect a little trouble from the Hammerites and the Hittites!"

THE SUNDAY SCHOOL

A SUPERINTENDENT'S PRAYER-BEGOTTEN PLANS

The brief half-hour lesson study period is so precious that nothing should ever be permitted to interrupt it. The consecrated teacher needs every minute of that time. Any interruption, no matter how brief it may be, will spoil the effectiveness of the teacher's work for that day, because it takes the mind of the teacher as well as the attention of the scholars in that class from God's own Word, on which they were concentrating.

The first duty of the Superintendent is therefore to safeguard the teacher's quiet time with the class, and while it may be an unwritten law in the school that no teacher is to be interrupted, the superintendent will see that it is observed strictly by every one.

The second great duty is like unto the first, and none the less important—to provide the most favorable "atmosphere" in which the teacher is to carry out his or her prayer-begotten plan for the presentation of that day's truth. This requires prayerful study on the part of the superintendent, in order that every item of the program for each Sunday, beginning with the opening hymn, leads up to the lesson study so naturally and harmoniously that no time need be lost in getting down to the heart of the lesson.

It will require painstaking searching of the hymnal in use for the right hymns to approach the lesson study. If a new hymn is found that exactly fits, introduce it as a distinct contribution to the lesson for that day. This plan insures using a larger number of hymns and makes the learning of a new hymn a part of the school's worship. The hymn following the lesson study should supplement the lesson, and, if the Holy Spirit so directs, a brief prayer, a bit of personal experience, an extract from a missionary letter, a local incident, or a personal appeal from the platform may be used to deepen the impressions, before the school is dismissed. This permits an endless variety in that part of the program.

The program preceding the lesson period may be varied also by singing a familiar hymn "without looking at the book," reading a verse in unison in order to impress its wording on the minds of those present, or, by singing very quietly a prayer-song, such as "Break Thou the Bread of Life," as an introduction to the lesson study itself without the usual announcement.

Another very effective plan is to ask every one present to "pray their own prayer" as directed from the desk. A clear direction will enable every one to pray for the home and foreign missionary work in which the school is directly interested, for the starving in other lands, for the spread of the good news of salvation, for volunteers for Christian service, for those of our own number who have not yet accepted Christ, and many other locally important petitions. This plan is especially helpful to young Christians because it teaches them how to pray for others, as well as for themselves. The closing petition voiced by the superintendent may be, "We have been telling thee, dear Lord, the desires of our hearts, and now wilt thou be pleased to speak unto each one here, out of the portion of thy Word set apart for this day's meditation."

The superintendent should be willing to spend as much time in the preparation of the program for the day as the consecrated teacher spends upon the preparation to teach. This kind of teamwork increases the continuity as well as the effectiveness of the teacher's work in the school, and, still more important, it leads a larger number of the scholars to confess their faith in Christ openly,—a continual procession of the boys and girls into the church membership.

In my own school we display one motto each Sunday, selecting the one which fits into the program for the day. Occasionally the school is asked to repeat the motto for the day, coupled with a word regarding the author, the occasion calling it forth, or its peculiar fitness; anything that will clinch it in the minds of those present.

Review Sunday offers unusual opportunities for something "special" during the time not ordinarily used by the classes in their review, approximately ten minutes. During this time the Missionary Superintendent may present facts regarding the special work in which the school is interested, at home and abroad. This may be done by a scholar, a map talk by a teacher, a brief address by a returned missionary, or by the Missionary Superintendent personally.

All of the foregoing plans were submitted to and approved by our Sunday-school workers' meeting before being used, in order that each teacher and officer might be able to co-operate fully in carrying out the plans which they have had a hand in shaping. The details must necessarily be left to the superintendent to pray out week by week, and their success depends upon the way in which each particular thing is done.

It will be noted that all of the foregoing deals with the superintendent's time on the platform during the school sessions. This is usually left to the superintendent for such treatment as he is inclined to give it, and therein lies the opportunity for him to make the most out of it.—D. T. Richman, in S. S. Times.

FIVE LOAVES

"He said, bring them hither to me."—
Matthew 18:14

"How many loaves have ye,
And fishes?"—None but small,
Only enough for me,
They'd feed no crowd at all"—
Might not the Master's touch
Fill baskets to the brim,
Make of thy little, much,
If all were brought to Him?

Tiny are germs of seed,
Yet at the touch of spring,
As sun and shower succeed
The harvest's gold they bring—
Thy gifts though small, no doubt,
Mere germs ye underrate,
Christ would not be without,
Trust Him for harvests great.

"O thou of little faith
And selfish fears of loss,"
Bring all to me, He saith,
"Give, and take up thy cross—
Spare not one fish or crumb,
The hungering must be fed,
To outcries be not dumb—
He is Himself the bread.

Timid—yet speak thy word,
Some soul may hear and live,
Thy faintest prayer be heard,
In love thy morsel give—
Survey thy little store,
Search heart and life to see
Could'st thou not bring Him more?
"How many loaves have ye?"

—George G. Phipps, in Boston Transcript.

THE COST OF FORGIVENESS

A collier came to me at the close of one of my services, and said: "I would give anything to believe that God would forgive my sins, but I cannot believe that he will forgive them if I just turn to Him. It is too cheap." I looked at him, and said, "My dear friend, have you been working to-day?" "Yes, I was down in the pit as usual." "How did you get out of the pit?" "The way I usually do. I got into the cage, and was pulled to the top." "How much did you pay to come out of the pit?" "Pay? Of course I didn't pay anything." "Were you not afraid to trust yourself in that cage? Was it not too cheap?" "Oh, no," he said, "it was cheap for me, but it cost the company a lot of money to sink that shaft." And without a word the truth of that admission broke upon him, and he saw if he could have salvation without money and without price, it had cost the infinite God a great price to sink that shaft and rescue lost men.

—Dr. G. Campbell Morgan.

RECRUITING TEACHERS

One who has had no Sunday-school experience cannot appreciate the stupendous task the superintendent has in keeping the teaching staff filled. Whether a school has ten teachers or forty it can only operate at highest efficiency when every class is in charge of a competent teacher. In the best regulated schools vacancies are constantly occurring. Removals from town, sickness, pressure of home or business duties make it necessary for teachers to give up the work. Occasionally it is necessary to remove one because of incompetency.

The superintendent must see that as soon as one teacher vacates her class another is ready to step in. Should a class remain for several weeks without a teacher it is apt to fall to pieces, and the new teacher when selected will have a task of reorganization. To supply these teachers is not an easy task. The only pay the teacher will receive is in the consciousness of having done a noble work. Indeed the task is so big that many superintendents feel that it cannot be done, and they always have one or more classes without teachers.

One systematic way of working out the difficulty is by preparing a list of prospective teachers. These are not pledged persons, but people who are possible teacher material. If the list is carefully selected there is almost sure to be some one who can be drafted into service. The list is made up from the following sources:

The first source is the most apparent. If every school maintained as a part of its regular work a training class for teachers it would probably have a waiting list for teachers. This is not an entire solution, however, even where the class is maintained. Its graduates are apt to be young people, and vacancies may occur in the adult class where the best judgment would place an older person for a teacher. But the value of a training class cannot be over-emphasized. It is a big step in the solution of the problem.

If a Sunday-school does occasionally lose good workers by removals the reverse is also true. It will sometimes gain good workers from the newcomers into the community. There will be individuals whom other schools have trained who will be glad to bring their experience and training to the local school. For this reason new families moving into the parish should be carefully combed for teaching material.

The pastor can help out in this work. He will usually have a list of the new people and always tries to find out what experience they have had in religious work. He will be glad to give over the names of those who are good prospects for teachers. It is an aid to his pastoral work as well as to the Sunday-school.

The third method is anything but a hopeless one. The hardest part of this method is to get superintendents to realize that individuals are constantly changing spiritually, and that those who were not interested a few years ago might enthusiastically take hold of a class to-day. This is especially true in respect to men. There is a growing spirit among men of the worth-whileness of work with boys.

Again there are people of training and culture in every community who are out of touch with the spirit of the place. For some reason their life is lived apart from their fellows. It may have been a death or some other shock which has caused the seclusion. They need to be brought back into touch with life. The most effective way of bringing them back is by interesting them in a class which will draw out the best there is in them. Many people of this type are to-day our best teachers.

Then there are people who have shown a responsiveness and reliability for religious and social work. If approached rightly they may be willing to take a class. The compensation of Sunday-school work is enormous in a spiritual way. "I get more real satisfaction out of my Sunday-school class than from any other part of my work," a pastor recently confessed. If that is true with a minister, how much more true it will be with one who is engaged in religious work but a part of the time.

It pays to put the bigness of the task up to the individual and to emphasize the reward of satisfaction. If the superintendent can get the ear of the prospect for twenty minutes he can make an appeal that one can hardly reject.

Some schools have secured the largest results by having a committee to work with the superintendent in the task. They find that three strong individuals may be more successful than one in securing results. Not every individual solicited will respond. No business man sells to every one of his prospects. But if the plan is faithfully followed it will produce a large percentage of results. —William H. Leach, Selected.

FROM SAND HILLS TO DORMITORY

(Continued from page 258)

the Indians had made when they lived there; about the bat caves where whole swarms of bats flew over the explorers' heads, or of the quicksands where cattle at times got in up to their necks and were dragged out by nooses around their necks tied to the saddle horns of the ranchers. As Alice told these tales her eyes were alight with her loyal love for the wild free life she had left behind her, and she spoke rapidly without restraint in such fresh, quaint, picturesque phrasing that the listeners joyed in her tales. Her stories and expressions became stock phrases on the campus.

Alice enjoyed this sort of popularity, but she vaguely recognized its deficiencies. Other girls were envied; she was merely a curiosity. At home in spite of everything, she was one of the best of the group. She had spelled and ciphered down most of the county and had gotten the highest grade in the final examinations. So far as boys were concerned they were glad enough to go with her—most any of them.

As she gradually discovered that she was no more than a novel curiosity, she shrank more deeply into herself, became gloomy, bitter, and jealous. This fight, the conquest of self, extended over several years but she learned—as every girl who lives in a dormitory and wishes to be happy must learn—that she might as well admit that there were others who could outdo her in a few things, at least. And also, that she might as well make the best of her prairie upbringing and her ignorance of proper decorum rather than brood over them and hold a grudge against her family for them. She learned that to be happy she must overcome feelings of jealousy and envy and hate by activity—deeds of kindly help to other lonely souls; to accept her abilities as they were and to develop them as the life about her afforded opportunities; and that to be truly noble she must put less stress on "what people think" and more on doing what is right and on "living unto God."

The soul struggles before Alice reached these conclusions were long and bitter. But she conquered and herself became a worker with girls. And she is always kindest to the timid, shrinking ones. These girls say that she never seems shocked at their confessions of blunders and mistakes, but helps them find a fresh beginning beyond them.

Hesston, Kans.

THE DEW OF HIS YOUTH

"Thou hast the dew of thy youth" (Ps. 110:3).

Oh, that you might get such a view of Him as would make it impossible for little things ever to fret you again! The petty cares and silly trifles that have troubled you so much ought rather to fill you with wonder that you can think so much about them. Oh, if you had the dew of His youth you should go forth as the morning and fulfill the promise of a glorious day! What a difference it has made in life since we have seen it was possible to do this! How easy it seems now when the little troubles come, to draw a little closer to Christ, to drink in a little more of that fountain of life, to get a little nearer to that loving heart, and to draw in great draughts of refreshing and strength from it! How clear it makes the brain for work! Coming to Him thus, heavy and dull and tried, how rested you become and able to spring forth ready for work! How inspiring to think that our living Head never grows weary! He is as fresh as He ever was; He is a glorious Conqueror; He is ever the victorious Christ. Let Him take you to-day, and He will cause you to see in Him the invincible Leader!—Rev. A. B. Simpson.

The youth are the hope of the future, and the future will be what they make it. Next to the parents, the teacher, be it day school or Sunday school, has the greatest influence in shaping their ideals. A stream cannot rise higher than its source. We are workers together with God.

God's promises are golden and become more precious as we prove them. Satan's promises, if followed, will make life one book of black disappointment.—Messenger of God.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

SUCCESS TO THE NEW DRY NEW YORK DAILY

For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings.—I Pet. 4:3.

All lovers of sobriety will be glad to hear of a newspaper that is not dripping wet, as well as where there will be no issue on the Lord's Day. Let us hope that the salacious ads of the movie and theater world will also be absent, with the twin-evil of crime news written in such a way as to increase the same. May the venture be a success.

The New York City newspaper which Stanley High is organizing will be "first of all a newspaper, run by newspaper men, under a hard-boiled business leadership," said Stanley High after his resignation as editor of The Christian Herald was announced.

According to present indications, he said, the first issue of the new paper would appear this year. Approximately one-half of the $10,000,000 capital has been subscribed, and the rest is "hopefully in sight."

"It is a mistake," he said, "to get the idea that this will be a prohibition newspaper. There are certain definite issues, in my opinion, more pressing than prohibition. We intend to do more definite crusading on economic and international issues than we do on prohibiition. And we shall give these subjects as much news and editorial space as we give to prohibition."

On the basis of recent research in newspaper circulation Mr. High said that he expected 100,000 paid subscribers, not including newstand buyers, before the first issue appeared. The primary circulation emphasis, moreover, will be outside New York in the area beyond the commuting zone. Thus national and international issues will command more space than in current dailies, although city news will be covered "adequately." The paper will appear every week day morning, but Sunday editions will be omitted. Its publishing plant will be in the metropolitan area. A few "key men" of the staff have already been selected. If business conditions continue to improve the first issue will probably appear before 1932.

GERMANY—REVIVAL OR REVOLUTION! WHICH?

Wilt thou not revive us again, that thy people may rejoice in thee? Yea, the Lord shall give that which is good; and our land shall yield her increase.—Psa. 85:6, 12.

Germany—the paradox people among the nations of the world. She gave us the great reformation, the revival of the fifteenth century, and later the most destructive rationalistic setback since the founding of the Christian Church. Now the cry comes that she is afraid of a revolution. Would that the people prayed for a revival. Revival fires will counteract the fires of bloody revolutions. The warm fires of the heart will overcome the white heat of human passions every time.

An English newspaper correspondent traveled to Germany to look over the nation's condition and writes thus in the Economist:

"The fear is that at the sharp touch of next winter, the individual may be goaded into political revolt against the personal economic sacrifices that are being demanded of him by the State." This writer further declares that in his opinion the young men of the world, and certainly the young men of all classes in Germany, are in a revolutionary frame of mind, which threatens, by next winter to express itself in action unless the situation changes in the meantime. And the greatest danger in Germany lies amongst the young men who have been through the universities to qualify as doctors, lawyers and engineers, and who find themselves stranded: "These, one fears, will be the spear-head of the revolution—as Hitlerites today, as Communists to-morrow, but as revolutionaries day in and day out. They are revolutionaries not because they believe that this revolutionary program or that will bring them salvation, but because they are frustrated and disillusioned in their own individual lives." Such is the rising note of revolutionary despair which this newspaper writer heard in Germany everywhere from the school children up. But along with it he heard another softer note which sang not of destruction and despair but of asceticism, renunciation, spirituality. "There is now on foot something like a religious movement in Germany." Its strength cannot be measured in statistics, but may be gauged by the strength of the regard felt for Chancellor Bruening, the man of the hour, a religious man, who is "three quarters saint and one quarter Prussian." May he be able to lead Germany back to prosperity and peace.

There are other signs of a revival in Germany. Prof. Hugh Mackintosh of Edinburgh says this evidenced by three things:

"Germany has suffered for past sins and has been humbled so that there is no self-sufficiency left;

"The rationalistic theology has proved ineffective and the people are turning to a simpler faith in God and His Word;

"Positive notes of Christian faith on a sound basis have been sounded forth by German religious leaders."

May the Christian Church pray that the Spirit of God who trims the charred wick of the lamp of the Church may again remove the black char that the bright light of the Gospel may shine out undimmed from the Germany church.

GANDHI AND TRUE CHRISTIANITY

There be some that trouble you, and would pervert the Gospel of Christ.—Galatians 1:7.

Mr. Gandhi and the Gospel

Many lovers of the Lord and the Gospel have appreciated Mr. Gandhi's attitude to Jesus Christ but there is danger in putting too much confidence in this "cow worshipper" who does not own the Lordship (deity) of Christ. In the following two write-ups which we have taken the liberty of quoting he has clearly placed himself as an enemy of the Gospel of Christ. This is world news since he has been given world wide publicity. Gandhi has many admirable traits but he still remains a heathen at heart. May we pray to God to open his eyes and heart.

A statement by Mr. Gandhi on the work of foreign missionaries in the future self-governing India has been the occasion of a great controversy. Dr. Stanley Jones has addressed a long open letter to Mr. Gandhi on the subject. Comments have been appearing in Protestant and Roman Catholic journals. Mr. Gandhi deals with this controversy in Young India, and says that his statement should have been as follows: "If instead of confining themselves purely to humanitarian work such as education, medical services to the poor and the like, the missionaries would use these activities of theirs for the purpose of proselytizing, I would certainly like them to withdraw. Every nation considers its own faith to be as good as that of any other. Certainly the great faiths held by the people of India are adequate for her people. India stands in no need of conversion from one faith to another." He says: "I hold that proselytizing under the cloak of humanitarian work is, to say the least, unhealthy. It is resented by the people here. . . . Why should I change my religion because a doctor who professes Christianity as his religion has cured me of some disease or why should the doctor expect or suggest such a change whilst I am under his influence? Or why should I whilst I am in a missionary educational institution have Christian teaching thrust upon me?"

Mr. Gandhi and Missionaries

Some years ago Mr. Gandhi is reported to have said that from the Sermon on the Mount he received the inspiration to start his campaign of nonviolent nonco-operation. Dr. Stanley Jones in "The Christ of Every Road" writes: "I sat on the floor in the Ashram of Gandhi and listened to an address given to a small group of the International Fellowship. . . . All the time he was speaking I could not keep my eyes from a little picture just above his head. It was a picture of Christ upon the cross. As Gandhi finished his address he turned towards us and said, 'Will you sing "When I Survey the Wondrous Cross."' There we sat—Hindu, Moslem, Christian—and those who knew it sang it, some of us with deeper meaning than ever before."

Now Mr. Gandhi said to the Missionary Conference at Nagpur a few years ago: "To-day the missionaries tell people there is no salvation for them except through the Bible and through Christianity. . . . Do not be always trying to preach your doctrines. Christ never preached Himself or any dogma or doctrine." Bishop Badley in his episcopal address at the last Central Conference said: "The superficiality of this statement on Christ's teaching may be overlooked, but what shall we do in the face of such an exhortation? . . . God's gift of eternal life through Jesus Christ is free to all men, and nowhere can it be shown that we have taken from any man his liberty to accept or reject the Gospel message. We must, therefore maintain our right, in the truest interest of India herself, to preach, baptize and teach, and so build the Church of Christ." Mr. Gandhi's utterance that missionaries should withdraw when Swaraj comes, because he disfavors conversion, must make every Christian, missionary or nonmissionary, think how he should act if Mr. Gandhi's threat materializes. If Christian Indians feel a call to go and preach Christ outside India, may God enable them to do so.

THE FIRE OF FRIENDSHIP AMONG NATIONS

Good will toward men.—Angel chorus.

While we recognize the destructive fire of hatred and other human passions, it is also worthy of recognition to see here and there the fires of friendship. Regardless of our personal attitude to some organizations it is still appreciated by all lovers of peace and good will among men that here and there efforts are made for better understanding, closer relationships among different nationalities.

The recent world conference of the Young

Men's Christian Association met in Toronto, Ont., the Queen City of Canada. It brought together for the first time on this side of the Atlantic some 1500 young men of all colors and nations.

Christian Indians, Chinese and Japanese, Latin Americans, French, Germans, Poles, Czechoslovakians and Jugo-Slavs, Greeks, Italians, Egyptians and Turks, Norwegians, Australians, Swedes and Britons are among the more representative nations represented. Amongst the ceremonies was a huge bonfire, kindled in the evening, and around which this army of young manhood gathered in a circle. They sang songs in their various tongues, and each one of the delegates threw in this fire the stick, or faggot, he had brought from his own land, and pledges of international good will and friendship were made. Because of the diversity of tongues the programmes and proceedings were printed in German, French and English. Practically all of the delegates were able to speak or understand one of these languages in addition to their native speech.

Such gatherings have a tendency to break down national walls by introducing boys of forty-five different countries, who if they only knew each other would be friends and not foes. We believe that the real Gospel's welding power would be realized if it were preached more effectively by the Y. M. C. A. with less emphasis on sports.

Another good will effort is that which sent 13,000 dolls to the children of Japan; 30,000 friendship bags to Mexican school children; and 28,000 treasure chests to the Phillippines. They have Porto Rico in mind for this year. Among these 200,000 children of our own island they have arranged to send metal chests in which they place the following:

1. A card (to be filled in) stating how many lunches the group that sends the Treasure Chest is providing for boys and girls in Puerto Rico. Each card should represent at least forty hot lunches ($2). A nickel pays for one hot meal.
2. Pencils, pens, erasers, colored crayons, a box of paints, toys, small mirrors, hairpins, sewing kits, soap, tooth brushes, etc. Each chest should, if possible, contain at least thirty different articles.

Chests may be had for $1.15 each from the committee at 289 Fourth Avenue, New York City, together with a leaflet giving all necessary information.

DELINQUENT DEBTORS—TAKE NOTE

He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6:8.

In looking over recent religious periodicals that come to our desk weekly and monthly, we noticed a very timely article about the delinquent debtor in the Moody Monthly. In these days of carelessness and depression men often lose the fine edge of conscience. It is so easy to make a subscription to an institution and then forget all about it. It is easy to say, "Make it fifty dollars" and then allow time to erase the matter. This is becoming all too frequent in the Mennonite Church of our day. Our forefathers in general were very scrupulous about such matters. Yea was yea, and nay was nay. The Moody Monthly says:—

There is a bank president in the Middle West who made a pledge of $250 for the work of the Moody Bible Institute payable in six months, and then forgot it. He was reminded of it about a year later, when he wrote expressing his "shame and sorrow" and explaining that he had been taken ill at about the time the pledge was made, had been in a sanitarium for weeks, and that contrary to his custom, no record of the pledge had been made. He then added:

"December 15, 1929, to May 5, 1931, is one year four months and twenty days. I make interest at six per cent on $250 for that time $20.83, and enclose my check for $270.83 to cancel the obligation. Please accept my apology. I keep an accurate set of books for my personal affairs and know every dollar I give or pledge for benevolences, and will say again I am chagrined.

"If you will send me a receipt for the check, I will place it in a conspicuous position on my desk for it will keep me humble.

"With my best wishes to you and the hope that I may aid you more later, I am

"Sincerely yours,
"——————"

It is a great thing to know men like this who, in the words of another, "have never lost the purple of their loyalty, have never punctured the dyke of honesty, and in whom Micah 6:8 is lived over again." Such men not only strengthen one's faith in God, but also keep alive one's faith in humanity. In a conversation about a similar man some days ago, one was heard to say: "You cannot account for Mr. ——————— without accounting for Christ. The proof of Christ is the 'new creation' in such men as he."

Advocating Economy

In New York City thousands of apartment dwellers now find stickers attached to their rent bills reading as follows: "You are paying—of your annual rent in real-estate taxes to New York City. Economy in government means lower rent." It is hoped that this constant reminder will make the public grow more tax-conscious. Taxes take anywhere from 10 to 20 per cent of the gross income from property; and the landlord, of course, passes this charge on to the tenant. Confronted with the specific figures, the rent payer may not be quite so complacent.

The Bible Verified

An expedition conducted jointly by the Field Museum and by Oxford University has completed its ninth season of digging up the ancient city of Kish in Mesopotamia. A magnificent palace of the Persian kings of about 350 A. D. was laid bare. In lower layers were found buildings dating from 3,500 B. C. representing the culture of the Sumerians, probably the first civilized people. Jewelry worn in the court of Nebuchadnezzar was also discovered. The climax, thus far, is the unearthing of royal tombs dating back 5,500 years. A study of these skulls and skeletons shows that there has been little, if any, physical change in the population of that region in these fifty-five centuries.

Those Chain Stores

For the first time a nation-wide study has been made of the subject of chain stores. Analysis made by the Bureau of Foreign and Domestic Commerce of the trade of 485 cities shows that chain systems get about 17 per cent of the retail business. The surprising fact is that the larger the city the greater is the proportion of the chain stores' trade. In the cities of over 250,000 the group organizations do 19 per cent of the retail business; Chicago and Los Angeles showed the chains and the independents actually dividing the trade fifty-fifty. On the other hand, in towns of from 10,000 to 30,000 the chain systems' share is only about 13 per cent. The evidence indicates that independent merchants still have about two thirds of the retail trade of all our cities.

Wickersham's Work Done

Without a shout or even an audible groan the Wickersham commission finished its 25 months of study on law observance and enforcement, turned over its last 10 reports to the administration and its 11 members quietly departed one by one. Four other reports had already been published. A sort of 15th report in the nature of "here's what we've done" will be prepared by Chairman Wickersham alone, in spite of the commission's offices being closed and the $20,000 left of the $500,000 appropriation returned to the Treasury. He will use a temporary office near (maybe in) the White House for his valedictory, but it was not revealed who would bear the expenses. In the 14 reports to be published, covering police, prisons, probation, parole, crime among various classes of the population and other subjects, the one on deportation of aliens is expected to start the biggest discussion. It was learned that Secretary of Labor Doak protested against it.—Pathfinder.

Reclaiming Drug Addicts

The question is sometimes raised as to whether or not drug addicts are intelligent enough to be worth the cost and trouble of reclaiming them. The answer of Surgeon General Cumming of the U. S. Public Health Service is "yes." A study shows that prisoners who were once victims of the drug habit but who were cured had a greater proportion above average intelligence than did the non-addicts. Furthermore, a smaller percentage of the ex-addicts were mentally defective.

Automobile Statistics

It would be possible for everybody in the United States to go riding in automobiles at the same time, for the 1930 figures show that there is one motor vehicle for every 4.6 persons. California stands first with 2.7 persons per vehicle, Alabama is last with a rate of 9.5 while New Jersey is "average" at 4.6.

India's Millions

It was expected that the 1931 census in India would show a considerable increase in the population of that vast sub-continent of Asia. The 1921 census reported over 319,000,000. It was anticipated that this year the census might show 340,000,000 but that estimate has been proved short by over 10,000,000. The census was taken in February and shows a total of about 351,000,000. This increase of practically ten per cent. in ten years is evidence of the fact that the British and Indian Governments have been successful to a large degree in the promotion of measures for the betterment of the health conditions of the people, though there is still room for great improvement. It is said that with modern conditions of living India's soil can support three times the present huge population. It is interesting to note that only the northwest frontier province fails to register an advance, Calcutta, Lahore, Delhi and Amritsar show unusual increase, while Bombay and Punah show a decrease.

A Closed Church

It is disheartening to go to a church on the Lord's Day and find it closed. We believe every church should be open every Sabbath, no matter if only a half-dozen people come. We heard of one great church with an endowment said to produce $40,000 a year income, with two able-bodied pastors, at high salaries, which was tightly closed in June, to be kept so until September. We cannot approve such a performance. Trust funds ought not so to be used exclusively for a preacher's pleasure.

Bondage in Philippines

The Geneva research information committee, a private organization supported by American money, issued a report in which it was stated that debt bondage, a condition described as analogues to slavery, exists in many countries, including the Philippines. "Most people in the Western world," says the report, "consider the subject of slavery as a question of past history. Few people realize that slave-owning, slave-trading, peonage and forced labor is still a condition which affects millions of human beings. In Africa and in Asia there is clear and indisputable evidence that some of the most appalling and horrible types of slavery exist which the cruelty of man can devise. And in certain states of Central and South America and in the Philippine Islands peonage or bondage touches the lives of thousands of people."—Pathfinder.

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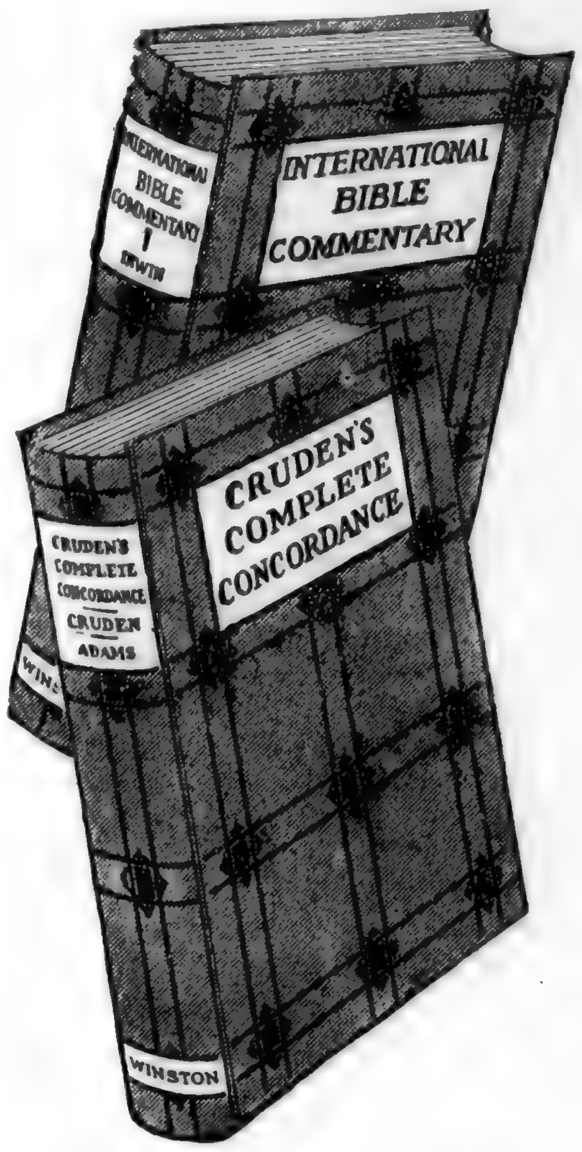
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WINSTON

The Christian Protest Movement against the Soviet Persecution of Religion has been established in Great Britain and 270 meetings have been held. There is evidence that the protest has reached Russia and brought about some degree of tolerance.

A Young Men's Buddhist Association has been formed to rival the popular Y. M. C. A. in Japan. It holds street corner evangelistic meetings at which such hymns are sung as: "Onward Buddhist Soldiers" and "Safe in the Arms of Buddha."

Four years ago the Gideons applied for permission to place Bibles in the Imperial Hotel of Tokyo, Japan, without success. Other attempts were unsuccessful until just recently when the management accepted the offer. A dedication service was conducted in the banquet hall to celebrate the event.

A mass movement towards Christianity is developing among the Bluts, an aborigines tribe found in West India. Eighty-six Blut men, women and children were baptized in the river where for centuries millions of Hindus had bathed ceremoniously.

Efforts without understanding are a waste of energy. The arrow unaimed seldom hits the mark.

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Christian Monitor

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Her Mother's Testament

By Vera Snyder

Autumn's Fruitful Treasures

By Ellrose D. Zook

Lessons We May Learn from the Present Depression

By L. C. Miller

Listed but Unenlisted

By M. G. Gehman

Impressions Received at Our Recent General Conference

By J. Irvin Brunk

The Lures of Life's Road

By M. T. Brackbill

North Salem Church, Huntsville, Ohio

By Dorothy Detweiler

How Stimulate an Interest in Lesson Preparation and Secure a Response in Recitation

By Clara Shank

PEN PICTURES FROM LIFE AND NATURE

The Visit of the Country Peddler

By Mary Miller

LUCKY indeed was the youngster who first spied him in the distance! For many days this favor of providence was the subject of the fortunate child's endless boasting, and the source of much envy. With all the force of his lungs he had blazoned the news through the farm-yard. Immediately his call was heeded. From the playhouse under the locust trees, from the mud puddle by the wind mill, from the wood pile and the haymow came tow-headed, sunburnt, pop-eyed youngsters on flying feet. With bodies quivering with excitement and eyes squinting to abet their keeness they watched the bony, tired, ponies drag the rattling spring wagon along the dusty gray road. Their minds were so full and so excited and they thought so intently that their thoughts became audible.

"Will Pop buy us new dresses?"

"Will he give us gum again?"

"Will he stay all night and eat dinner and let us boys tend the ponies?"

Nobody heard the questions and no answers were expected, nor would they have been heard. As the familiar ponies turned into the lane Billie jumped up and down in his excitement and shrieked, "Pop, Pop, come; he's turning in!" And when Pop didn't come he flew to the house, jerked open the screen door, and reshrieked his command.

Quietly Pop came out and greeted the peddler in a friendly manner. The children were half awed, stood close to their father and eyed the magic bundle. But the boys soon became brave enough to start climbing up the wheels and to pat the ponies' noses. The peddler clambered out of his wagon, they unhitched and fed his ponies, and then all together they proceeded to the house—Pop with the girls hanging to his hands, the peddler with his bag full of its fairyland contents, and the boys with excitement so wild that they concentrated their attention not on Pop nor the peddler nor the bag, but on all three at once.

In the house the girls released Pop's hand and rushed to the kitchen. "Mom, come on; he's here!"

In the sitting room Pop, Mom, and the peddler sank into rocking chairs. The boys and girls stood eagerly about the bag while the peddler was untying the four corners of the canvas that held his goods. He was tantalizingly slow; the boys fairly itched to help him open the knots. Finally the four corners fell and displayed to view gay colored shawls, socks, dress goods, powder boxes, and chewing gum! Would he pass it around? The idea of Pop's buying any gum never entered their heads; he didn't like to see people chewing it.

Before the bargains were concluded their eyes and bodies fairly ached with overstrain. They were weak and fagged out; but when the peddler began gathering together his things they watched half anxiously. And sure enough! he opened a package of gum and gave each of them a piece. Joy returned in full and the glamor and excitement of the peddler's visit was complete. And even Pop smiled, not that he approved of the gum, but because the children were happy.

Hesston, Kansas.

PRIDE'S AUTUMN OF LIFE

By Arline Yoder

It is the moment when Darkness lies heaviest on the still earth. Then there comes a wavering—a terrible uncertainty— and at last faint streaks of gray begin to penetrate that awful blackness, finally bursting into dawn. A heavy fog lingers as if reluctant to float away on its cloudland journey. The stirring earth, turning expectant eyes eastward, beholds a gleam—a ray—a shimmering mass of gold and crimson, weaving an oriental carpet over the dewy ground.

Breathing so softly—so slowly—yet only recurrent—a gentle breeze stoops down to kiss the sparkling dew and, as a parting token, whispers a secret to the leaves. Dry leaves, leaves of antiquity, leaves that rustle as the gown of a victorian queen—such were these leaves.

Only the leaves will ever know the secret which was told them by the breeze. Yet they might be doing its bidding—for one by one they sever their connection from their lifelong home, and come floating and falling—floating and falling—down to the friendless earth. They tumble gustily along the walks and through the streets, stopping now and then as if lost or weary. They rush dizzily about trying to evade the crush of a human foot.

Then out in the free and open country they flutter—sighing and pining—hastened along by the now cruel and loud North Wind. But in their hurry and scurry they seem to whisper to the grass above the hill, warning it of a similar fate.

Yet wait! A little romance still lingers in their leafy hearts and a bit of fragrance hovers close. Bedecked in festive dress they bid fair guests enjoy an autumn feast. But the aging earth rebukes such queenly garb, while baffled Autumn vainly, sternly makes known its disapproval of such childish pranks.

With dancing and merriment they usurp the time and scatter their love tokens with soft and tuneful sighs and whispers around some fairer guests. A few lingering birds lend their melodious warblings to the somewhat somber orchestra.

Suddenly, the music ceases—all is still—what is the meaning of it all? Has the cruel North Wind carried a message to the Storms, defying the autumn festivities, and petitioning them to send destruction on the merry-makers?

The sun has hidden its brilliant face with a veil of woe and terror. Dark clouds hang low—the air grows chilly—then, tiny snowflakes glide noiselessly down.

The feast is over and one by one the guests depart—some to earthen graves, others to their coves and covers, and still others to their Southern home. Ah! now the leaves are alone and friendless! Old and unloved they face this cold world.

"Oh Spring! Oh Youth! the tale is almost told.
What is there left of your green and gold?
Only a memory in a withered heart."

West Liberty, Ohio.

OUT UNDER THE STARS WITH GOD

It is autumn, and I'm reliving
From the annals of the past,
An instance, which in my memory
Forevermore will last.
My soul in holy ecstacy
Beheld the autumn wood
And watched evening cover up the scene
With her silent purple hood.

I watched the tiny stars peep forth,
I saw the full moon sweep;
I felt the caressing of the breeze
As my eyelids closed in sleep.
Each autumn leaf that flitted down
Was a tiny missive sent
To ever reassure me
That God's angels near were bent.

I swiftly did remember then
A vow that once I made,
That would keep me ever humble—
At His feet my life I laid.
I promised Him my life should be
Completely in His hands;
That I would do His blessed will
Though it lead to distant lands.

I listened to His wooing
And weakly did His will,
Yet many a petty, evil sin
Clung 'round my heart-strings still.
But, "blessed be the Lord," I cry
And "glory to His name;"
For peace from beyond the Pearly Gates
O'er my surrendered being came!

Oh, business-ridden universe—
Ye tillers of the sod—
Pray down from heaven a blessing,
Out under the stars with God.

—Olita Atkins.

PEARLS

Opening Bibles closes jails.

Pride goeth before destruction.

On a good bargain think twice.

The ideal wife seldom marries.

Religious cloaks freeze the soul.

Religion is more than a "P. S."

I make circumstances—Napoleon.

The king of thieves is Selfishness.

A good example is the best sermon.

He that hath an ill name is half hanged.

Nothing prevents good times like seeking them.

The highest mission is the one heaven assigns us.

It is the fruited tree at which men throw stones.

The bosoms of the wise are the tombs of secrets.

Who worketh ill for another divideth with himself.

—From the Wesleyan Methodist.

CHRISTIAN MONITOR

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HER MOTHER'S TESTAMENT

By Vera Snyder

MARION GAYNOR stretched lazily on her chaise-longue as the warm afternoon sunshine streamed through her daintily curtained French windows. Raising up on one slender arm, she glanced at the tiny green timepiece on her table.

"Two o'clock! and the girls are coming at four! I must get ready soon." Pressing the bell on the wall, she again lay back on the boudoir cushions, the picture of willful, spoiled beauty. Her creamy skin was set off by the lace of her gown, and the curling ripples of chestnut hair framed her oval face, with its two darkling pools of blue.

Dreamily she lay, listening to the sounds of the house. The twittering of Pete, her pet canary, sounded fair and sweet as it was wafted through the sunshiny air. Her mother's stirring about the house as she did the daily tasks, was faintly discernible, but closer at hand from somewhere these words with their music drifted into her room:

"Sure, I love the dear silver
That shines in your hair,
And the brow that's all
Furrowed and wrinkled with care.
See! I kiss the dear fingers
So toil-worn for me.
Oh! God bless you and keep you,
Mother Machree!"

With an impatient gesture, Marion flung herself from the green and yellow cushions, and began to stir herself in order to get the message of the song from her mind.

As she lay down again, the door opened softly, and the household maid slipped into the room.

"Did you ring, Miss Gaynor?" she queried.

"Yes, Marie, are the rooms all cleaned? Does Mother have the luncheon table set? Is the dessert all fixed?"

"Yes," answered Marie, "everything is ready. Your mother got up at five o'clock this morning, and has just finished getting everything ready."

At four o'clock that afternoon Marion received her guests, and after the elaborate, tasty luncheon, served by the little Marie, the girls assembled themselves in the comfortable living room to spend the rest of the day in games and flippant gossip and chatter.

In the next room Mrs. Gaynor, thin, stooped, and pale, bent over a gauzy, frilly gown and with careful, loving hands mended a tiny rent in the filmy texture. She herself had always given Marion's clothes the best of care—Marion had grown to expect it. She loved her daughter with a deep mother love and passion.

But as she thought of Marion's beauty and clothes, a cloud passed over her face and she sighed sadly. Marion never wanted to go to church with her father and mother—she didn't feel like getting up before noon on Sunday. When Mr. Gaynor threatened her, she would become all the more obstinate; when she was plead with, she remained obdurate. She said she just "couldn't stand to sit in a hot, stuffy old church, listening to a preacher talk about religion." The tone of "religion" carried with it for her a hated sound, and when her mother tried to impress upon her the fact that she needed a Savior and that now was the time to accept Him, she laughed and said, "Religion may be for old people, but I'm young. I'll need religion when I get old, perhaps, but one can't have fun with religion now."

Thy Word is a Light
Unto Our Path

Often Mrs. Gaynor put her little red edged Testament near Marion's bed, or in a convenient spot, but Marion always ignored it when her mother's anxious eyes watched her, and then, when Mrs. Gaynor was not looking, she would put it out of sight. Many hours had Mrs. Gaynor spent upon her knees, praying that Marion might be brought to repent of her negligent spirit.

Feeling very tired from her long day's labor, she decided to rest a while before making preparations for the evening meal. With this object in mind, she began to climb the stairs. She found that her whole body ached, and that she had become weak. When she was nearly at the top of the stairs she almost fainted, but managed to grope her way to her own meagerly furnished room. There she sank gratefully onto her bed, and rested quietly for a few moments. She found that she became no better, and her sight began to fail. She tried to get up to call Marion but was unable to raise herself from the bed. Her breath became fainter—a still light of calmness added beauty to the set smile on the pale, worn face.

At six, Marion's guests began to depart; their gay, light chatter filled the quiet drowsiness of the late sunshine with mocking echoes of carelessness. Waving a dainty hand at the departing cars, Marion turned with a sigh of discontent to the littered living room. For a moment she thought of cleaning it up herself, but her selfishness asserted itself, and she decided she was too tired. Her mother would see to it after dinner.

At this moment she heard a rush of feet on the stairs. Mary, with her eyes dilated with fright, called, "Miss Gaynor, your mother—she doesn't wake up—call the doctor, quick!"

Icy fingers of fear clutched at Marion's throat, and for an instant she was struck motionless. Her mother! why, what could be wrong—surely nothing could happen! She had been all right when she last saw her. Then, reason came back and frantically she rang for Dr. Jamison. With a tragic voice she bade the operator hurry, and after a long time, to Marion, Dr. Jamison's cool, professional voice answered over the wire. "Doctor, this is Marion Gaynor—come quick—mother—something's wrong, hurry—." The receiver slipped from her fingers and she fell insensible to the floor.

When Marion again opened her eyes, now dimmed with anxiety, she gasped, "Mother, where is she?"

At her question, Dr. Jamison came to her side, and with a soothing voice, spoke, "Marion, your mother is dead. She has been dead about an hour. We have called your father, and he will be here soon."

The next few days passed like a dreadful dream—a horrible dream from which Marion could not wake. People came and went, and then when the funeral was over, the house was lonely and dim. Marion tried to do the housework with the assistance of Marie, and now, more than ever before, she realized what her mother meant to her. Now that she had lost her mother, she became precious to her and she began to realize how her mother had worked and slaved for her.

Night after night she lay awake, thinking of Dr. Jamison's accusing eyes as he said, "Your mother died from overwork and exhaustion." If only she had been less self-centered and more heedful of her mother's teaching! She thought of her father, whom she had neglected also. What did he think of her? He spent less time at home now, for his sorrow could not be assuaged in hers. Now, when he needed her and she needed him, they were strangers.

One night when she could not sleep, Marion went to a bookshelf in her room to get a book. She hoped that, by reading, she could induce herself to forget her thoughts and thus get to sleep. When she took out the first book, she was startled to find that it was the little black Testament her mother had so often asked her to read. Thinking that perhaps there was something to the Book, she leafed over the thin pages. Suddenly she caught the word, "Comforter," and with a sarcastic smile she read the whole verse:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

The words and their meaning sank deeply into her heart. "Was God so kind? Did He love His people so much? Did He love her enough to give her a Comforter?" These questions came to her mind. Was she worthy? She, who had killed her mother by neglect and selfishness, surely she was beneath this love and mercy. Then she read the whole chapter. Sudden realization of God's love and mercy flooded her soul like the light which struck Saul on the road to Damascus. Falling on her knees, Marion Gaynor poured out her troubled soul to the Father. Then, like heavenly balm the answer came to her, "Peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Marion Gaynor lived a long and consecrated life, which proved of much use in helping many people with problems. Yet she often thought with keen regret, "At the cost of my mother's life I realized my selfish nature, and gained forgiveness of my sins. Surely, 'God moves in a mysterious way His wonders to perform.' "

Wadsworth, Ohio.

AUTUMN'S FRUITFUL TREASURES

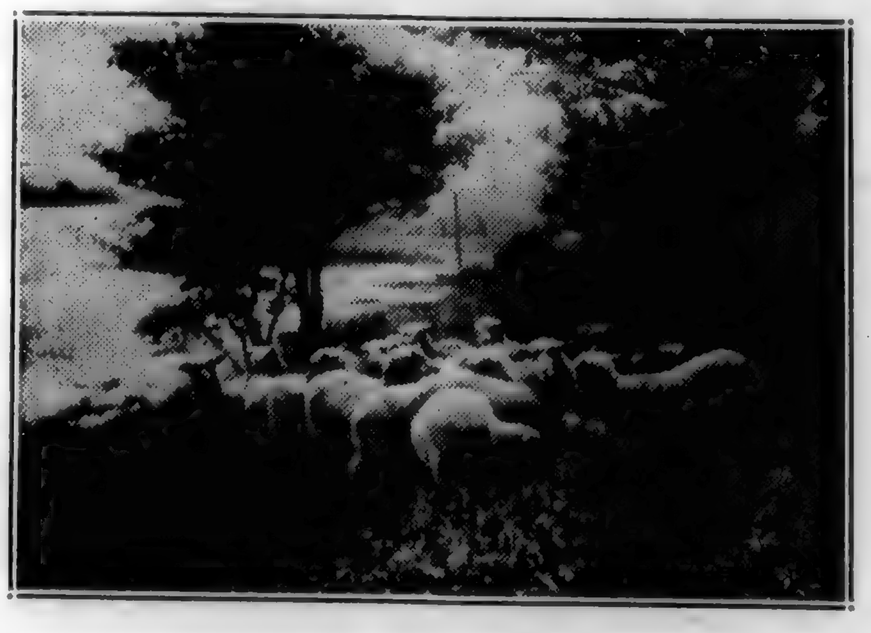
By Ellrose D. Zook

Spring is here. The birds are singing in the bright morning sunshine. The orchards are a mass of blossom. The fields and meadows are green from the refreshing showers. The flowers are growing by the brooks and in the woodlands. But soon it is summer time. The birds have lessened their singing, for now they are busy stilling with food the cries of their infant offspring, and teaching the half-grown young, as they hide among the bushes, to attempt their first flight. In the orchards, beneath the leaves where clusters of blossoms once appeared, now hangs the tender green fruit. The verdant fields have become golden seas, whose rolling waves move slowly across the mass of ripening grain. Spring flowers still linger in shaded places but summer flowers are bursting into full bloom. Soon, however, a new season appears on the threshold. It is glorious autumn!

Without the refreshing spring showers and the warm sunshine of summer there would be no autumn. Autumn is the crowning season of the year. Its splendor and glory are manifested in divers ways by the fruitful yield of nature. Through the eyes and feelings of others we see different aspects of this season.

The poet, who had been inspired by the outburst of new life in springtime, now begins to feel a new inspiration, and a new desire to delve into the glories of autumn. He does not, as he did in his spring verse, put that promise of life and hope into his poetry, but since winter will soon envelop the earth in its cold clutches, he must touch his music with a minor strain. The flowers of which he sings are the goldenrod and the poppy. His ear is attuned to the last song of the thrush in the dense woods or the notes of a few larks or linnets lingering in the russet meadows. Other music is his when he hears a gentle zephyr rustle through the dying leaves of the trees. The colored woodlands with their picturesque glory of fading leaves are a subject for his pen.

The artist, as he views the mountain sides and the sunsets, retreats to his canvas and takes up his brush while all nature poses before him. The misty haze of Indian summer permits him to paint the sunsets with golden glows among the western hills. Except for the willow and the evergreen he paints the leaves in varying colors, from the bright red of the gum tree to the lighter shades of maple and oak. In autumn he need not limit the use of his colors, for he may give each leaf a different touch according to his liking. Some leaves, ready to drop with the first breeze, he lets hang on the twig, others he places in mid-air as though they were fluttering to the ground, still others he uses to carpet the earth with a mosaic of colors.



To another type of person, whom the hare eyes askance, whom the pheasant tries to bewilder, whom the deer scents afar, and whom the turkey keenly watches, autumn brings anew the thrill of hunting. He opens the gun cabinet and with a new interest examines each weapon. He has seen the roost of the turkeys, and the heath about which the hares play at night. The beating of the quail's wings and the whirr of the pheasant's flight are the urge and lure of the hunter. On a walk through the woods he notices the squirrels with bulging cheeks, as they pass from earth to tree to store their precious mast. Ere long he will be tracking the rabbit, stalking the deer, moving stealthily at early dawn toward the roost of the turkeys, or hunting among the underbrush for the pheasant.

To the poet and the painter autumn is but a picture in words or in color. The hunter steals into the storehouse of Nature and captures, often for the thrill of capturing, the precious holdings of Nature's own. But to him who tills the soil from early morn till late at night, who plants, cares for, and watches the tender plants until they are grown, to him are the rich bounties of autumn a reality. The luscious fruit, ripe and mellow, of his orchards has been canned, dried, or stored away in a cave. His bins are filled to the brim with the plump grain of the fields. In the darker part of his cellar, cans of vegetables stand on the shelves, three deep, from ground to ceiling, in long rows, giving variation of color and beauty that to the practical eye surpasses the painting of the artist. In other places hams and shoulders hang in rows from the joists, a great store of potatoes lies in reserve, and nuts and fruits are stacked in abundance. In the cornfield, where the shocks defy the onslaughts of the autumn winds, he still labors from early morn, when the hoary frost lies thick, until late at evening. At the close of this fruitful season, with sunburned face and chafed lips, with hands and feet weary from the heavy toil, he looks forward to that day on which he can look upward to the great, kind, heavenly Father and thank Him for all the blessings of the year.

Autumn is the time when we reap and store away the yield of that which we have sown or planted. It is the time when plant life has yielded its best in return for the sunshine and rain. It would be foolish to set out plants in the fall, to plant corn shortly before the first frost; yet in life people do such thoughtless things. Not in youth, or in middle age, but in old age, the autumn of life, do they begin to realize that they must reap that which they have sown—a like crop, a larger crop. After their heart of stone or of thorns or of the wayside gound has been softened and enriched by the love of Jesus, they start to sow the good seed which does not then have time to mature. He who sows the good seed and cherishes the tender plants in his youth, who cares for the growing plants in middle age, shall reap the glorious harvest in the autumn of life ere the cold winter of death steals upon him. His storehouse of the love and blessing of God is then full of the rich rewards of life and he is ready to give up his life to the Giver and with Him await the dawn of that great Spring Morning.

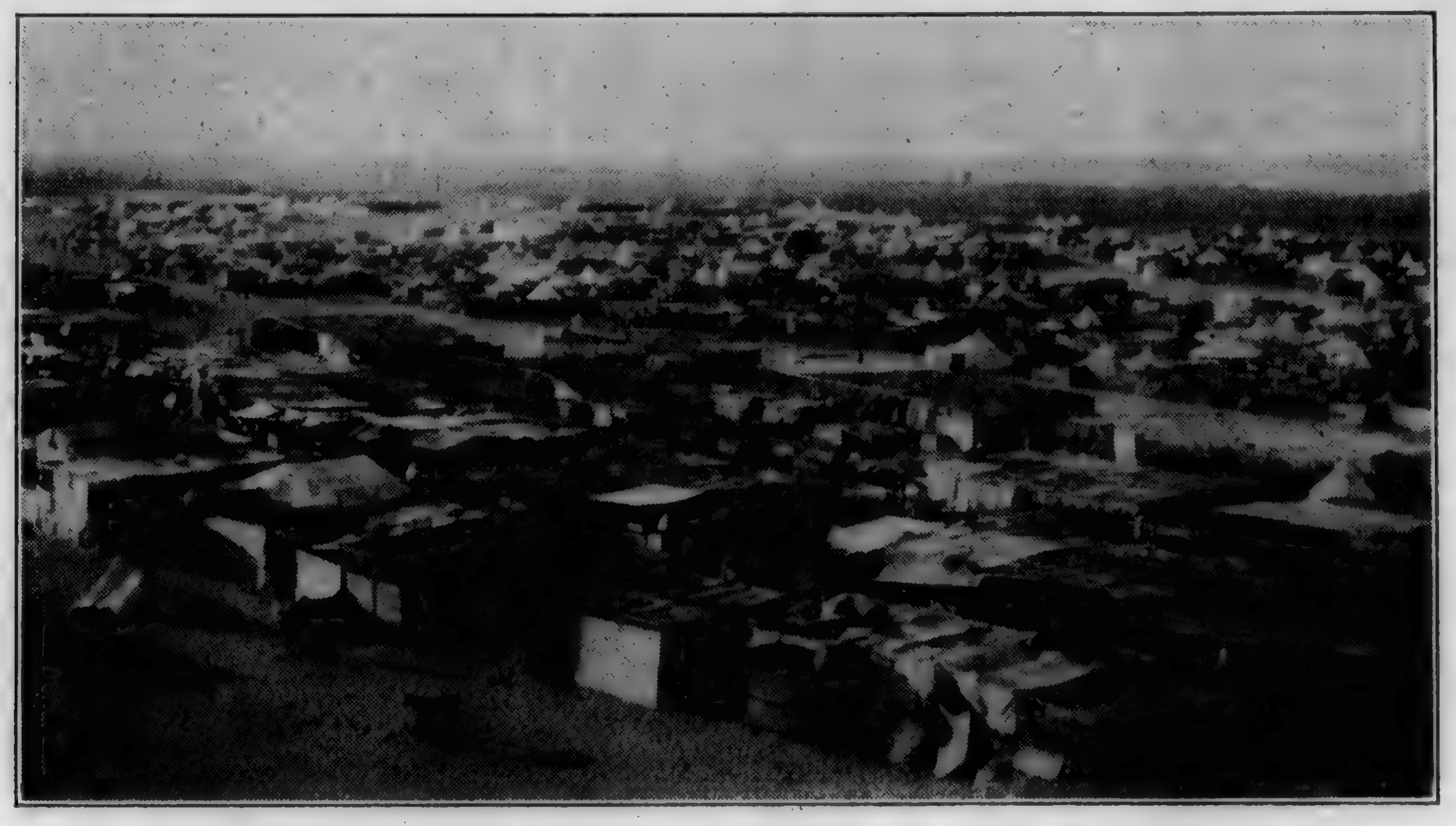
Scottdale, Pa.

ON HOLY SOIL

The City of a Week

By Anis Ch. Haddad

Few people in Palestine regard the autumn as merely the third season of the year, an ordinary epoch of the calendar. There is a greater significance even than the agrarian, the gathering of the fruits. The autumn is festival time, the time of general rejoicing. Yet agriculture is also bound up with the festivals; for then the choice fruits of the land are picked and eaten when the late luscious grapes, pomegranates, the figs, and nuts of all kinds crown the tables and adorn the walls of the booths.



To Honor the Prophet Reuben This Tent City is Pitched for a Week

The farmers at harvest time are free for the moment of their tasks on the land. The villagers don holiday garb; people go on long jaunts, or visit the many festival entertainments in the cities. The atmosphere of rejoicing is abroad. It is nature's vacation. The sun casts its brilliant rays over the Holy Land, as if in praise of its superiority, and everybody is attempting to find shelter from the heat. But the camel loaded with tent-work, bearing men, women, and children led by a chord tied around its neck by its driver, is slowly proceeding on its course. And as the camel stretches forth its clumsy, but sure foot, the big bell that hangs down its neck tinkles like a church bell summoning devout worshipers to divine service. During the months of September and October this sound is heard unceasingly, especially at dawn, when the Arabs venture forth more freely than in the heat of the day.

What is the destination of these caravans? It is the tomb of "En Nabi Rubeen," in the Philistine plain. The Arab spends his holidays at the tomb of the first-born of Israel. It is curious enough that the Arab has identified and accepted as sacred all the tombs of the sons of Jacob, and has placed the designation of "Nabi"—prophet—before their names.

This place of pilgrimage gains its chief interest in the fact that the alleged tomb of the prophet Reuben is located in this neighborhood. But whether Reuben really lies interred in the spot indicated is a question not for me to decide, but there the Arab kindles his candle and places it on the tomb. Curiosity to see tentwork and a desire to behold the place of so much reverence made me accept an invitation of a friend to accompany him there.

Accordingly we saddled horses and trotted away on "our little pilgrimage" through Jaffa and then along the seashore southward. In less than three hours we crossed the "Nahr Rubeen," a small river; and turned our course eastward. We could already descry the mosque that stands on Rueben's Tomb, and in a quarter of an hour reached the tent city.

The existing site has been the scene of this camp for hundreds of years, an area bounded on the north by the river and on the east by a line projecting roughly south of the mosque. The southern and western boundaries vary with the numbers of pilgrims in the camp.

A continuous flow of caravans arrived from all parts of the Holy Land; even Bedouins from across the Jordan came. As far as the eye could reach nothing but tents appeared, which presented a magnificent view. There must have been at least five thousand tents, from which sounded the strains of the harp and the ancient timbrel. The wealthier visitors maintain quite pretentious establishments, while the poorer class content themselves with a single tent, or even huts made of rushes and scraps of canvas, paraffin tins, or any other available construction material.

We were conducted to the tent destined for us, and welcomed in the most cordial manner with the salutations and benedictions customary to an Arabian host. As for myself they politely requested me to remove my shoes and stockings and partake of refreshments. After resting for some time we went out to examine the tent city.

The mosque that is erected on the supposed tomb, is of considerable size. It is very high, with a spacious wall built around it, and it appears like a military tower. As for the tomb it is an ordinary one, built of stone and in the cupola form so commonly met with throughout Palestine. Hundreds of Arabian women were there with candles in their hands, and they prostrated themselves before the "dead" prophet Reuben.

During the festival a miniature city springs up, almost overnight. Butchers, grocers, cigarette and tobacco merchants establish their temporary shops; coffee shops abound, stables are interspersed between cheap jewelry establishments and restaurants; and upon the whole the camp presents a conglomerate but exceedingly picturesque and interesting appearance. The bazaar was very extensive. Many dealers from cities remove

Great Numbers of Pilgrims Gather by the Riverside their stocks during this feast to the tent city where they do a good trade in fancy goods and curiosities.

But it is in the evening, and particularly on the night that marks the end of the festival, that the merrymaking proper reaches its zenith. After supper the youths, having donned festival attire, saunter to the center of attraction. The moon is up, and the myriad stars, twinkling above in the turquoise sky, illumine the extensive scene. To left and right the planted trees form continuous clumps of dimly seen foliage. The air is fragrant with the aroma of the sweet and delicate scents that waft along on the cool breeze. The tents lie in front, the light of the oil lamps sparkling and dancing in the gentle zephyrs of the Shephela.

The young folks make merry with country dances, in which they seem to take great delight. They seem to enjoy greatly their autumn festivals, but one can not help but feel sad for them that they know nothing better than the religion of Mahomet. They know nothing of the joy that comes through the religion of Jesus Christ.

It is the custom of all good Moslems to delay the religious festivities until the arrival of the "Rubeen season," when many poorer families, in order to save expense unite in celebrating the festival with great pomp. Especially at this period do circumcisions take place.

The father of the boy to be circumcised rides on horseback. Before him sits his boy, behind him his other children, all dressed in costly garments embroidered with gold. An Arabian band which consists of Oriental drums and timbrels, heads the procession and is accompanied by minstrels who now and then sing an Arabian air. Behind follow the women relatives veiled and screaming words that are supposed to have the effect of driving away demons and crossing the evil eye. The whole ceremony is very primitive. These rejoicings are only a prologue to those which take place at night, for Arabian imagination is only aroused at sunset. Then the mosque is illuminated with colored lanterns, and melodious strains are heard from every quarter.

The fourteenth day, or full moon, presents a magnificent scene never to be forgotten. Gathering in the largest tent every visitor is made welcome and is offered a nutshell cup of black coffee and a water pipe, known by the foreigners as "hubble-bubble." Then the Arab strains are renewed and, led by the leader, the refrain is repeated by the whole company. It is remarkable that all Arab tunes are in the minor key, and produce a deep impression on the feelings. Thus revelry continues till the early hours of morning.

Having thus caught a glimpse of a Moslem festival in autumn we saddled our horses and at sunrise entered the "orange city" of Jaffa, the Arabian strains still ringing in our ears.

Jerusalem, Palestine.

LESSONS WE MAY LEARN FROM THE PRESENT DEPRESSION

By L. C. Miller

All who are wise are willing to learn. It would be difficult to picture the product of all human thinking during the past twenty years. That our aims have thus led us and enmeshed us in distress and uncertainties from which there seems to be no remedy should teach us to commit our ways unto the Lord. Psa. 37:5.

Since we have not been willing to submit to God and think of the true, the upright, the just, the pure, the lovely, the things of good report we have strayed from virtue, from praise, and far from Him, bringing our boasted civilization to the brink of chaos. With our tender teachings on brotherhood have come millions of jobless, seeking churches, police stations, relief societies, bread lines, back doors, and even garbage cans, hungry for bread—while the storehouses of the world are bursting with food. We are shifting our responsibilities by asking ourselves: "Who is my neighbor?" and, "Am I my brother's keeper?" and saying to the destitute appealing to us, "Depart in peace, be ye clothed, warmed, and filled," without giving of our store.

Such conditions are a serious indictment of our religious economic organizations, a blot on our educational system, and a drain on our moral stamina, and as yet we have found no remedy, but face a pathway toward the quicksands of fascism and bolshevism. We may learn from this time of testing that "No man liveth to himself;" "It is more blessed to give than to receive;" and "Inasmuch as we do good unto the least of the children of men we do it unto Christ."

The so-called depression is the cause of much distress, gloom, and discouragement. Prices are low, money is difficult to secure, business concerns fail, mortgages are foreclosed, homes are destroyed, and withal the spirit of man is depressed. Leaders seem to be at sea, tempest-tossed, with no destination in view. Shall we give up the ship? Shall we cease to row? Never! The apostle Paul comes to us with a bugle call that changes our depression to **"Press On."** Listen and Learn! "I count not my self to have reached the harbor, but this one thing I do, forgetting those things which are behind, and reaching forth unto better things before, I **press on** toward the mark for the prize of the high calling of God in Christ Jesus." Let us, therefore, trusting, **go forward.**

Forgetting the things of the past does not prevent our profiting from past mistakes. If installments on purchases that we were better off without, is robbing the grocer of his just dues or robbing our children of meat we are in need of a lesson in economy. Why spend money which we have not yet earned for that which is not bread and attempt to buy bread without money? One person in writing to his home town paper expressed himself as follows: "I see my own mistakes, and others have acted likewise. I bought a car instead of a farm. The car I bought is worn out, but the farm I didn't buy is still good. I invested in a radio instead of a cow. The radio gives static instead of milk. I am feeding five hounds instead of five pigs. I spent all my cash in 1928, used up my credit in 1929, and traded my future wages for 1930 installments; so hard times caught me in bad shape." Have we perhaps done likewise? If so have we learned any lesson? Perhaps it might not be amiss for every child of God to take the admonition, "Owe no man anything, but to love one another," literally.

In the prevalent turmoil, darkness, and doubt men fear and tremble because of the uncertainties and the threatening menace of the future. They know not which way to turn nor whom to trust. Men have lost faith in each other and in God. Man may be deceptive when he speaks of universal brotherhood and peace, but God never deceives. If we as a human family could but learn to love Him and serve Him! If we only had faith to believe that our God shall "supply all our needs according to His riches in glory by Christ Jesus," how much happier we would be and how much more worth while life would be!

But it is evident that we do not consider our needs as God does. A false consideration of values is prevalent. We are so apt to measure not only our worth, but our needs as well, by dollars and cents. If I have plenty of money I have need of nothing. When my bank account is large and my purse filled, then there is no depression for me. Everything is as it should be, and I am happy. But when my money is gone I am depressed and feel that I am friendless and forsaken by God. Is such reasoning sound? It certainly is not! If we have thus lulled ourselves we need to learn that the love of money is the root of all evil; and perhaps our actual needs, as God reckons our needs, are now being provided much more intelligently than when we felt that all was well with us.

In conclusion, it seems to me, through the events of our present time we may see the signs of the coming of the Son of Man. Man has tried and failed. He who knows no failure stands ready to take the helm. The kings of earth have ruled and passed on. The King of kings shall soon reign for ever and for ever. Have we learned to watch for His coming?

If we desire to do so we may learn many lessons from the present economic depression. "Whom the Lord loveth he chasteneth." "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:6, 11-14).

Limon, Colo.

CHRISTIAN MONITOR PULPIT

"LISTED BUT UNENLISTED"

By M. G. Gehman

TEXT: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matt. 7 :21.

Our Lord, because of conditions in the world, and even among the professed believers, sometimes uttered unpleasant truth. The forepart of our text does not present a very agreeable theme for one to meditate upon, but since the words passed the lips of our Lord He surely means that the warning should be heard as long as there are indifferent church members. Jesus points out a solemn defect. As He says the words, "Why call ye me, Lord, Lord, and do not the things which I say?" we may well imagine that we see a tear in His eye and hear a break in His voice.

Our written name shows where we are listed. Obedience to God and loyalty to all the requirements of His Church, shows that we are not only listed but also enlisted in His service. It is the unenlisted class that concerns our Lord here. A religion of pretense brings no salvation, no matter by what name it is recorded. Indifference cares not for the spread of the Gospel. The crowds that will not look beyond "the loaves and fishes" fail to get the life that Christ came to give. Jno. 6:26, 27. In the time of Isaiah God had to remind His people that a mere lip worship does not reach Him. Isa. 29:13, 14. This was such a serious condition that our Lord preached it to the people. Matt. 15:7-9.

That many Christians live in passive contentment to the deception of an unregenerate heart is the painful voice of Scripture. The possible deception by a corrupt heart is strongly foretold in the words of Christ: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils and in thy name done many wonderful works?" Matt. 7:22. Nothing so grieves the Holy Spirit like religious show without Him. Matt. 25:41-44. Christ will not put up with a pious face while the heart is wrong. His displeasure of such a combination is shown in Matt. 23:1-33; Acts 5:4; Acts 8:21.

Pretended goodness without regeneration of heart prepares the soil of people's hearts for church divisions. Penitence, with confessing our faults to one another, makes for unity. A guilty conscience is a hard master. On the other hand "a conscience void of offense toward God and toward man" makes the yoke easy and the cross a delight. Among the brotherhood a yielded life and open-heartedness one toward another, without any mental reservation or pretense whatever, goes a long way toward maintaining "the unity of the Spirit."

Border Line Dangers

Those who keep "looking unto Jesus, the author and finisher of our faith," will be drawn away from the enticing world brink to the center of life, Christ. The "mixt multitude" were the trouble starters for God's children in the past. They were a people not directly interested in the great movement for God, yet for selfish reasons they wished to go along.

The German renders "mixt multitude," "das Pöbelvolk." This means a people easily moved by a mob spirit, actuated by low, vulgar ideals, with no self-control. They allowed the desires of their minds to run back to the fleshpots of Egypt, until they really longed in heart to be back again. More than that, they "caused the children of Israel to weep again." A congregation that, selfishly halts, weeping for the perishable treasures of sense and time, is not in a mood to be fed with the heavenly manna, nor to go forward in the strength of the Lord. It was the unenlisted element that made it so hard for the willing ones to go forward. Like conditions beget like results in all ages. The borderland Christian, too good to be excommunicated, yet unstable and indifferent enough to defy any doctrine or regulation that does not fit his fancy, is an instrument in the hands of the devil to cause many a weak soul to cast eyes back to the world. The world within responds to the world without, until overcome by the Spirit and love of God.

God knows whether there are any unconverted members listed on the church rolls of to-day. If there are any they present a challenge for a revival inside the Church. "This is the will of God, even your sanctification." God will not change His will in this matter. The carnal must give way to the spiritual. Then comes in the saying of Jesus, "If any man will do his will, he shall know of the doctrine" (Jno. 7:17). We are living in an age of mass production. The Church in her physical activities has many means of stirring up the minds of her members. We need them all. In some lines we should have more. But what we wish to say is this: In the midst of our many activities, is there not a possibility that the convert is merely listed and the nurture forgotten? There may be among the unenlisted ones those who long for Christian sociability and the tender sympathy of a loving Savior. May we ever be ready to give it to them. If not accepted by them, the giver can feel assured it is what Jesus would have done.

First-hand Bible Knowledge

This is a crying need of our modern world. The Bible must have first place in our lives. Some commentaries are good, but they are not for food, simply to point it out. As parents and teachers we need to do all we possibly can to get our children interested in the study of God's Word, the Bible. One might think in a time when our land is flooded with Bibles, religious books and papers, it would be easy to become acquainted with God's Word. Perhaps the environment of the average Christian makes it just a little harder to settle down in quiet meditation once in every twenty-four hours than if books were less. The instruction, "Meditate on these things," is still in force. As to who does our thinking is a grave matter indeed. May God do the thinking for us. God does raise up an original thinker once in a long while, but let no one be so original as to get ahead of God.

Of all organizations designed for the purpose of teaching God's Word to the oncoming generation the Christian home stands first. Words and verses in themselves bring no salvation (II Cor. 3:6), but they are but an avenue whereby one is made "wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:14, 15). Every reader knows that the doctrine of Repentance, Regeneration, and Scriptural Sanctification are not strongly included in the generally received "good sermons" of the day. One who is accustomed to "listen in" said to the writer that the above-mentioned doctrines do not come over the radio. We therefore conclude that a safe way is to read the Bible itself and not to try to dip water from a broken cistern. Jer. 2:13. We praise the Lord for the many faithful young soldiers of the cross who have laid themselves on the altar for the service of the Lord. This is pleasing in the eyes of God, and the Church will be blessed through such service.

In this message, however, we are primarily concerned about the unenlisted members. They are found in practically all congregations. What can the active, enlightened part of the Church do for them? Surely the praying part of the Church has forgotten them. May the prayer life be lived before every member until the love of God is shed abroad in every heart. The unenlightened part of a congregation presents a challenge to the ministry that makes one tremble. A multitude of young souls have made the good confession. No longer of the world (Jno. 17:16) in profession they may still be in the world in fact.

What Can the Enlisted Do for the Unenlisted?

Jesus prayed, "I pray not that thou should-

(Continued on page 314)

EDITORIALS

The Golden Month

October is often called "the golden month." It may have to share the honors partially with both September and November, but in the main it is entitled to the term. It paints the trees and bushes, as well as the climbing and trailing vines, with gold and red. The patient toilers are busy extracting the golden corn from the fodder that is on the shock. Through the frosted pumpkin vines shines out the massive golden fruit. And as the farmer gathers in his rich store of golden-colored produce it is a source of real gold to him, for through the income he derives from it he is enabled to buy the things that he needs for his comfort and well-being.

We enjoy this golden season of the year, not only for the gorgeous scenery that it presents and the rich stores of fruit that it brings, but because of the delightful weather that, characerizes it. No longer do we have the sweltering days of midsummer, nor have we yet reached the frigid temperature of winter. We are in a golden mean between the two extremes. The frost in the morning is just snappy enough to make us step lively and to bring the blood to the cheeks. During the day we have all the warmth and comfort we could wish for, and in the evening we are treated to an increasingly larger galaxy of heavenly constellations. All of which, to the minds of some people at least, combines to make this the most pleasant season of the year, "the wailing winds" and "rustling corn" notwithstanding.

In another and larger sense, however, every month is a golden month, every day a golden day, every moment a golden moment. They are golden because they come from the hand of God laden with precious opportunities for service to our fellow man and to the One who gave them. What if we neglect to use them in a way that is pleasing to Him, if we waste them in idleness or, what is worse, in serving the adversary of all that is good and true? In that case these precious gems of time become only dry and withered leaves, with no value whatsoever, carrying with them no promise of future reward or happiness. But if they are esteemed for their true value and bought up, as Eph. 5:16 suggests, they will bear rich interest here and in eternity.

According to the legend of King Midas everything that he touched turned to gold. But the religion of Jesus Christ has something better than that. If we devote our time to Him in full consecration we will not only have a golden month in October, but every moment will be golden with opportunities for doing good and honoring the One who will some day take His own to the place where even the streets are of gold and where all the saints will shine as the stars of the morning.

Weeds

Most people are familiar with them. Even those who have only a few potted plants have some experience with them. We have noticed that they grew especially rank during the past summer. This is not to be wondered at, for in a season when moisture and heat and other forces combine to make good growing conditions the weeds will thrive at the same time that cultivated plants are doing their best.

We have noticed different attitudes of people toward weeds. Not that anybody seems to be favorably disposed toward them. All seem to have a great dislike for them, but their matter of dealing with them is different. Some are so diligent and conscientious in cultivating their garden plots and fields, in order to conserve the moisture, that they hardly know that there are any weeds, for they destroy the tiny plants before they have a chance to make anything like a formidable appearance. Others wait until the weeds are an inch or more high and then get busy with cultivator and make a great slaughter. And then the places where the cultivator does not touch are allowed to go still longer until there is required much laborious effort with the hoe or the hand in order to make the garden present a respectable appearance. It is a hard struggle, but in the end with much hard work the battle is won for the time and the weeds are cleaned out. Then there is a lull in the activities for a week or two and the battle must be fought all over again.

Another class of people never seem to catch up with the weeds. Early in the season "the weeds get ahead of them," and they remain so all the year. One can hardly tell if it is a crop of corn or weeds and since the competition for moisture and light and plant food is so strong the corn suffers greatly, and naturally a poor crop results.

Another thing that we noticed this year was the tendency to let up in the fight toward the close of the season. Some people who kept their gardens fairly clean during the greater part of the season allowed the weeds to grow tall and rank as the crops were about to mature. It is true that the weeds can not damage the crop that is nearly matured as much as the growing plants, and yet they can not do otherwise than to impair the final product. The weeds still rob the crop of vital strength and the person who through neglect allows them to persist is the loser in the end.

And so we could go on discoursing about weeds. It is a practical subject, but perhaps not as interesting or pleasant as some others that one might think about. But there is another phase of the question that we want to consider—the matter of weeds in our lives. We all know that things spring up in our lives that had better be rooted out and destroyed. We are all familiar with at least some of them: Evil thinking, evil speaking, lying, bad habits, inconsiderate actions toward others, inconsistent conduct, spiritual coldness, and others of similar nature. And in the case of the weeds that grow in our lives we find a similar difference in attitude among people. Some seem to nip them in the bud as soon as they are aware of their presence; others take periodic spurts in cleaning up, as for instance in revival times; and still others seem to be diligent in keeping their lives clean for a while, but later grow careless and allow all manner of evil weeds to spring up, thus choking their Christian lives, as described in Luke 8:14.

Paul gives us very pertinent advice in this connection in Eph. 4:22 to the end of the chapter. Here are a few of the verses (R. V.): "Put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, that after God, hath been created in righteousness and holiness of truth." Read the remainder of the chapter. It is full of good advice as to how we should treat the weeds of evil that persist in trying to make headway in our lives. God's grace is sufficient to overcome them if we use the means that He has given us to live the victorious life.

Crises

The present seems to be the time when one crisis follows quickly on the heels of another all over the world. At one time it was the crisis that came between Mussolini and the pope. Then we had the big Spanish overturn that left King Alfonso without a throne. At another time it was the German crisis, to avert which the united efforts of the leading nations of the world were called forth. More recently it was the crisis in Great Britain, when only by the most unusual procedures a financial crash was averted. And at this writing there is being held the round table conference between Great Britain and India which may have in it the possibilities of a serious crisis. South American countries have gone through one crisis after another. Similar conditions have from time to time prevailed in some of the smaller European countries. China is having a serious crisis in which millions of her people are facing starvation. And then we have what seems to be a continual crisis in Soviet Russia, where no one seems to know just what to expect next.

Our own country has not been without its crises, some of them also serious and far-reaching. The prohibition issue has been heading up for some time and may really reach a crisis in the next year, notwithstanding the efforts of politicians to evade it. The increase of crime and racketeering has brought a real crisis upon our land. But perhaps the most serious one just now is that of unemployment. It is estimated that 7,000,000 unemployed will have to be cared for in some way during the coming winter. Just how this can best be done is the subject of much discussion, in which widely differing opinions are expressed. But all agree that it is a very serious problem that is fraught with possibilities for serious disturbances, uprisings, and the spread of communistic propaganda.

However, in the midst of all this distress of nations the Christian need not be unduly disturbed. He knows that human governments are in the end doomed to failure. The innate selfishness, dishonesty, and corruption of the human race make it impossible for any human rulership to be absolutely successful. He knows too that Jesus Christ is "the same, yesterday, and to-day, and for ever," and that in Him the Christian has an anchor that will hold in every storm or crisis in life. Crises also come into our individual lives and we can only meet them successfully as we trust in Him and follow His leading. Even in the crises that are sweeping over the churches through the inroads of modernism and the breakdown of discipline we can look to God for help and strength and pray that He will keep us faithful unto the end.

However, the unrest and tribulation that is generally prevalent seems to presage a greater crisis that is coming over the world. To the Bible student these things seem to point increasingly to the signs that God gave in His Word as indicating the second coming of our Lord. Listen to these comforting words: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). The world is seething with distress and unrest, but we can be calm and serene in our trust in the Lord. We are in the world but not of it. If we look around us we may lose heart and fail, but if we keep the upward look, we can joyfully anticipate the day of our redemption from this evil world, and in the meantime meet the crises of life with a confidence and fortitude that the people of the world can never know, because they do not know our loving Lord and coming King.

Honesty

"Honesty is the best policy" is an old adage that we learned from our copy books. This statement may be all right as it stands, but leaves something more to be desired to ring true to the Christian standard. The bank clerk who slyly filches away some of the money that has been entrusted to his care and later gets caught and is humiliated in the eyes of his family and friends and community, likely feels that he pursued a foolish policy. The boy who steals small things when he has the opportunity will also find eventually that he is pursuing a policy that leads to a sad end. The person who circulates untrue reports about some one else may also find out some time that the policy of honest speech would bring him greater honor and satisfaction.

And yet we may not be absolutely sure that in this world the policy of honesty always brings the biggest returns to the one who practices it. Perhaps the dishonest merchant may be the most prosperous. Perhaps the crooked politician may win the election. Perhaps the one who circulates lies about his rival may rise above him in the things of this world. But whether this is true or not the Christian can not afford to be anything but honest. And he must not be so merely from a standpoint of policy. He must be honest because it is right and because the Bible, his guidebook in life, teaches nothing but the most rigid type of honesty.

We need a revival of good old-fashioned honesty—honesty that will tell the truth under all circumstances, honesty that will deal fairly in all business transactions, honesty that will do everything possible to pay every financial or other obligation, honesty that is honest not only for the sake of policy, but for the sake of truth and right and a love for God and His Word. Let us guard our lives that we may always be "providing for honest things, not only in the sight of the Lord, but also in the sight of men" (II Cor. 8:21).

CHRISTIAN LIFE

IMPRESSIONS RECEIVED AT OUR RECENT GENERAL CONFERENCE

By J. Irvin Brunk

On the afternoon of August 23 a few of us traveled toward the setting sun, with Archbold, Ohio, as our objective. We arrived safely at this beautiful spot of God's earth and were kindly received by the brethren there, who throughout the whole Conference entertained us with true Christian hospitality. Although we saw little danger in our travels on the highway we know not how many times death may have been near. However, God in His love and mercy protected us by His powerful hand. We thank Him for His protecting care, and pray that He may keep us from sin as He kept us from physical danger.

There are usually three classes of people who attend meetings such as our General Conference: Those who go to see and be seen; those who go for the trip; and those who go for the spiritual help they can get. That most of those who attended the Seventeenth Mennonite General Conference belonged to the class last named was manifested by the large audiences at every session of the meetings.

During the Conference five thousand people old enough to give their names were registered. We have reason to believe that a few thousand more may have been in attendance some time during the meetings. Counting five people to a car we would estimate that there were a thousand cars in the parking grounds at times.

Those who never attended a meeting of this kind may wonder how the people were cared for. We know our brethren and sistrs in the vicinity of Archbold must have spent many hours of planning and working in order to be ready to provide food and entertainment for the people when they came. They did not wait until the last minute as some of us are inclined to do. Some one gave a large field upon which to erect the tent and for parking grounds. The size of the tent was 80 by 200 feet and its capacity was variously estimated. A number of people seemed to think that seven thousand people could be seated in it in the way the seats were arranged. However that may be, we know that in the most of the major meetings the tent was comfortably filled, and in some of the meetings it was filled to capacity with a number of people outside.

The parking ground was laid off into streets so that any car could leave at any time without its movement being obstructed. Caring for the cars and traffic was a large task and almost completely took up the time of a number of men. One man who was engaged in this necessary service told me that he was in the tent only a few hours during the entire week. He also said that, barring two exceptions, they had no trouble during the whole Conference. Sometimes people misunderstood their directions, but in such cases the traffic men just smiled. I will never forget a man who had charge of the traffic at one of the entrances from the main road. He had a pleasant smile for all who passed in and out. A smile may go a long way. At least I carried that one over three hundred miles. "Smile, and another smiles, and soon there will be miles and miles of smiles because you smiled."

The Central Church, near Archbold, Ohio. The General Conference Sessions were Held in a Large Tent near the Church

We used to think that steam traction engines were used only for hauling and running machinery. But since we have been attending General Conference we have found that it is very useful for cooking meals, boiling coffee, etc. The steam is run through pipes in large kettles or vats and hot meals are prepared in short order for thousands of people. This is only one illustration of the efficient way in which the feeding of the people was taken care of. When mealtime came we dropped our tickets, which we had purchased beforehand for twenty cents each, in a box, received a paper plate, and passed down the various lines in the dining tent for our food. Good food was provided, always something warm in connection with the meal, and in a remarkably short time thousands of people had their meals and were enjoying them in some comfortable place in the company of friends.

The lodging also was taken care of very capably. At the lodging booth one could hear conversations something like this:

"I would like to have a place for five tonight."

"How far do you care to go?"

"I can go any distance, but do not care to go farther than necessary."

"Well, here is a place for five about three miles from the church."

"That will be fine. Thank you."

And then a ticket was made out, and the inquirer stepped away and made room for some one else.

The mail booth also had many visitors and you could hear inquiries in this wise:

"Is there any mail for me?"

"Who are you?" came the response, for the inquirer had forgotten to give his name. He might have saved time if he had given his name at first. One day an announcement was made from the platform: "Some one has mailed a card without any address. It is signed, 'P-a—Pa.' Any one who has mailed such a card will please call at the mail booth and give the address."

The microphone and loud speakers played an important part in the meeting, for otherwise many could not have heard distinctly. Even those who had duties in the dining tent and at other places on the grounds were enabled to hear what was going on in the public meetings. Important announcements could be heard all over the grounds and individuals could be summoned at any time, something that would have been almost impossible otherwise in such a large crowd. People anywhere in the crowd, between sessions, could hear their names called when a telegram came for them or when they were to meet with some committee.

Throughout, the public meetings were spiritually uplifting and inspirational. Fundamentals Conference, Christian Life Conference, Young People's Problems Committee Program, Educational Program, General Sunday School Committee Program, and the Program of the General Conference Proper, were the features that made up the program from August 23 to 28.

An especially impressive meeting was held on Thursday evening when all the foreign missionaries appeared on the platform and each gave a short message. This included those who are at home on furlough and those who expect to sail to the field for the first time. Both India and South America were well represented. It moves one to hear those who are on furlough say that they are anxious to go back, in spite of the fact that they must say, "Good-bye," to their parents, children, and friends, not knowing whether they shall ever see them again on earth. I liked the expression made by one sister: "It is not we who make a sacrifice; it is our parents." God bless our dear missionaries and keep them faithful and reward them for their untiring efforts.

Then there were committee meetings and more committee meetings. I wonder if some of the brethren had any time to rest. It seemed as if they were working all the time. I am afraid we do not realize how hard our ministers work for us, especially when they go to conferences and similar meetings designed to aid the welfare of the Church. We sometimes imagine that they lay burdens upon us that are grievous to bear. This is not the case; they are working for our highest good. Let us be more willing to obey them, thus making their task easier and our own lives more blessed.

The interest the older brethren showed in us young people and the confidence they placed in us was an inspiration and encouragement. We love to be with our dear brethren with snowy heads and enjoy Christian fellowship with them. It was heartening to see the number of young people there who are loyal to God and the Church in all her doctrines and principles and who are willing to contend for the faith. We are sorry that there were some, however, who seemingly did not manifest that spirit.

Dear brethren of the ministry and leaders of the Church, we appreciate your sincere efforts in our behalf, even though we often fail to express that appreciation. We want to be true and loyal, and to express that loyalty by both word and life. We long to see the Church stand true to Gospel principles in the future as she has stood in the past. We realize that there are perilous times ahead. We appeal to you for more teaching along the line of Bible doctrine and Christian conduct. May Satan never cause us to minimize the importance of this and substitute something else in our preaching and teaching.

General Conference is over. We dare say that all enjoyed the meetings. It remains for us now to put to practice that which we heard, so that the Church may be strengthened, the kingdom of God may be extended, and the cause of the Lord may triumph over every foe.

Scottdale, Pa.

Three things remain towering o'er the wrecks of time—Faith in God and Christ, Hope in the Lord's Return, and Love for all the Saints. The world did not give these nor can the world take them away.—Leon Tucker.

THE LURES OF LIFE'S ROAD

By M. T. Brackbill

Life has been compared to a line, but a line, I think, is too simple a figure of life and its complexities.

Life has been compared to a stream. This is a more apt and beautiful figure, rich in details, such as rough and smooth waters, pleasant eddies, treacherous rapids, long meanders, sudden sallies, calm wide lakes, deceitful falls and whirlpools, all of which may be fittingly applied to life. And then one may row or drift, "sink or swim, survive or perish."

But the road figure, to my mind, is the nicest. Life is like a road. Not every one may like to travel the watery ways, but who does not love to follow a path, a trail, a road? Who would not like to follow the old-fashion towpath along a canal, a mint-bordered cowpath through some meadow pasture, a whimsical trail through the woods, or a flower-girted garden walk? Who does not like to travel the road?

There is a great variety of roads, as there is also a great variety of people. There are high roads and low roads, main roads and byroads, wide roads and narrow roads, piked roads and dirt roads. There are straight roads and crooked roads, there are roads east and west, and roads in every other direction, and roads in no direction particularly. There are roads that go somewhere as though they meant business, and there are roads so dodgy and careless that one cannot feel certain that they go anywhere. All of these roads, perhaps, may be compared to human lives, but I shall let it to my reader to make the comparisons and reflect on examples.

There are roads that run straight through the prairies, thin to a line, and disappear in the low horizon. There are mountain roads that shoot zigzaggedly up steep rugged slopes and drop over the skyline. There are woodland paths that lose themselves shortly and abruptly in rapturous bewilderment. There are roads that wind in and out among the hills and through the valleys, threading villages, towns and cities, skirting lake fronts, paralleling streams, clambering over bridges or crawling through tunnels, and nosing here and there in the infinite variety of charming countryside. These four roads I like and the people whose life-roads apparently are like them. Let me speak of them at greater length, and point out some of the good and happy lures that invite the traveler, the traveler of life.

There are people whose lives are like the prairie road going westward. I say westward because there is something in the direction of a road, you know. A horse knows that too. Lot no doubt noted the difference between the road to Sodom and the road away from it. It was one thing to go toward Jericho and another toward Jerusalem, although on the same road. The prodigal certainly noted a difference in the road when he was homeward bound. So does every lover of home. So let us say the prairie road goes westward. As one travels this road he shortly finds himself a victim of monotony. The towns are mostly quite alike except for size, and there is little variety in the rural scenery—wheat fields and sage fences, and more wheat fields and sage fences. You may ask, "Tell me, what is the lure on such a road?" You, therefore, who ask are not a plainsman. The lure lies in the end of the road, in the majestic beauty of the Rockies, in the sunny gardens by the Golden Gate. And each day the gorgeous sunsets at dusk, and the bright setting stars at night coax the bored and weary traveler onward in their direction. The roads may be dust to-day and mud to-morrow, and the way may seem endlessly long that leads to the peaceful ocean harbor, but the urge to press forward is strong and hard to resist, and one keeps on with his face toward the Golden Gate.

Now just so some people plod doggedly along monotonous ways through the fair and cloudy, through the thick and thin. Day follows day like mile follows mile with unrelenting sameness. There may be little else than the sunsets and the stars to brighten and color the dull grind. But their hearts are kept throbbing by the lure at the end of the road. I would say these are the straight, stolid, upright people, pursuing their simple courses with rectitude and with strong faith in their work, but with their eyes set toward the other Golden Gate. Here is the lure of Heaven.

There are people whose lives are like the mountain road. The climb upward is hard, the way is very rocky and steep at times, and the top is out of sight. "What lure here lends strength and eagerness to the tired climber?" The questioner here is hardly a mountaineer. It is the view of elevation that heartens. Students in the valley of Virginia know what that is. They have climbed Massanutten's steep sides and watched the outreaching of the landscape below them. They

SUCH AS I HAVE, GIVE I THEE

As onward through the world we go,
'Mid summer's heat or winter's snow,
And meet each other on the way,
The looks we give, the words we say,
In all these things we plainly see
That such as I have, give I thee.

If in our hearts is love divine,
And joy upon our faces shine,
We'll cheer the hearts of those we meet,
Who in return ourselves will greet
With pleasures that can only be
By such as I have, give I thee.

But if our hearts are cold and mute,
And nothing can our fancy suit,
And we be filled with doubts and fears,
With groans and sighs and bitter tears,
We'll cast a gloom on all we see,
For such as I have, give I thee.

Then if we wish mankind to bless
Must yield our hearts in tenderness
To Him who meets our highest praise,
And He will keep us all our days
From meanness and from evil free,
Then such as I have, give I thee.

—J. L. Morrison, in The Watchword.

never will forget the thrill of the view from the top. Perhaps my reader has climbed some higher mountain like Pike's Peak or Mount Wilson, and then you do know the thrill of the heights. One summer on my way back from school, while I was waiting for my train at Harper's Ferry, I crossed the bridge over the Shenandoah and walked along the road that skirts the Potomac. (The Shenandoah flows into the Potomac here.) Presently I noticed a little path that darted up the mountain side and I followed it. I gained elevation rapidly, and soon from a jutting crag I had an excellent view of the junction of the rivers, the mountain ranges that flank them, and the little town that hugs their base. I was winded and tired, but I forgot that as I sat on the rock and enjoyed the rare scene.

Let me call those whose lives are like mountain path, the earnest seekers after knowledge. Learning is hard climbing and there's many a slip and a strain, but there are heartening reaches from the higher levels. Here is the lure of vision.

There are people whose lives are like the roads that court Nature. They chum with her brooks, her trees, her flowers, her birds, and penetrate her gardens and bowers and sanctuaries. They seek the heart of Nature, companionship with her in the great out-of-doors away from the noises and the sights and the distractions of man's artificial world, and there she has lures, bright, happy ones, for all her lovers. There is music and song, perfumes and tangy odors, delicacies and stimulating wines, bewitching beauty and bewildering charm, and there she teases her admirers with mysteries and secrets. Here is the lure of research.

And there are some people whose lives are like the roads that strike right through the populous districts where the thick traffic moves by the fine farms, and jostles through the big cities, by busy marts, and thickly huddled residences. These are the people whose lives are rich in human interests, and who must mingle with and work with their fellow beings. What lure on these roads? Here are the lures of service and achievement and human comradeship.

On all these roads is the lure of the untrod, the untried, the unexperienced—the lure of expectancy. We know not each day what it may bring forth. There may be something cheering and heartening just around the corner. Be the days ever so monotonous, we can always look, at least, for a change. Hope lives on the lure of expectancy—faith.

Then life may be hard and rough, but inspiring vision may be had as we climb; life may be lonely and isolated, but Nature's door is always wide open to those who seek her; life may be busy and full and always akimbo with men, but there is joy in service; life may be humdrum with drudgery, but yonder is the glory at the end of the road. Can we not say, therefore, be life's road what it may, it need not be without some pleasing lure that heartens and brings peace.

Harrisonburg, Va.

COUNSEL FOR OUR YOUTH

By John R. Hess

There are, as we see it, several different classes among our young people. One class are those who are privileged to attend our Church schools. We trust that their aim is to prepare themselves for a useful Christian life. That they are truly studying "to show themselves approved unto God, a workman that needeth not to be ashamed."

Then, there are those of our young people who do not go to higher schools of learning. This may not be from any lack of inclination. They, too, are studious and want to prepare themselves that they may be useful in the Lord's service.

The Lord needs leaders and workers. He will not be limited to any class in calling out His workers. And many will be called from the latter class. By the blessing of God they may be able and good workers. I must confess that to my mind this class has some advantages over those whose education is more complete. They are not exposed to siome things which beset the path of those who go to school. But if all are alike minded to redeem the time to God's glory every one will find God's plan for his life.

FAITH

By Ruth Heatwole

I've never seen the foam-flecked sea,
And yet I know that there must be
A source from which the drops of rain
Come tapping at my window pane.
They wash the dusty grasses clean,
Paint thirsty meadows brighter green,
And somehow make the earth look new—
These are the things the raindrops do.

I've never seen the One Divine,
Who suffered in your place and mine,
And yet I know that there must be
A loving Father such as He;
Because He comforts weary hearts,
Then of His quiet peace imparts,
And daily gives deep hope anew—
These are the things our God can do.

La Junta, Colo.

But let us notice some of the lessons that may be learned outside an educational institution. To read one chapter of the Bible every day taking time to consider the meaning, will give a sound Bible foundation to any life.

To attend Sunday school every Sunday, making a careful study of every lesson will mean fifty-two lessons in the Bible. In five years they will have had five hundred and twenty lessons. And in twenty years it means one thousand and forty lessons. Studying the Bible with the help of Bible maps and Lesson Helps we can get out of every Sunday School lesson much spiritual truth. And through this way one can study Bible Geography and History. It means hard work but by application to such a course much can be gained.

Think of what can be gained. Our prayer is that this class of students may be blessed of God. By fully consecrating their life to God they may stand four square upon the full teaching of the Bible, and so help build up the Church of Christ in the most holy faith.

There is a class of young people who do not seem to be interested in reading or studying the Bible. I am afraid that even in our Church there are many such. Their chief interest seems to be in the passing and temporal things of the world. This latter class are missing much but do not know it. If they would really yield themselves into the hands of God, and would take heed to His Word, life would be much fuller and richer, not only now but in the life to come.

Our desire is that all may be much more interested in the study of the Bible and in the welfare of the Church. May God overrule to His glory.

Safe Harbor, Pa.

ALMOST, BUT—

A pathetic instance came under my immediate notice some years ago. A family intimate with my own found their home one day in the track of a tornado. Long before they had made provision against such possibility. A cyclone cellar had been provided. There was ample room for every member of the family, and safety when once the cellar was reached. Realizing the danger of the swift approach of the tornado on that fatal day, the family ran together toward the cellar. Afterward, however, the mother of the family turned back to pick up some trinket she had laid down on a dresser in her bedroom. Later they found her body there under the debris and ruin of the house! Woe to him, then, who turns back or who for any reason stops short of the refuge itself!

How great a multitude there are who go so near to safety and yet will never go in. They satisfy themselves with high ethical ideas and fine moral living. Yet they sink in the midst of a storm of doubts. They die under the blight of tradition. They perish under the pitiless drift of custom. They miss heaven by an inch, but, they miss heaven!—J. C. Massee, in Conflict and Conquest in Holiness.

RESISTING TEMPTATION

Alypius, a friend of Augustine, delighted to join the great throngs at the amphitheater and see the blood flow. He decided to become a Manichæan and refrained from attending the bloody scenes. One day some friends dragged him in with them but he kept his eyes closed, determining not to look upon the conflict in the circle below. When the excitement was at its height he opened one eye. The temptation proved too much; the other eye came open and the next minute he was waving his arms and shouting as wildly as his companions.

The slightest inclination to yield to sin is generally followed by our complete humiliation and defeat.—Arthur Hays.

• MISSIONS •

THE NEW PAGANISM AND THE SCRIPTURAL ATTITUDE TOWARD IT

III

By John Horsch

A Revolutionary Change

Corresponding to the modernist revolution in theology a revolution has taken place in missions in so far as the missionary movement has come under modernist influence and control, A few decades ago practically all Protestant missions stood for the fundamentals of the Christian faith: the doctrine of a personal God, of the inspiration of Scripture, of Christ's deity, of sin, and of redemption through the blood of Christ, etc. To-day, when reading of missions or studying mission statistics, one naturally wonders about the kind of missions spoken of. There is all the difference in the world between fundamental and modernist missions; the two kinds exclude each other and are inherently antagonistic to each other. The one is, in fact, the reverse of the other. Therefore news or treatises on missions do not have any value so long as one does not know what the writer is talking about or what kind of missions he has in mind. To class both modernist and fundamental missions under the same head is highly unsatisfactory and altogether unreasonable and unjustifiable.

As to the real meaning of the modernist view of missions and the extent to which Protestant missions have come under the control of modernists we shall give just one concrete example. The American Board of Commissioners for Foreign Missions (the missionary organization of the Congregational Church, commonly called the American Board) is one of the oldest and largest of the Protestant mission societies. The annual meeting of this Board for 1930 was held at Madison, Wis., and the report of it published in the Missionary Messenger, the official organ of the Board, of December of the same year. The report reveals the fact that the idea of missions as "a give and take arrangement" between Christianity and paganism was unhesitatingly defended. We quote from the report:

> "The idea of mutual sharing seems to have been uppermost in the minds of the missionaries. We go out to share, and the [pagan] peoples there share with us their best, to the general uplift of humanity.
>
> "Stephen G. Peabody, who recently returned from China, struck the keynote from the outset when he said that he had found from experience that he had an irrepressible desire to share the best that he had, to be used with the best the Chinese had, to bring about together with the Chinese something more beautiful, bigger, better than either of us had yet. For example take ancestor worship; there are elements in this that we can build on, just as the Christian religion was built on the old truths of the Jewish race."

Proposal of a Modernist Mission Policy

One of the principal addresses at the Board meeting was given by Paul Hutchinson, editor of the Christian Century. Mr. Hutchinson made bold to declare that the doctrines of Christianity as held by the fundamentalists were in essence superstition. He stated further with regret that a vast majority of missionaries are fundamentalists and also that the churches established by the missionaries in foreign lands "are overwhelmingly fundamentalist." He held that this is an unbearable condition of things and further expressed the opinion that it is absolutely necessary for the missions which are supported by the Board "to state formally, openly and without equivocation that they do not accept these teachings of Christianity which imply such things," namely the fundamental doctrines of the Christian faith as held by evangelical believers. It is necessary, Mr. Hutchinson asserted, that the Board "cause a clear dissociation from the fundamentalist doctrines of the majority of the missionaries and of the younger churches abroad" which have been established through evangelical missionary effort. In short, he defended the view that both the missionaries and the believers won from heathenism must be converted to modernism. This he conceived to be the present task of the mission Boards.

Furthermore the report contains the following pertinent information. Mr. Hutchinson's plea "brought forth a variety of answers." "Some missionary zealots that were there," the report says further, "haven't calmed down yet, and will continue to wonder how any one named Paul could have said such things." Professor Arthur E. Holt, of Chicago Theological Seminary, "remarked that if he had any criticism to make of the old-time Board meetings it was that there was too much of what might be called a down-pouring from above, while here at Madison we had something of an upheaval from below." The last clause of this statement was not meant to be taken seriously, for Professor Holt continued: "A combination of the two is perhaps what we desire."

All this means that a great Protestant Mission Board is being converted into a society for the propagation of modernism and the destruction of the results under the blessing of God, of the arduous work of the faithful missionaries of the cross during the last hundred years. Is not such a report enough for tears, tears of which no Christian believers should be ashamed?

The Modernist Substitute for the Gospel

While Mr. Hutchinson, in the address just mentioned, insists that efforts must be put forth to convince the Christian converts in pagan lands that the Christian faith is superstition, in other words, that they have been misled by the evangelical missionaries, he apparently failed to propose a substitute for the message of the old faith, except the vague suggestion of "the Christianization of all areas of thought and all life." He pleaded for a consolidation of Mission Boards (under liberal leadership) but failed to suggest a definite program of procedure for modernist missions. In an editorial article in the Christian Century (July 30, 1930) it is stated that those who withdraw support from the old type of mission work "must find or develop types of Christian sharing across racial and national lines which deserve support." Obviously this means that while liberals plead for support of modernist missions, a definite program for such missions is yet a thing to be hoped for. Their efforts to this end have proved fruitless.

Will it ever be found possible to formulate a modernist mission program that will have a real appeal to liberals who refuse to be blindly led? Protestantism, in so far as it has embraced theological liberalism, has, as concerns religion, only a message of denial, the denial of the Christian faith. It has no positive message except such as relates to reforms which are to be undertaken in unison with the various world religions as well as with nonreligionists. Religious doctrine, if given any consideration at all, is regarded as nothing more than an ornament. But even in regard to undertaking the inauguration of reforms, liberalism has found it impossible to present a definite program. It is evidently found exceedingly difficult to give a movement in which atheists can participate a religious appearance.

The sinfulness and deep spiritual needs of man, the hunger of the soul for the living God, the fact that this life comprises but a short span in human existence—all such fundamentals are ignored or denied. The fact is overlooked that even if important reforms could be carried out, man's greatest needs would not have been touched. One might live and move in the most desirable social environment and yet be far from being right with God, or far even from being an honorable member of society.

Modernism substitutes human attainment for divine atonement. Notwithstanding the modernists' beautiful words about Jesus' greatness and the need of "permeating the world by the spirit of Jesus," they in fact snatch, as it were, the crown of glory from the head of our blessed Lord. They rob Jesus of His Saviorhood and man of his only hope. In a word, modernism destroys the life nerve of true Christianity and offers a substitute which, by the confession of its own advocates, does not differ vitally from paganism.

Modern Religious Education Movement

If the missionary movement is being turned into liberal channels, the same is true of the great general religious education movement. The more prominent books on religious education issued in recent years are largely of the decidedly liberal type. Some of these pronouncedly modernist books were published by denominational houses.

Professor Douglas C. Macintosh, of Yale University, has pointed out in an article in "Religious Education" (December, 1930) that it is distressing to the normal Christian consciousness to hear religious education leaders gravely discussing methods of training in what they still call "worship," long after they themselves have given up belief in the reality of God. Professor Macintosh concedes that there may be worship without belief in God (witness the fetish worship of Africa) but raises the question whether such worship is worth while. It is an outstanding fact that the worship taught American youth by some of the religious educators is not worship of God at all.

Professor William Adams Brown, of the Union Theological Seminary (New York), president of the Religious Education Association, has published a pamphlet, entitled "The Pathway to Coöperation," in which he discusses and advocates coöperation in religious education between those who profess belief in God and the humanists and atheists (humanism is in fact only a euphemism for atheism) who deny His personality. It goes without saying that the latter do not deny the existence of natural law, or of the forces of nature, but they refuse to speak of them as God. As Professor Norman E. Richardson has shown (International Journal of Religious Education, October, 1930), the practical problem confronting the liberal religious education movement, as stated by William Adams Brown, is this: "If I who am a believer in God, wish to have fellowship in religious educational endeavor with an atheistic humanist; how am I to proceed?" Professor Richardson makes this observation concerning the modern religious education movement:

> "In this general movement there are many mutually antagonistic and clearly incompatible influences. There is reasoning from premises that are as wide apart as the two poles.."

Considered from the Christian point of view, the idea of coöperation between theists and atheists in religious education is absolutely unacceptable. It is impossible for the true believer to ignore the great gulf that is fixed between theism and atheism. When belief in God is a sincere conviction, it excludes a tolerant attitude toward humanism and atheism. To hold belief in God as a secondary matter, as demanded by the "modern mind," is absurd. By willingness to coöperate in religious education with humanists, those who profess belief in God take an attitude which is practically atheistic.

God pity the youth that is exposed to the influences of modernist religious education Better no religious instruction than that which makes belief in God a thing to be trifled with.

The Liberal World View

A prominent liberal, Mr. Andrew Carnegie, in his Autobiography, states the world view of modern religion. He says that through reading Darwin's and Spencer's works he "found the truth of evolution" and "got rid of theology and the supernatural." He states further that, **"All is well since all grows better,"** became his motto and his true source of comfort, and adds: "Nor is there any conceivable end to man's march to perfection" ("Autobiography of Andrew Carnegie," p. 399).

However, at the outbreak of the World War this source of comfort failed Mr. Carnegie completely. He himself had had a hand in the formidable preparations for war but had firmly believed, on the ground of the theory of evolution, that world progress had reached a stage where these instruments of destruction would never be used. Andrew Carnegie died soon after the beginning of the World War. Mrs. Carnegie in the preface of the book just mentioned, states that "the world disaster was too much for him; his heart was broken." He did not live to see the time when through war propaganda the view finally prevailed that this war was a great step forward in spiritual and moral world regeneration; that it was a war to end war and to make the world safe for democracy; that it marked the beginning of factual world regeneration. A nationally known professor of theology, in 1918, referred to the World War as "the most Christian thing which happened on this earth in the last four hundred years," that is since the time of the Reformation. (Snowden, "The Coming of the Lord," p. 169). Mr. Carnegie believed, and believed rightly, that the fact of the World War disproved the theory of world regeneration through evolution, as he had held and defended it.

Present-Day World Conditions

Until a short time ago modernists were practically a unit in believing that "all is well since all grows better." Within more recent years, however, a number of liberal writers have discarded this view and have admitted that the present-day general world outlook is far from encouraging. Never, apparently, has a fundamentalist painted the future in such dark colors as have a few liberal writers, as for example Paul Hutchinson in the most recent book, "World Revolution and Religion."

The dean of Yale Divinity School, in a recent article in the Federal Council Bulletin entitled, "The New Paganism and the Coming Revival" (also printed in pamphlet form), speaks of "the appalling prevalence of crime and immorality" at the present time. "Old conventions are shattered," he says, "restraints are denounced as unwarranted repressions of individuality; liberty is confounded with lawlessness. . . . Personal liberty, free expression is the cry of a jazz age which is fast losing all standards of goodness and beauty and truth."

There are various other outstanding indications of the real condition of the world to-day. It can scarcely be doubted that the danger of another great war is now as great and greater than it was in 1914. It does not require a prophet to foretell that another world war will be a far greater calamity to the world than the recent war; that it will result in further abandonment of moral restraints. The most formidable preparations have been made for such a war. The world is lacking the sanity to handle the means of destruction which science is so rapidly creating. The nations have indeed outlawed war; they have solemnly vowed not to go to war with each other, but the peace pacts have proved insufficient to bring about the longed-for pacification of the world. Failing of their purpose, these pacts have but accentuated the real condition of the world. Much as the world is dreading another war, it finds itself powerless to remove the existing causes of war. A number of writers have said that "civilization must destroy war, or war will destroy civilization." It will take more than civilization, however, to reach the roots of the matter and destroy war. The world needs a change of heart, and, as noted above, this does not come through improving external conditions or through law or reform. Among the principal causes of war are greed and national ambition.

The thought of another great war is distressing, it is true. But are there not other things as sad? What of the fiercely atheistic Communist movement whose program is radical world revolution in every respect, and which is now in control in Russia and is making marked progress in other countries? What of the terrible persecution of Christians in Russia? Even the well-known Socialist author, Sherwood Eddy, after repeated and prolonged visits in Russia, concedes the unprecedented persecution of the Christian Church in Russia. He says ("The Challenge of Russia," p. 185):

> "The same spirit that was manifest under the persecutions of Nero or Diocletian is reappearing in Russia to-day. . . . Certainly the Church never had to meet in the persecution of the Roman Empire, intermittent, spasmodic, brutal, or stupid as it often was, what it has to face in this relentless, implacable, ruthless persecution of cold intellectualism."

Who would have believed a few years ago that such things are possible in the midst of Christendom? As God sees these things, can it be supposed that war would be worse than the communist movement which is inspired by a satanic hatred of God and which inflicts terrible sufferings upon faithful confessors of Christ?

The Uplook Vs. the World Outlook

If the present world outlook is dark, the uplook for the true Christian was never more bright. Apostasy from the faith may mean and clearly does mean eternal perdition for many, depending on their own attitude to Christ; it does not mean defeat for the kingdom of God. For the individual as well as for the church this earth is only a temporary place of abode. Man is more than an earth-child or a highly developed animal. His existence on the earth comprises but a very short span as compared with his never ending existence in the beyond. To the true Christian the termination of this life means but translation to a state which, in the words of the Apostle, "is far better."

So also the existence of God's kingdom on this earth does not include its consummation. This earth will pass away. Does not even science teach that the earth cannot exist forever? Does it in principle make a great deal of difference just when the end may come? In point of the extent of time the earthly existence of the kingdom of God is insignificant indeed in comparison to its eternal existence after its translation from this earth. The great change that must come is no catastrophe for the kingdom of God; it is the reverse. The coming of the Lord is the blessed hope of the Church. The present time is of unspeakable value for the opportunities which it presents.

Scottdale, Pa.

(To be concluded)

TRANSLATING THE BIBLE INTO INDIAN LANGUAGES

Of the many languages spoken by the Indians of Central America in only eleven has any part of the Bible been translated and printed. The eleventh language just added to this list is Mam, spoken by some 200,000 Indians in Guatemala. The American Bible Society has just received at its headquarters in New York City the first copies of the Gospel of John printed in this language and published at the Mission Press at Quezaltenango, Guatemala, with the aid of the American Bible Society and the Pioneer Mission Agency.

Mam is the most archaic branch of the Mayan family of languages and has many of the throaty gutturals and explosives that are so difficult for the language workers to identify and express in written form. When a Mam Indian opens the book and reads that well-loved verse, John 3:16, it will look like this:

Kun ictsunju ulakjtanmi Dios quij xjal, tun tsunju tsajtgkon ocxcujun Tkual, tuntsun jniju intxontanmi tij, mlai cubxitj, tuntsun titen angkbil jumajx.

Translation work has been done by Mr. and Mrs. Dudley Peck of the Presbyterian Mission, ably assisted by several native workers. Although a rough translation of the entire New Testament is now being made, progressing with the aid of two translators, at an average of a chapter a day, very careful study of the language is planned so that further publication shall be in the best form of the language and useful to the whole Mam group. Four districts have been selected in which the newly published Gospel of John will be tried out and more effective wordings noted. Reading classes are also being held for Mam leaders in which this Gospel will be used as a text book. As the translators will serve as teachers in these classes they will have a splendid opportunity to study the effectiveness of their translation.

The American Bible Society plans to further this work as much as possible by financial aid, counsel, and careful printing.

THERE ARE EVANGELISTS IN SPAIN!

A Story of a Tract

Driving in a pony trap with the late Thomas Blamire and his wife in beautiful Spanish Galicia some years ago, one of us threw a Gospel tract into a market basket being carried on a woman's head. The woman looked up in passing, saying:

"I cannot read!"

"Have you none in the home who could read it to you?"

"Oh, yes," she replied, "my husband is a good reader;" and she passed on to her home.

Her husband did read the tract again and again, and sought the Lord of whose love the tract spoke. Asking who the foreigners were who had tossed the tract into his wife's basket, he was directed to Mr. Blamire's home in Marin, where a work of God was in progress and many souls coming into the liberty of the sons of God. The hungry soul soon rejoiced in full salvation, and going back preached Christ to his household and neighbors.

Sen. Jose Maria of Arcade soon became known in all the region as a valiant Protestant believer, and a fearless follower of Christ. He was a rich farmer, and owned vineyards and lands. We visited and slept at his hospitable home many times, and a work soon sprang up at a parish far up the mountainside. A little church was formed, and there Jose Maria found labor for God in shepherding a body of believers until his homecall in 1930. Several sons and a daughter still remain to mourn the loss of the kindest of fathers,—faithful unto death, a candle lighted by God in a dark place. Over forty years he faithfully followed Christ. I saw him last on the outskirts of a big fair in Pontevedra, when he begged me to come to his home to help his daughter into a fuller enjoyment of the love of Christ, saying:

"She is just where you left her a year ago."

I had often wandered the mountainside with her to take the bullocks to a stream to drink, and we sat talking of God's great love to unworthy sinners.

Having known Spain since 1882, and last year gone on a Gospel tour in our car with my son and daughter, the present rising in favor of Republicanism is no surprise to any of us. The country cries out for liberty of conscience, and says, "Why have other countries freedom and we have none?" Can there ever be liberty where Rome rules? One of her politicians lately remarked that "Spain was oppressed by a dead body lying on her, and that is the church of Rome."

—L. W.

TO-MORROW

To-morrow—
To-morrow I'll be kind to those I meet,
Bestowing smiles on those I chance to greet;
Endeavoring to guide some wayward feet—
To-morrow.

To-morrow—
To-morrow I will sing a happy song,
To cheer the heart-sick, weary, troubled throng,
The sin-scarred, hurried world where I belong—
To-morrow.

To-morrow—
To-morrow I will seek another's good,
Permitting him to stand where I have stood;
Not profit at his loss e'en though I could—
To-morrow.

To-morrow—
To-morrow I will pluck the fragrant rose
That in the quiet of my garden grows,
That on some bosom it may find repose—
To-morrow.

To-morrow—
To-day I am too busy with my toil
Of serving self—of digging in the soil—
But from my duty I shall not recoil
To-morrow. **—Selected.**

INFLUENCES BEYOND OUR VISION

In 1781 Sir William Herschell discovered the planet Uranus and plotted the course which he believed it would take for a number of years to come. Later astronomers saw the planet was not taking the course he had predicted. They re-examined his calculations, but could find no error. Eventually they came to the conclusion that another planet, beyond the reach of their telescopes, was deflecting Uranus from the orbit which it otherwise would pursue. The British mathematician, Adams, and the Fenchman, Le Verrier, calculated its probable size and location. In 1846 Sir John Herschell wrote concerning this mysterious body which no man on earth had seen: "We see it as Columbus saw America from the shores of Spain." Before that year had elapsed, the German astronomer, Galle, by means of an improved lens, saw the planet Neptune, and found it almost exactly at the distance and of the dimensions which had been forecast.

Lives around us are undergoing changes so remarkable that it would be difficult to explain them apart from an influence beyond our vision. These lives explain that these influences are due to relationship with the living God. He is invisible, yet to those who know His influence on men, especially those who know it upon themselves, He is no guess. To them He is the greatest reality.—What to Preach.

EDUCATIONAL

THE CHRISTIAN HOME

X. The Home and the Church

By Erma Miller Erb

In the fifth book of the Bible we find, "And these words, which I command thee this day, shall be **in thine heart;** and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7). These two verses must be taken together. The first requisite for obeying this command is to have these words **in thine heart.** If they are in the heart, then teach them.

To think and act as if the Church were only a Lord's Day institution is not manifesting the coöperation that should exist between the home and the Church for both have the same object in view. If the daily presence of God is a reality there is no hesitancy in seeking to lead children into the same realization. The Koran places no value on a child, but the Christian's Bible is full of stories for and about children and the climax is reached when Jesus blesses and holds them in His arms and says that except we become as children we shall not enter His kingdom. How often He used the simple, everyday things about Him to teach some great lesson! Paul, also, in his writings to Timothy, urges the carrying of religion into every phase of the home life.

The aims of the Church and the Christian home are the same—to foster and propagate love to God and man, peace with God and man, and the hope of the future life. As homes make the Church, so the Church makes the home. Never a Sabbath passes but what some help is given through the lips of a faithful minister. A church community can be recognized even from the exterior. On a trip through a rough looking country built up with the poorest homes and cabins I have ever seen, we counted but four country churches in a distance of six hundred and fifty-four miles. Once after passing many poor homes we reached a fine-looking community, and in the center of this we had the good fortune to see from the highway what we were looking for—a large church.

What is our attitude toward our Church, the Sabbath, and the minstry? If we have found the Church whose teachings we believe coincide with those found in Scripture, loyalty to its teachings should not be a matter of question. Our desire will be to be present at each meeting, on time, and lend our support to whatever work is undertaken.

A minister once told how in his early childhood his parents would seat the children on the front bench of the church house, then after arriving home they would ask one of them to give the text for the day, and little as they were they could repeat it. His aged mother once said one of the things they observed strictly in their home was never to permit any disparaging remarks against the ministry. Time has proved the wisdom of that decision. When the children sometimes desired certain things because other children had them she repeated a little verse in German: "If on arriving at Heaven's gate, would you want to go the other way in order to follow the crowd?" Material things pass away, but nothing of more value can be given than a trusting faith that will stand during the years of a lifetime.

Our attitude toward the Lord's Day is a good index of our spiritual welfare. A thorough examination of the weather on Sunday morning and a nonchalant trip through a downpour of rain the next day shows which day we deem the most important. Also we should be on time, not for our own sake only, but to avoid disturbing others. To Jesus this was a day of opportunity. Rest is change. While the day is to be a day of rest from work, yet it is to be a day of doing. Wherever Jesus and His disciples were, and later Paul and his coworkers, they attended the services at the synagogues. So attending church services regularly, showing hospitality, visiting the sick, and similar activities are definitely sanctioned by the Master, but idle days are not.

The restraint and gloom of the Puritan Sabbath fell short of the purpose for the day. Children were tied to bedposts if they became too noisy and were reminded that they should be quiet like it is in Heaven, thus causing them to dread the recurrence of the day; but the desecration of the present day has broken all bounds and has not even the good intentions of the Puritans. Sunday movies, golf, ball playing, swimming pools, joy riding, and excursions seem out of place for worldlings on the Sabbath, but how much more so when they begin to make inroads into professed Christianity.

In the home, criticism of the ministry should be carefully avoided. Some one asks, "How can we keep our young people when our ministry is not what it should be?" At best all are imperfect, and it is only because of the very high standard of the ministry that prominence is given to the mistakes of a very small minority of ministers who undergo the same temptations as the constituency. Be a thoughtful listener and go to church determined to take something home with you. A returned missionary's sermon on assurance in our home church last Sunday and a sermon on confession and restitution a week before contained enough spiritual help that not a listener would ever be excusable through ignorance. So it is Sunday after Sunday. Of an elderly minister, now gone to his reward, it was once said that he had only one subject, but it was the love of God and that is inexhaustible.

"All things that are on earth
Shall wholly pass away—
Except the love of God,
Which shall live and last for aye."

The true minster does for us just what the Scripture does—doctrinizes, reproves, corrects, and instructs in righteousness, and for the same reason, that we may be perfect and "throughly furnished unto all good works."

The words we have in our hearts are the teachings we pass on within our homes as we sit in our house and walk by the way. Let us then cling to those which upbuild and are found in the Scriptures and which we hear from our pulpits.

Wellman, Ia.

THE MAGIC TOUCH

When Jack Frost tiptoes through the land,
His magic touch, like fairy's hand,
Takes Summer's russet garments old,
And robes the Fall in red and gold.

With scarlet berries rich and rare,
He garlands Autumn's golden hair,
And gently heaps before her here,
The hoarded wealth of all the year.

His touch so gentle and so light,
Comes only when the stars are bright,
And bending skies above are blue,
And not a whisper rustles through.

But, oh, when morning dawns in white,
To chase away the mystic sprite,
'Tis then we see throughout the land,
His magic touch on every hand.

—Girls' Weekly.

In these days of lax views of the marital relation, it is good to listen to the clarion voice of Dr. W. Graham Scroggie, of Edinburgh, as he discourses in his recent book on St. John. In commenting on our Lord's presence at the wedding in Cana of Galilee, Dr. Scroggie has this to say: "A Christless wedding is a failure from the start. People who get married without the Master are asking for trouble. God's law is, remain single, or marry one woman and remain loyal to her." No place for "trial" marriage in such advice.—Christian Faith and Life.

HISTORIES OF LOCAL CHURCHES

X. North Salem Church, Huntsville, Ohio

By Dorothy Detweiler

In a flourishing farming district surrounding the small village of Huntsville, Ohio, about fifteen miles north of the well-known vicinity of West Liberty, there gathered a group of Mennonite people putting into history a church very much cherished by those who lived there for a short time. This prosperous looking locality became quite attractive to some, and for unknown reasons a settlement was made there. The first Mennonite family, that of Bishop Jonas Yoder, moved from La Grange County, Indiana in 1874. This was the only Mennonite family there until, in the following year, Preacher David Hartzler and his family moved there from Noble County, Indiana. It is said they travelled in pioneer style—in covered wagons. In the same year a few more families came from West Liberty and continued coming for some time. In 1837 another minister, Joseph Detwiler, moved in from Knoxville, Tennessee.

At first church services were held in various homes. Later the Flat Branch Church, a Christian church, was used two Sundays in every month. This was indeed appreciated and they continued to use it until in 1884. After feeling a desire to worship in a church of their own, solicitations for donations were made for a church buiding. Even the non-Mennonites of the community showed themselves quite liberal by their donations. The church was helped considerably by friends from the neighboring community of West Liberty. One acre of land was bought for the church property. The owner being a good thoughtful man, willing to help the cause along, donated his share by cutting the price in two. The members of the building committee, Jonathan King, Gideon Zook, and Jacob Hartzler, set to work immediately, making preparation for the new church building.

In 1885 the first services were held in the new church. For the next twenty or more years a peaceable group of people assembled themselves at that place, bringing honor and glory to God. The largest number of members there at any time was approximately one hundred. The names of the families were: Hartzler, Detwiler, King, Yoder, Mast, Zook, Peachy, Stoltzfus, Kaufman, Bontrager, and Swartz. For this small group there were at one time five ministers namely, Jonas Yoder, Joseph Detwiler, J. B. Hartzler, David Stoltzfus, and David Hartzler. The first death to sadden the community was that of the wife of Bishop Jonas Yoder. Because there was no plot owned by the Mennonites, she was buried in a corner of the farm on which they lived. As time went on they decided to have a cemetery of their own and purchased a small tract of land for that purpose. The body of Mrs. Jonas Yoder was then moved to that place. After her death, in 1898, the family moved to the West Liberty community. However, Bishop Yoder remained faithful to his charge and attended at Huntsville as regularly as possible, filling his place there.

A need for a Sunday school was felt at this place by some of the members. In 1882 there was a letter in the Words of Cheer written by Mattie Anne King, daughter of Jonathan King, stating that she went to Sunday school before they moved to this place, but there was none there. Finally in 1885 they first organized a Sunday school with the following officers: Superintendent, Jonathan King; Assistant Superintendent, Gideon Zook; Chorister, Menno Hartzler. Sunday school was held every two weeks, alternating with church services. We have the record of the year 1891, from which it seems that they did not hold Sunday school during the winter months. On April 26 the Sunday school opened, and it closed again on November 8. It reopened April 3, 1892. The reorganization followed with these results: Superintendent, Jonathan King; Assistant Superintendet, I. L. Stoltzfus; Secretary, J. N. Hartzler; Treasurer, J. D. Hartzler; Chorister, D. W. Botrager. The average attendance that year was 38. The enrollment was 65. There were eight scholars who attended every Sunday that year, and ten who missed only once.

The Bible was exclusively studied by adult classes, while the small children were taught from books containing the alphabet. They were first taught the German alphabet and then to read sentences. These books were much like a spelling book. In the back part of the book there were stories and pictures, true to life, as well as Bible stories. At a certain age, or at least when the contents of this book had been covered, they were given the New Testament. No special method was used other than probably taking up the study of a certain book or character.

Along with this they spent the Sunday evenings by gathering together in various homes for what they called the singing. In a few years this developed into the Young People's Meeting which proved very interesting and helpful. By the time the church was growing quite nicely in their activities the families began to move away. It was only a few years until more moved, and in 1907 the last family had finally moved. Up to this time Bishop Jonas Yoder regularly took charge of the services even when there were only a few families left. It seemed, though, that there was a tie of Christian friendship created at that place which made a lasting impression on each one and bound them together, and which is still felt among those who formerly made this their church home.

When it became apparent that the congregation would break up entirely, friends began to move the remains of their relations from the cemetery and bury them in the Mennonite burying grounds near West Liberty. Thus not even the cemetery remains to mark the location of a once happy, prosperous congregation.

West Liberty, Ohio.

WONDERS OF CREATION

Arranged by Eva Cooprider

"In the beginning God created the heaven and the earth." We are dependent upon God to tell us how the world began. Here in Genesis 1:1 we are introduced at once to God in the essential fulness of His being, and the solitariness of His acting. "We are set in the presence of Him who is the infinite source of all true blessedness. God reveals Himself and makes Himself known by His works. Was the earth just a mass of clouds or fiery mists that were to develop through the ages and finally appear in the shape as we see it to-day? No, I believe that God created it perfect in the beginning. We notice how perfectly it turns upon the axis, bringing our night and day, and moves on its orbit, bringing the seasons. If God started the earth perfect on its journey, He certainly made it perfect in the beginning."

"By the creation of the world we understand something more than simply the making of one thing from another. Man can make a chair or a house from wood. But by creation, as the word is used in Genesis we understand that it is making something out of nothing. God in the act of creation made all things out of nothing. There existed no matter out of which visible things were made, and no immaterial substance out of which to form angels and human souls."

"God is the first great cause of all things. He gave all things existence. The Holy Spirit through Paul gives us the correct idea of "create"—Hebrews 11:3: 'Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.' So then all things seen and realized show the hand and work of God."

Let us read Isaiah 45:18: "Thus saith the Lord that created the heavens; God himself that framed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.' Now we are told that God did not create the world an empty waste but He framed it to be inhabited. Now let us turn to Job 38:4-6. God reminded Job that he was not present when He created the earth. And the description He gives here of the careful measurements and sturdy foundations would seem to indicate that it was a masterpiece. It is in the seventh verse, however, that we find the best evidence that God's creation was a majestic and magnificent work. When He had finished the morning stars sang a song of dedication and the angels shouted for joy. We could hardly have expected that the angels would have held the service of dedication if the original creation of the earth was nothing but a nebulous mass."

"But something happened. The Bible does not tell us very much, but it would seem that Satan and his angels were given the earth for a habitation, and that Satan was the most beautiful and most intelligent of all the angels. In Ezekiel 28:17 we are told that his heart was lifted up because of his beauty and his wisdom and he became very proud and wanted to be God Himself. For this reason he was cast out of his beautiful home and the earth turned into an empty waste. That is the real meaning of the second verse of Genesis. The earth became an empty waste. In Isaiah 24:1 and Jeremiah 4:23-26 we have the picture of the beautiful world made desolate because of sin."

"And the earth was without form and void; and darkness was upon the face of the deep." "Here was a scene in which God could act. "He looked forth from His eternal dwelling place of light upon the wild waste—the sphere in which His wondrous plans and counsels were yet to be unfolded and brought out. All was darkness and chaos. A dark scene, truly—desolation brought about by sin. 'God is light, in him is no darkness at all.' Here was ample room for the God of light and life to act. He alone could enlighten the darkness, cause life to spring up, substitute order for chaos, open an expanse between the waters—these were operations worthy of a God."

After the second verse we are told how God reconstructed the earth and made it into a habitation fit for man. "And God said, Let there be light and there was light." How simple! And yet how Godlike! "And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night." Here are the two symbols so largely employed throughout the Word in the history of souls. There are sons of darkness and sons of light. All upon whom the Light of Life has shone—all who have received the light of the knowledge of the glory of God in the face of Jesus Christ, whoever and wherever they may be, belong to the sons of light and the sons of day. All those who have not yet received into their hearts, by faith, the cheering beams of the Sun of righteousness and are still wrapped in the shades of spiritual night are the sons of darkness and the sons of night."

On the second day God gave the law of gravitation. The earth contracted; the chaos separated itself into the cloudy heavens above, while the mass of solid matter collected in the center, leaving the water on the surface.

On the third day God drew the waters together into oceans and caused the continents to rise up as dry land. The rivers began draining the land into oceans, while the continents were exposed. Then God spoke, and grass, shubbery, trees, flowers, and fruits began to cover the earth. Let us also note one phrase used in connection with this day's work—"And God saw that it was good."

On the fourth day God made two great lights. The greater one, the sun, is the center of light and also the center of our solar system. The lesser light, the moon, is to rule by night as are also the stars.

And now that the air was clear and pure, and the strong bright sunlight shining, on the fifth day God gave life to the lower forms of animals—the fish and the birds with which we are familiar, and also monsters and reptiles which have long since disappeared. All kinds of beautiful birds sailing through the air, lighting on the trees, and singing strains of music; and the fish great and small, in the waters, were created by the God who had fashioned the world. A very wonderful thing about the birds and fish, as also about the trees and plants, was that God made them so that each kind would grow more of its own kind till the world should be full of them.

On the sixth day God made all things that walk and creep upon the earth—the wild beasts, the cattle, and the insects. Now we begin to see why the world was created. All was so perfect that God Himself said that it was good. And all was beautiful, not only in appearance but in the harmony that existed everywhere. Everything had its place and did as God intended.

The last stage of creation was now reached. God saw that all that He had created was good, but now He wanted some one who could talk with Him, love Him, and understand much about what He was doing. The earth had been reconstructed and prepared for the crowning creation. As John Ruskin beautifully paints it: "When the earth was prepared for the habitation of man, a veil of vegetation was spread between him and its irony substance, and between him and the burning heart of heaven the veil of a cloud." "We have also seen how, in preparing the earth for its new inhabitants, God separated the waters from the land and planted the grass and the trees, and the flowers so that it might be possible for human life to exist. As far as we can learn, man cannot live on any other planets. They are either too near or too far from the sun, or do not have enough water or vegetation to make life possible."

"'And God said: Let us make man'—words which show the peculiar importance of the work to be done, the formation of a creature who was to be God's representative, clothed with authority and rule as head and monarch of the world." The "let us" suggests that the Father, Son, and Holy Spirit were in council. From the dust of the earth was man formed, and into his nostrils God breathed the breath of life. God said, "Let us make man in our image, after our likeness." God wanted a creature after His likeness, whom He could trust. "Man is a compound being in the fact that he resembles both God and the animal creation. In the physical structure man and the lower animals are similar in that they are subject to sickness, pain and death. Man is the crowning creation of God. As God created him man was a living soul, bore the image of his Maker, was so intelligent that he could give the names to all the animals God brought before him, and had dominion over the earth. Man has been endowed with some moral attributes of God, such as holiness, loving kindness, righteousness, purity." May we confess with the Psalmist: "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works."

"And God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." Researches of modern science led to a conclusion that is in full accordance with the sacred history that amid the varieties found among men, some black, some red, some yellow, others white, that they are all of one species and of one family.

What power in the Word of God! "He spake and it was done." "O Lord, how manifold are thy works! in wisdom hast thou made them all." "There was indeed a gradual unfolding of God's plan in creation as He proceeded with His separate creations from the simpler to the more complex forms of life. We admire that wisdom. God is represented as pausing at every stage to look at His work. Every object was in its right place, every vegetable process going on in its season, every animal in its structure and instincts suited to its mode of life and its use in the economy of the world. He saw everything that He had made answering the plan which His eternal wisdom had conceived and in the thirty-first verse of the first chapter of Genesis: "Behold, it was very good."

We feel constrained to join the heavenly host in singing, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever."

Hesston, Kans.

BEYOND CHILDHOOD'S DREAM

By Maude W. Mendenshall

In childhood days our paths were smooth alway;
With steps so light, the meadow bright we trod,
To learn from nature's books the love of God.
Our life so free was full of happy play,
With never shadows dark and dull to hide
The bright eternal sun from youthful dreams;
But cares went by on fleeting wings it seems,
And all was joy from dawn till eventide.
But Ah! the Heavenly Father knoweth best,
And with the added years, He adds our cares,
Which, though unwelcome they may be, they test
The life, which mounts, as each new trial it bears,
To nobler realms, where quiet calm and rest,
Will stay the soul whose God his burden shares.

Goshen, Indiana.

HYMNOLOGY AND SACRED SONG

The Value of True Sentiment and the Help United Song Brings

By Lester P. Hostetler

Sacred song seems to be the instinctive utterance of the human soul. Poetry and music are as old as the race, and they have been employed from the first in the service of religion. The sacred song of the savage nation receives but rude expression. With the growth of intelligence and of language it becomes more elaborate and refined. Hymns in praise of the gods are therefore found among the most ancient specimens of literature.

It is said that the reputation of Homer was created by the number and the beauty of his hymns, and many of them still remain in his poems.

The Greeks who followed him imitated his example. The Greek poets were hymn-writers. The Muses themselves were supposed to be chiefly engaged in the service of divine praise, and he who invoked them was expected to partake of the same occupation. At certain of the Greek games rewards were offered for the best hymns, and the young were stimulated to learn them. So important was this considered to the maintenance of religion that we find Emperor Julian, in his attempt to reëstablish heathenism, urging the return to this custom, and arguing that the old Greek hymns were the product of inspiration similar to that which the Christians claimed for the psalms of David.

It is quite clear from all this that while the Greek mythology contributed nothing to the Christian religion, the poetic development of Greek song had much to do with the form into which the early Greek hymns of the Christian Church were subsequently cast.

But the Greeks were not alone in their devotion to sacred song. It prevailed among all the cultivated nations of antiquity. The singing of hymns was the largest part of the old Egyptian ritual. Four times a day—at sunrise, noon, sunset, and night—the priests regularly chanted the praises of their divinities, and it is not unlikely that the poetical genius of Moses himself was so cultivated, in the providence of God, that it might be consecrated to the worship of the one true God.

Before passing to the examination of hymns themselves we should endeavor to fix upon a standard by which they may be judged and their comparative rank determined.

It is generally conceded that this standard can not be such as is applied to other classes of literature. Hymnody is unique. It is employed for one specific purpose and must be judged by rules of its own. So while it is admitted that the canons of literary criticism may have due weight, and while room is given for the expression of competent authority, the final arbiter must be Christian usage. What the Church generally adopts must be a good hymn, and the hymns that are most generally adopted must be the best hymns. It then becomes our duty to determine the qualities possessed by such hymns, and to conclude that the degree to which a hymn exhibits these qualities it is entitled to take rank. But even so, it is necessary to exercise a judicious care. How shall we determine Christian usage? What testimony shall we receive? In short, what sort of use establishes usage?

Manifestly a song that aspires to be a hymn does not fulfill the conditions simply because of its mere popularity. It may be sung far and wide, in various gatherings, caught up by the multitudes, and even whistled by the boys on the streets. This does not place it in the ranks of great hymns. It must certainly conform to at least four conditions before it can be said to be adopted:

1. It must obtain a hold upon the great Christian community.
2. Its hold must be permanent. If its spirit accords with but a single juncture or a single generation, if its sentiment suits but a single age, it is not adopted.
3. It must find a place in the solemn and stated worship of the great congregation, not merely camp meetings and Sunday schools.
4. It must be embodied in some authorized body of sacred song, put forth or sanctioned by some recognized organization of Christians.

The Value of True Sentiment in Song

Sentiment in a song or hymn is the essence that makes what we may term a "heart song." Sentiment is what has caused songs to be interwoven with our own lives. The personal associations of melodies to familiar words adds a new thrill of heart interest. Each song recalls to the individual reader some tender, sad, joyous, or martial association.

Some of the sentiments embodied in songs are: Patriotism, war songs, lullabies, plantation and negro melodies, sacred songs and hymns, love songs, opera, college, school and fraternity songs.

The older people in any audience easily recall the yellow, ragged, timeworn music and books that can still be found in the secret recesses of old furniture. The music represents the time when our fathers and mothers were young men and women. Old songs between covers that were familiar thirty, forty, and fifty years ago. What makes them dear? Sentiment. The old time singing school is represented, and many a stirring strain that had made the crisp winter air ring, as the refrain was sung on a sleigh ride.

Another form of love song we find in the rare gems known as lullabies. They are plaintive minor airs of the past century, rich with sacred memories of mothers crooning over old wooden cradles.

Love of home and country is brought to light in the stirring melodies of the south that swayed the hearts of millions during the dark days of the Lost Cause, nor did the North forget songs that were sung with heartache and tearful eyes. The remarkable interest centering in all the darky songs,—the melodies of the jubilee singers, breathing the spirit of the old plantation days, shows that the folk songs of America and even our national music of the future must bear the impress of the race that gave us this class of music.

In the great field of hymns sentiment plays a great and unlimited role. Some hymns may recall for us the turning point in life's highway. Some recall the fond memories of bygone friends. Others may recall the sadness of loss of dear ones. Boundless joy of praise and worship may be recalled through others. Sentiment is what makes these great hymns dear to us. What memories or thoughts do you recall as you sing, "Jesus Lover of My Soul," "When I Survey the Wondrous Cross," "Abide with Me," "Guide Me, O Thou Great Jehovah," "Just As I Am, Without One Plea?" Whose heart can be so set as to fail to respond to the throbbing strains of "Tread Softly?"

These great hymns have had untold influence upon the lives of people. They have entertained thousands from childhood to the grave, and have voiced the pleasure and pain, the love and longing, the despair and delight, the sorrow and resignation, and the consolation of the plain people,—who found in these an utterance for emotions which they felt, but could not otherwise express. Those sweet strains have blended with the coarser thread of human life and have offered to the soul a suggestion of uplift, sympathy, and hope.

We have endeavored to reach some standard by which hymns and their tunes may be tried. We have sought to realize that the best words and the best music must be united, in order to give the highest praise. Now we reach our final question: What relation should sacred song bear to all those other exercises which we conduct in the sanctuary?

We assume that it will be admitted that the chief function of the congregation is worship. The service is properly called "public worship." The place in which it is held is a "house of worship." God, then, is the one supreme factor, and all acts of worship take character from their relation to Him. Omitting certain special acts of worship which are performed occasionally, the three chief features are the following: God speaks to us; we speak to God; and one speaks to us in the name of God. God speaks through His holy Word, we speak to God through prayer and praise; and the ordained minister speaks to us in God's name in the

(Continued on page 314)

BIBLE STUDY

NOTES ON I AND II CORINTHIANS

Compiled by Myrtle Shenk

These notes were taken during a course of studies in Corinthians in midweek meetings and were sent in for publication by request.

I Corinthians

The Church at Corinth, Greece, was founded by Paul. The members were for the most part Gentiles and had known the worship of idols. They were generally poor. Apollos was appointed to lead when Paul left. He was an able speaker.

The saints as mentioned here are holy, godly persons.

The Scriptural way is to mention all the good possible about a person first, then the necessary corrections.

"To them that are sanctified." This was the standard set before them, which they could and should reach, but had not yet reached. This standard was sanctification and all it means in the life of the individual. God's part for our sanctification is finished. The body should be under control, the soul under God's power, the spirit under His will.

Paul is to the Gentiles what all the apostles are to the Jews.

History says that in less than a year after Paul had established the Church at Corinth word came to him at Ephesus of the divided condition of the Church and he sent Timothy to harmonize matters. Soon after, messengers came to Paul seeking advice concerning the various wrongs that were found in the Church. This first epistle is his reply. He deals with the subject under different headings, as reproval of factions, going to law, marriage and celibacy, advice concerning meats, relation of man and woman in the Church, community, etc.

Human wisdom cannot stand before God; no flesh shall glory in His sight. Eve, in Eden, brought sin on the world through human wisdom. It is not possible for man in his own wisdom to understand the Gospel. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Cor. 4:7). Worldly wisdom causes men to deny God and His Word. "God hath revealed"—means salvation, understanding of the Word, glory of the things of God. There is a mystery of godliness. I Tim. 3:16. A man can not by searching find out God. Understanding of the Word comes from the Spirit; the Word and Spirit are inseparable: The Word is the body; the Spirit is power.

The milk of the Word is its teachings for beginners; meat refers to the deep things of God. Carnality, strife, divisions, should be removed; Christians should not be factional.

If the internal is thoroughly indoctrinated the external will become right.

Paul says he knows nothing against himself; yet he does not think that justifies him. This evidently does not refer to his persecution of the Church before his conversion.

He says, "We are made as the filth of the world, and are the offscouring of all things unto this day." The leaders in any movement must bear the greatest persecution.

Timothy, a convert of Paul's, is called his son, and holds to the line of teaching received of his father, or first teacher. Paul had a right to ask his people to follow him. Every minister, especially every bishop, should be able to ask this as he follows Christ.

Conditions in Chapter V are largely responsible for Paul's sharp words in the closing verses of chapter IV. These people had been idol worshipers. As far as they had light they had victory. Evil-doers, who refuse to make amends, should be excommunicated. "Therefore put away from among yourselves that wicked person."

The Apostle clearly teaches that it is not becoming for Christian brethren to go to law; they should adjust matters among themselves, or, if need be, suffer themselves to be defrauded.

Marriage and celibacy are both honorable but marriage is for one man and one woman for life.

The Christian's liberty should never be made a stumblingblock before the weak. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Only after a self-examination should we eat the bread and drink the cup in communion service, lest we do it unworthily.

The Charity Chapter must follow the Gift Chapter, that there be not a covetous attitude toward the gifts. Charity—love, benevolence, believing the best possible of all (universal love). It is the bond of perfectness and covers a multitude of sins. It is the more excellent way. Eloquence is no more than empty sound without charity. All human love fails without it; all religion—faith, prophecy, knowledge — fails without it. Prophecies will be fulfilled, tongues be used no more. Faith is for the present, hope is for the future, charity is for eternity.

Tongues are unto God; they edify one's own life. Sounds without distinction are unintelligible, not profitable. The spirits of the prophets are subject to the prophets. God is not the author of confusion but of peace. "Silence" is here used in connection with "confusion." Woman is to be under obedience; not to make rules and regulations. Paul's writings are the commandments of the Lord.

"Moreover," considering all that Paul has been saying about works, he now refers to the Gospel by which we are saved. He delivered to them first that Christ died for our sins. The unworthiness felt by Paul made him more than ordinarily active in service.

Evidently some of these people were formerly Sadducees, hence the need of this discourse on the resurrection. Christ was the first to rise from the dead to die no more. His resurrection was the proof that brought victory. Only a resurrected life proves that we have accepted His death. Death does not sever from Christ. It has no power over the Christian. Death came by man: by man came also the resurrection—this destroys the theory that Christ was not both human and divine. Adam's sin brought death to all. Christ brings life to all who are in Him. Death shall be destroyed and the people of God shall know no more death.

Lay by upon the first day of the week as the Lord has prospered. Many have been blessed by giving a tenth. Some think financial obligations should be met before giving anything. Israel gave a tenth; we who have that to which they looked forward should surely not do less. Some testify that they have received more by giving tithes. Faith is lacking if we are afraid to give. We should live economically and we will have more to give. If we would give more the Gospel could be preached in more places. These verses, however, problably did not refer to tithing but to a special collection.

Paul exhorts the people to show themselves established: show themselves to be men.

"Anathema Maranatha"—excommunicated with a curse. Those who do not love Christ should be cut off from the Church He established.

II Corinthians

"While Paul was in Macedonia he met Titus returning from Corinth with good news respecting his first Epistle to the Corinthian Church. This gave Paul great relief of mind, but there were other matters which he felt like touching upon, and which he could best communicate by letter, prior to an anticipated personal visit. Unlike the first, it is an unstudied letter, giving vent to the emotions of a warm and thankful heart."—Bible History.

Chapters I and II contain a greeting, reference to the trials through which he had passed in Asia, and his defence for postponing his intended visit.

Chapters III to V give the grandeur, source, difficulties of and reasons for the Apostolic mission.

Chapters VI and VII warn against the unequal yoke with unbelievers, and accept the penitence of the offender referred to in book I, chapter V.

Chapters VIII and IX are an appeal for help for the poor saints at Jerusalem.

The book closes with a defence of his Apostolic mission by reciting the hard events of his life as a minister of Christ to the nations, a rebuke to offenders, and with the admonition that they examine themselves and that they be perfect.

The book opens with an encouragement and comfort against trouble. Then it goes on to the excellency of the Gospel ministration as compared with the law. It shows that the old law was written on tables of stone; the new was written in the heart. The letter killeth—the Word preached without power to live it. The Spirit is the power that moves and changes the heart. Every command in the Bible has an underlying principle; we should seek that principle. We should not obey the Bible simply as a book of codes and rules. The New Testament is a looking-glass to show us whether we are in the Spirit. The law was the ministration of death. This law, written on tables of stone, was glorious. It was the law of doing. It was glorious because it was the will of God. The law written in the heart does not differ from the law on tables of stone, but in a larger, fuller sense it is fulfilled in the Spirit.

Moses put a veil over his face. Israel probably did not know why Moses' face shone. Breaking the stone containing the commandments signified that they could not keep the law and would break it. The veil signifies the same; they could not understand the law. No natural man can understand God's law. That is why the law was a schoolmaster to bring us to Christ. The veil continues with the Jews, but is done away in Christ. The new man is created in knowledge after the image of him who created him. The law made nothing perfect but the bringing in of a better hope did. Doing things to merit salvation shows the presence of the veil. The veil made the Jews want to crown Christ as a literal king. Law is letter; Gospel is life. With open face without a veil—not prejudiced—we are renewed, changed into new creatures. Moralists and self-righteous people wear the veil.

The god of this world is largely responsible for the veil Moses put over his face. Most people have, through the Spirit, some knowledge of right, but Satan causes the blindness. We have the light of the knowledge of the glory of God, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, not of us." We bear the dying of the Lord Jesus that we might manifest forth His life in these mortal bodies. The power we have is of God.

Does great suffering bring greater reward? The Church suffers with Christ in behalf of the lost. One who suffers much, materialistic things being denied him, sees and enjoys more spiritually. The weight of glory comes by way of affliction. "Though he slay me, yet will I trust him." The outward man, the things which are seen, are temporal, and must perish; the inward man is renewed. This tabernacle shall dissolve. We know we have a house not made with hands. Tabernacle signified tent—something temporary. The building of God is eternal.

The earnest of the Spirit is the answer of salvation which comes to every believer whom God has saved.

Great deeds seem bad when by them the doer is trying to climb up some other way. The deeds will be reckoned by the motives.

The new creature knows no man after the flesh—not Christ as a great man, but as the Lord.

Christ took the consequences of sin and reconciled the world to God. To his ministers is given the power (or authority) to reconcile the soul to God.

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." Every saved person should be a worker.

When Christians are tried and remain firm the world sees the result. Trial is an opportunity for triumph.

The Corinthians were "straitened" (made narrow), not by the apostles, but in themselves, as they lived for self. Unyielded lives are narrow. Those who are straitened, whose hearts are not enlarged, are the ones who yoke with unbelievers. We should not be yoked with the world in marriage, in business, in lodges, in religion. God's people are His temple; therefore they should come out from all darkness.

In every age there has been some one thing as a paramount evil. In the time of the Corinthian Church it was idol worship.

Having these promises (referred to in closing verses of former chapter—that God would be a Father, and we His sons and daughters), we should cleanse ourselves from all filthiness of the flesh and spirit. Tobacco using is filth of the flesh; foolish talking is of the flesh and spirit. Business life, social life, thought life, all can be unclean. Darkness hides filth. Come to the light of the Word for knowledge and cleansing.

The true minister desires to live or die with his people. He can bear any loss if only the Church prospers.

Godly sorrow comes from the knowledge of having offended God. It belongs to true repentance. The sorrow of the world is repentance because of the penalty of sin. Paul's letter made these people sorry (7:8) but it brought them to repentance, therefore he rejoiced. Here is proof of repentance: Carefulness, clearing of yourselves, indignation, fear, vehement desire, self-censure (revenge), lest you fall again into the same sins.

In the days of the apostles the simple, unsustained word of a man meant more than it does now. With fear and trembling they received Titus when he came unto them.

Affliction and poverty abound in liberality. Paul had to be entreated to take the gift these people offered, because they were so poor themselves. Poverty makes kindred of us all. In the early church there was great fellowship and much sympathy for each other. Christ was full of grace and though He were rich yet for our sakes He became poor. A willing mind is accepted if one has nothing to give.

We should provide things honestly in the sight of God and man. We know that we must deal honestly with God, but sometimes forget that we should be just with man. Giving is a leading grace of Christianity; give yourself first, then give your possessions. We need the grace of God in receiving too. A lack of this grace makes poverty worse. The people of Achaia had been ready with their gifts for a year, so Paul boasted to the Macedonians; but for fear they might not after all be ready, he sent the brethren to prepare them for his coming. Again, if Paul had to insist on this money when he came it might look covetous on his part. To give sparingly means a poor harvest. Give bountifully and cheerfully.

The unspeakable gift comes from God through Christ; it includes all that comes to us through Christ.

Paul gives an estimate of himself: base, weak, contemptible—a picture of every Christian as he should think of himself, for we know our own shortcomings best. Glory only in the Lord. Not he that commends himself, but whom the Lord commendeth is approved. Paul speaks of his accomplishments as folly. The greatest minds speak with humility of their own deeds.

He robbed other churches, taking wages of them. He used the help of other churches to carry the Gospel to these people. In a new field it is not wise to be dependent on the people. God uses temporal means for winning souls. Christ fed the people that He might reach their hearts. We stand in His stead. Paul did not want to be a charge to the people at any time. He sought not **theirs** but **them.**

Satan comes to us in the guise of an angel of light. Teachers standing for righteousness but not themselves righteous, teachers who claim to be sent of God but preach not the Gospel, are angels of light in this sense. The blood test is God's test. The blood is the one thing the devil cannot face or counterfeit. The blood of Christ was divine. It never saw corruption. He took it to heaven with Him.

Paul endured many persecutions. Perhaps the worst was his being in peril among false brethren. If we all had the vision he had our afflictions would seem lighter than they do.

The world hates the Christian, yet there is nothing about him to cause hatred. The world hates truth; the Christian lives truth. The world hates spiritual things; the Christian lives these things.

To the apostle Paul it was granted to

(Continued on page 319)

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Think a thought for yourself as you meditate on the Scriptures. Carry in your own heart the truths that you have thought about, truths which have had their origin in the Word of God. Speak out to others the truths that have come into your experience and thus share with them. Receive the good things that others have received and have shared with you. You may be sure that if a number of young people come together in the study of a topic after having thought earnestly for themselves at home that a good meeting will result and there will be enough variety and newness to take off the "humdrum," and to drag the wheels of the meeting out of the "ruts."

In a revival meeting one girl asked another girl to stand up with her to make a public confession. The younger girl of the two made reply, "You will have to stand up for yourself." Salvation is a matter that each one must personally receive. No one can change the law of personal dealing with God by joint action with us in such a detail as public confession. Others by their example may encourage us to do our part. But no action of theirs can be a substitute for what we must do on our part. We are not likely to have a very live meeting where the meeting is run on a basis of a set channel of thoughts moulded by some one else and after which each one formally follows, without living in the thoughts for themselves before reciting them before the meeting.

While there must be some form that our meetings take, and too great a variety for the sake of variety may mean distraction, yet there ought to be so much real life and experience in each member of the meeting that the forms of the meeting are but opportunities in which the life overflows and enriches, so that there is a satisfied feeling on the part of all present, "It is good to be here."

The leaders of our meetings may help the situation in their own congregations by urging a personal responsibility and discharging that responsibility in their own place. Better have each one bring a thought of his own meditation than to bring ten, thought out by others, which he has not made his own by meditation and prayer and obedience.

For a period of over twenty years the Church has made provision for Young People's meetings. During all this time some give time and effort to lead out in lines of thought after which our young people ought to follow to make them strong and efficient workers in the cause of Christ and the Church. Certainly a number of those who have taken a live interest in these subjects have been greatly blessed during these years. If any have failed to get a blessing it must have been through some fault of their own. It takes a mighty dead grind of things to shut off all opportunity for a live boy or girl to give expression to their life. Don't fret and fuss about the deadness of your own meetings. Just begin living in your meetings and your life will be used of God to kindle the life of others and before you are aware the meetings will be so interesting that you will not need to think of the grind. But beware of what kind of a life you want to put into the meetings. All are alive but not all are alive in the things of God. That meeting which has so much dead grind in it may be largely because the ones composing it are out of their sphere of life (in worldliness and carnality) and cannot feel at home in spiritual things. Some meetings may be lively but lack very much in spirituality.

Now take a look at the topics of the month. See the opportunities to help out the Juniors while helping the older ones. Note the opportunity to think along the line of consecration of our abilities and gifts to God and to meditate on the grace that belongs to Christian character, and what may be done to make us more useful to God and His people.

BIBLE PARABLES AND THEIR LESSONS TO US—THE GOOD SAMARITAN (Jr.).—Luke 10:25-37

Topic for October 11

MOTTO

"Go and do thou likewise."

MEDITATIONS ON THE TOPIC

I. **The Good Neighbor.**—Jesus had just finished talking about what to do to inherit eternal life as He answered the test question of the lawyer who wanted to find fault, if he could, with Him. The lawyer felt the conviction of his own sin when Jesus answered his question and wanted to know who was his neighbor. Then Jesus gave him the illustration of one who was a real neighbor to a certain man who had fallen among thieves.

This good neighbor was not a priest, for when the priest went by the place where he lay wounded and half dead, he passed by on the other side because he was too nice in his own opinion to touch such a miserable man. Neither was the good neighbor a Levite. For the Levite also passed by on the other side of the road when he had looked on the man. He was either too busy or felt that it was beneath his calling to touch a wounded man. But the good neighbor was a Samaritan whom both the priest and the Levite hated and thought unfit for their association. When he saw the poor wounded man lying helpless at the road side, he pitied him so much that he got down from the beast on which he was riding and dressed the poor man's wounds and put him on his beast and took him to a lodging house and cared for him all that day. And when he went on his journey he gave money to the inn-keeper to care for him until he was well. He promised to pay the rest of the bill that it would cost, if it took more.

Jesus told the lawyer to follow the example of the good Samaritan if he would fulfill the second greatest commandment.

Our outward office or our family relation does not make us good enough to please God. We may even be of the lowest and most hated of the sons of men, yet, if we have the love of God in our hearts so that we are moved to do good to our fellow men, we are acceptable in the sight of God. We need to come to Jesus to receive the loving heart which God approves.

OUTLINE STUDY

I. A Lawyer Asks a Question.—Luke 10:25-28.

1. What shall I do to inherit eternal life?
2. Jesus answers by asking what is written in the law.
3. The lawyer quotes the two central commands of the law.
4. Jesus approves the answer but urges him to do them.

II. The Lawyer Asks a New Question.—Luke 10:29-37.

1. Who is my neighbor?
2. Jesus answers by the story of the Good Samaritan.
   a. A man robbed, left half dead.
   b. Passed by, by priest and Levite.
   c. Helped by the good Samaritan.
3. "Who was neighbor to the helpless man?" Jesus asked.
4. The good Samaritan.
5. "Go and do thou likewise."

III. Our Lessons.

1. In the perfect law of love all have come short.
2. Love includes all kinds of needy men and women.
3. We need a Christ-like heart to do as we should.
4. Jesus must give us that new heart.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Love.**
2. Memorize a Verse from the Lesson Text.
3. Why Did the Lawyer Ask Questions?
4. Why Did Jesus Ask Questions?
5. Tell the Story of How the Robbed Man Was Helped.

For Others.

1. How to Obtain a Good Samaritan Heart.

PERSONAL THOUGHT

Have you tested your own religion by your conduct toward the misery in the world?

SEED THOUGHTS

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slaves of sin to free—
This is the life that counts.—Advance.

We should love and help each other,
Day by day, day by day;
We should raise the fallen brother,
On the way, on the way,
For the road is rough at best,
As we count each weary mile;
Let us cheer the fainting breast
With a tender love and smile.

Let us go in scenes of sorrow,
Undismayed, undismayed;
Trouble's hand on us to-morrow
May be laid, may be laid;
Let us help while now we can,
Every burden to relieve:

As we bless our fellow man,
So a blessing we'll receive.
How the hand of love can lighten,
All our woe, all our woe;
How the gleam of hope can brighten
All below, all below!
Let us do the kindly deed;
Let us speak the loving word;
They will spring like precious seed
In the garden of the Lord.

—Palmer Hartsough.

THE GOOD SAMARITAN

By Ruth N. Horst

A certain lawyer tempting Christ, asked, "What shall I do to inherit eternal life?" Jesus answered by asking what is written in the Law, after which the lawyer quoted the two great commandments. Jesus then told him to abide by these, whereupon the lawyer questioned, "Who is my neighbour?" Jesus then told the parable of the Good Samaritan. He told how a man was robbed and left half dead, and both priest and Levite passed by without offering any aid, and afterward he was cared for by the Good Samaritan. Then Jesus asked who was neighbor to the helpless man, to which the lawyer replied, "He that shewed mercy on him." And then Jesus gave this command, "Go, and do thou likewise."

Paul speaks of himself as debtor to every one, Greek and Barbarian, wise and foolish. It was love that he owed, the only kind of debt he believed in. "Owe no man any thing," he said in Rom. 13:8, "but to love one another." We are in debt to everybody. It is not hard to recognize this indebtedness to the fine appearing, cultured, well-to-do Greeks. Anybody can love them and be kind to them. The trouble is with the barbarians. They are not our set; they are uncultured heathen. However, it is not so hard to love them in a philanthropic way as heathens, far off and out of our sight, as it is in a close personal contact, when they come to live next door to us and we must meet them every day.

Serving is an essential quality of love. Love does not stand among people commanding attention and demanding to be ministered unto, exacting rights, honor, and respect. Love seeks to minister, to give, to be of use, to do good to others.

Paul, who so wondrously caught the spirit of his Master, states in many different ways the fact that love's essential quality is unselfish helpfulness, the giving of life with all its rich gifts and powers in such a way that it may be a blessing to every other life which it touches. "Love seeketh not its own," its thought and service are for others. "Ye ought to support the weak." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1).

In these days men are doing wonderful things for those who are suffering. They educate and train the blind until the privation that goes with blindness is almost blotted out. They teach the dumb to speak. They take imbeciles and feeble-minded and with almost infinite patience find points in which their minds may be developed and their lives enriched. These movements are the outgrowths of Christianity, for we do not find them where heathenism is in control.

The law of love, that the strong should bear the infirmities of the weak, is quite applicable in every phase of life—physical, mental, spiritual.

"Lift a little, lift a little!
Many they who need thine aid,
Many lying on the roadside.
'Neath misfortune's dreary shade.

"Pass not by, like priest and Levite,
Heedless of thy fellow man,
But with heart and arms extended,
Be a Good Samaritan."

Ephrata, Pa.

THE STEWARDSHIP OF TIME, TALENTS, AND TREASURES.—Luke 16:1-13

Topic for October 18

MOTTO

"It is required in stewards that a man be found faithful."

MEDITATIONS ON THE TOPIC

I. **Stewards** have a trust in the handling of the property of others. One who is entrusted is expected to use the trust in the way that the owner has directed. If any one who has such a trust misuses his master's property it becomes a shame to him, and his master is likely to depose him from his work and punish him for his unfaithfulness.

The difficulty with many who are entrusted with the Master's goods is that they receive their opportunities as if they were their own and use them in their own selfish way. In the topic before us we are considering three forms of the Master's entrustment, namely, Time, Talents, and Treasures.

Our Time is of the Lord. He gives us every day and hour that we live. He expects that we use our time in the interests of His cause for the glory of His name and in the blessing of those whom He has given us to bless. How wicked it is to spend time foolishly and thus dishonor the goodness of God who holds our times in His hand. It is only longsuffering on His part that makes Him patient with our foolish expenditure of the time He gives us to use for Him.

Our Talents are gifts or powers with which the Lord has endowed us to be used in His service. Misappropriation is so common that people often do not think of their powers as belonging to the Lord at all. It is quite usual to see men use talent in the pursuit of worldly ends without thought of what they owe to the Lord and what the day of accounts will reveal in their misuse.

Our Treasures are the natural earthly gifts of possessions that have come into our hand either by inheritance or by God's blessing upon the labor of our hands through the use of talents which He has bestowed. We will be just as accountable for the money and property in our hands as we are for any other trust. When it is in our hands we ought to be in the hands of God to place it for the furtherance of His cause in the various channels of service in just that proportion which duty and sanctified judgment may dictate under the guidance of His Holy Spirit.

II. **The Text—Luke 16:1-13.**—This account by the Lord of an unfaithful steward is used to urge on the disciples the proper use of earthly goods in the light of eternal habitations. The unfaithful steward used his opportunity to secure earthly advantage to the detriment of his master. We should be wiser in heavenly things than he and use the goods of the Master of Heaven to the gaining of eternal approval of Him who knows all and judges all.

OUTLINE STUDY

I. Stewardship of Time.

1. The days of a man's life.—Psa. 90:9-12.
2. In youth.—Eccl. 12:1.
3. Redeeming the time.—Eph. 5:15, 16; Col. 4:5.
4. Account required soon.—Luke 12:19-21.

II. Stewardship of Talents.

1. A parable lesson.—Matt. 25:14-30.
2. Gifts of grace.—Rom. 12:3-8; I Cor. 12: 27-31.
3. The judge of the use of talents.—I Cor. 4:1-5.
4. Our body and spirit for Christ.—I Cor. 6:19, 20.

III. Stewardship of Treasures.

1. A gift from God.—Deut. 8:18; I Chron. 29:12; Hos. 2:8.
2. May be used without regard to the giver.—Mal. 3:8; Jas. 5:3.
3. Should be used to do good.—I Tim. 6: 18, 19; Luke 12:33.
4. Liberality rewarded.—II Cor. 9:6-15; Luke 21:1-4.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Steward.**
2. Memorize a Verse from the Outline.
3. What God has Given to Children to Use for Him.

For Young People.

1. Our Trusts (a) Time; (b) Talents; (c) Treasures.

For Older People.

1. The Day of Accounts.

PERSONAL THOUGHT

Lord give us the Light of Thy truth upon the work of life so that we may do all to Thy glory.

SEED THOUGHTS

The Lord soon cometh His own to take,
And of their stewardship reck'ning to make;
Blest will he be that for Jesus' sake,
Has ever redeemed the time.

—F. S. Shepherd.

Give of your best to the Master;
Give of the strength of your youth;
Throw your soul's fresh, glowing ardor
Into the battle for truth.
Jesus has set the example;
Dauntless was He, young and brave;
Give Him your loyal devotion,
Give Him the best that you have.

—H. G. B.

TIME, TALENTS, AND TREASURES, TO WHOM DO THEY BELONG?

By Lester B. Weaver

They belong to God because He has given them. The patriarch Job was able to say even after he had lost all "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." This faithful servant of God knew that what he possessed was given by God, and consequently being deprived of it was not a personal loss for him.

Our span of life, as David says in Psalm 90:10, is "Threescore years and ten," and he further adds that by reason of strength they may be fourscore. This time is fixed by God; He allots it; He gives it. We in turn are to use this time in a godly way. The Psalmist adds—following the verse quoted above—"So teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90:12). The pursuit of wisdom is one way that God wishes us to use our time.

In Ecclesiastes we are admonished to remember our Creator in the days of our youth. Eccl. 12:1. Remembering our Creator includes many things. This sentiment was reechoed by the boy Jesus when He said: "Wist ye not that I must be about my Father's business" (Luke 2:49). What He did during thirty-three years of His life is the perfect example of how time should be used. Teaching, helping, serving, healing, and saving others, are the activities that constitute a godly use of time.

The mature individual is an aggregate of talents, abilities, and gifts. These constituents of the individual's personality are given by God. In Romans 12:6 the Apostle Paul states their origin as being in the grace of God, suggesting at the same time that individuals differ in their equipment of them. He says, "Having then gifts differing according to the grace that is given to us."

The third temptation of Christ was to secure "all the kingdoms of the world and the glory of them." We likewise are faced with the temptation to subvert our powers to the acquirement of worldly gain and power. To the tempter we must answer as Christ did: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The talents we possess are to be used to worship and serve God.

With our time and talents consecrated to the service of God the proper use of our worldly treasures will follow. But it is very hard for most of us to really feel that our treasures, our worldly possessions, are not our own. It took Nebuchadnezzar seven years of living among the cattle of the field to learn this fact. Dives never learned it until he saw it all too clearly in the region of torment, and then it was too late.

May we as servants of Christ be good stewards of our time, talents, and treasures, so that in the great Judgment Day we may hear the welcome voice, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:21).

Ephrata, Pa.

SUGGESTIONS FOR JUNIOR MEETINGS

This topic should not be so difficult for Juniors because it is based on one of the parables of our Lord. These are always of interest to both young and old alike. However, there are features of this parable that may seem more difficult than some of the other parables of Jesus. Let us remember that Jesus does not commend the dishonesty of the unjust steward. Notice especially that the word "lord" in these verses is spelled with a small "l" and does not refer to Jesus. This refers to the rich man who commended the steward for his shrewdness in working a scheme so that he might have a home after he had lost his job.

Jesus far from approves of such scheming and trickery, but uses the story to illustrate a point. The "children of this world" scheme and plan to make friends through the way they use money that is in their care. The Christian recognizes that all that He has comes from the Lord, and he should be especially awake to the fact that he may use his earthly treasures, or money, in such a way that he makes friends that will welcome him to the eternal habitations of heaven. If we give our money to missions in India and it is the means of saving a soul, that soul will be a reward to us through all eternity and may be present to welcome us to that happy place. The same is true of any use that we may make of money that is instrumental in bringing lost souls to Christ as their Savior.

The Christian carries the idea of stewardship into everything that he has and does. His time is a gift from God, and he wants to use it for Jesus in a way that will count most in His service. His talents or abilities to do work are also a gift from God and he is responsible to use them to His honor and glory. This is a fine opportunity to impress upon the minds of Juniors that our Time, Talents, and Treasures come from God and that we will be held accountable for their use.

Assignments: **Tell the Story of the Parable of the Unjust Steward; The Stories of the Parables of the Talents and Pounds** (Matt. 25:14-30; Luke 19:11-27); **Tell How We Are Stewards for God in Everything that We Have—Life, Health, Strength, Time, Talents, Possessions.**

CHRISTIAN HUMILITY.—Matt. 11:25-30; 18:1-6

Topic for October 25

MOTTO

"Blessed are the meek, for they shall inherit the earth."

MEDITATIONS ON THE TOPIC

I. **Christlike Humility.**—To be humble in a worldly sense may be only to be brought down by force of circumstances or by the defeats that come in life's conflicts, and hence have a spirit broken and cowed by utter discouragement. Baseness of character sometimes manifests itself in a shameless manner, not regarding how reproachful the position one occupies may be in the eyes of others, because the character is given over to reprobacy of mind with no desire for anything noble or uplifting.

Christian humility takes the place of lowliness in the sense of human ambitions, but does not lose one bit of its regard for the things that are highly esteemed in the eyes of God. Christian humility voluntarily takes the lowly place of sacrifice and service and bears the shame which a proud and ungodly world may heap upon it, because it sees something higher and nobler to be possessed even while the lowly position is occupied. True humility will not assume a false estimate of self-importance nor take credit to itself which belongs to God or to others. In prosperity of earthly matters it is not lifted up in its thoughts above those less fortunate, but constantly remembers from whence all success comes. Jesus was equal with God in the greatness and glory of His being, yet even in this high place of honor He was willing to make Himself of no reputation because of the joy set before Him in the bringing of many sons to glory with Him through His atonement for sin. So the Christian who is truly humble like Jesus does not set heart on honor and ease, but sets heart on accomplishing a work for God's glory and of blessing to others, though that lead through paths of lowliness in the world and acceptance of undeserved shame.

II. **The Text—Matt. 11:25-30.** Here God recognizes the childlike humility and honors it. Jesus humbles Himself to bless humanity in His meekness and lowliness of heart.

Matt. 18:1-6.—Jesus sets forth the need of conversion that we may become truly humble as a little child and so become citizens of the kingdom of heaven.

OUTLINE STUDY

I. **The Inward Principle.**

1. The humble spirit.—Prov. 16:19; Matt. 5:3.
2. The humble purpose.—Phil. 2:5-8.
3. Humble thoughts.—Rom. 12:3.
4. Humble will.—Rom. 12:16.
5. Lowly heart.—Matt. 11:29.

II. **Expressions of Humility.**

1. Words.—Matt. 3:14; I Tim. 1:15.
2. Prostration.—Mark 7:25; Jno. 11:32.
3. Lowly seat.—Luke 10:39; Luke 14:10.
4. Submissiveness.—I Pet. 5:5.
5. Self deprivation for the good of others. —Matt. 20:25-28.
6. Without display.—Luke 20:46; Matt. 6: 3, 17, 18; I Pet. 3:3-6; I Tim. 2:9, 10.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Humility.**
2. Memorize a Verse from the Outline.
3. The Way of Humility.

For Young People.

1. The Christ Spirit within the Source of True Humiltiy.
2. Manifestations of Humility.

For Older People.

1. The Blessings of Christian Humility.

PERSONAL THOUGHT

Humility in a Christlike sense comes from divine sources and must be received through the grace of God. Shall we meet the conditions by which Christlike humility becomes a real possession of the heart that is not put on by pretense or for the sake of making an impression?

SEED THOUGHTS

There is many a wounded heart without a contrite spirit. The ice may be broken into a thousand pieces, but it is ice still. But expose it to the beams of the sun of righteousness, and then it will melt.—Midleton.

The doctrines of grace humble man without degrading, and exalt without inflating him.—Chas. Hodge.

There is nothing so clear-sighted and sensible as a noble mind in a low estate.—Jane Poster.

Humility is that simple, inner life of real greatness, which is indifferent to magnificence, and, surrounded by it all, lives far away in the distant country of the Father's home, with the cross borne silently and self-sacrificingly in the heart of hearts.—F. W. Robertson.

"He that humbleth himself shall be exalted." This great law of the kingdom of God is, in the teaching of Christ, inscribed over the entrance gate.—Thos. Browne.

CHRISTIAN HUMILITY

By Grace Mosemann

The humility of Christ is a constant reminder of how our walk and conduct should be. We who are Christians should always be conscious of the meek and humble spirit of our Lord. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). Christ when on the earth gave His life for us. He led a life of unselfishness. To Him came the poor, the sick, the friendless, and the sinners. The most despised sinner who ever came to Jesus was never ignored. His loving, meek, and humble heart was a solace to the sad, discouraged, and despised class of people. But His life also touched the rich and those with worldly prestige.

Jesus bore the mockery and suffering and death of the cross for us that we might have eternal life. His life and death constituted a sacrifice so that you and I need not taste death. To be a true Christian we must be an humble Christian. Only a humble person can really follow the lowly Christ.

If Christ reigns within our hearts His virtues will manifest themselves in our lives. Let us resist Satan and enthrone Christ and then only virtues such as these will radiate from our hearts: Love, joy, longsuffering, kindness, gentleness, esteem for others, unselfishness, sacrifice.

Our daily walk will prove if we are a close follower of our Lord. The apparel, words, and deeds of a Christian prove if he is fully consecrated to the Lord. When we have consecrated our all our hearts will be humble, and self will be lost in an interest in others such as Christ has for us.

"Can men tell that you love Jesus,
Can they by your life and mine,
See in daily walk and action
That we have His life divine?"

A humble person is not aware of the good he is doing. When we begin to pride ourselves in the things we have accomplished humility flees. Christ wants His humble, sacrificing spirit to abide, but Satan is trying every day to put his spirit of pride and self into our hearts.

May we, with God's help, overcome the spirit of pride, self and worldly glory which Satan offers to us. Let us emulate the meek and lowly Savior, whose life was one of unselfish sacrifice. The lowly heart will find joy in life. Service for others brings joy to the one who receives and to the one who gives. The reward in this life is great, but the eternal reward is greater.

"Count life by virtues; these will last
When life's lame, foiled race is o'er;
And these, when earthly joys are past
Will greet us on a brighter shore."

SUGGESTIONS FOR JUNIOR MEETINGS

The idea of humility should appeal to Juniors, for in this period of life there is a certain dislike for all that smacks of pride or "big feeling." It is important too, that the Juniors should learn what the Bible teaches on this point, and early train themselves to avoid pride, which the Bible so severely condemns.

This week, again, our lesson is based on the teachings of Jesus. The first part of the text includes that wonderful passage from Matt. 11:28-30 which gives Jesus' invitation to all that labor and are heavy laden. In this connection Jesus tells us that He is "meek and lowly in heart," thus showing His own humility. At different times in the Bible we are commanded to follow Jesus. This means that we should imitate Him, do as He did, live as He lived. It follows then that we should be like Him in His humility. He was willing to leave heaven and come to earth, where He lived as the poorest of men; and then He died a cruel and shameful death on the cross. This was the crowning evidence of His humility. In the same way we should be willing to live for others, instead of proudly living for ourselves.

Our second Scripture text is taken from Matt. 18. Here Jesus gives a direct teaching on humility and attaches a precious promise to it. He used a little child to illustrate what He meant. Unless we are converted and become as a little child—humble, teachable—we cannot enter the kingdom of heaven. And the person who becomes thus humble is the greatest in the kingdom of heaven. This is exactly the opposite of what the world calls greatness. Ambition, striving for the highest place, working for one's own interests and ignoring the interests of others—that is the world's way of greatness. But Jesus says that we should take the lowest place and He will exalt us.

Another fine illustration of His humility was the incident in John 13 when He washed the disciples' feet. Let us be sure to learn the lesson of humility from Jesus. First, we must humble ourselves and come to Him as our Savior, and then follow Him in meekness and humility as He lived and died.

Assignments: **Name Some of the Things That are the Opposite of Humility; Tell of the Humility of Jesus; Tell How We May Follow Jesus in His Humility.**

SELECTING AND READING GOOD LITERATURE.—Psa. 119:97-99; I Tim. 4:13-15

Topic for November 1

MOTTO

"Prove all things; hold fast that which is good."

MEDITATIONS ON THE TOPIC

I. **Good Literature,** like good association, needs to have a standard by which we choose it and accept it for our companionship. We can select our associates who are living and enjoy their company here and now. But in choosing our literature to read we may select, not only the writings of men now living, but of those long dead whose thoughts have been preserved in literature.

The Bible is the standard of all. Men and women who are able to speak or write things worthy to hear and read are men and women whose thoughts and lives have been formed by the principles and standards set forth in the Holy Book.

Our reading may be outside of the Bible provided the writings are of such a nature that they do not set forth teachings contrary to the Bible or unfit our minds to receive Gospel truth. There are pernicious writings of fiction which lead the mind into such a state of intoxicated excitement that we cannot be contented to sit down in soberness and prayerful meditation and let the Word of God mould the standards of our thought and life. Such literature should not be brought into our home or study room, much less should it be read. Books and papers that have writings that increase our reverence for God and His Word and help us to get some of its messages are worthy of a place in our study and should be read with the purpose to improve our life. But books that merely entertain us and do not contribute something worth while to our thought life are books that endanger our mind and heart and should be avoided and, as much as possible, their use should be discouraged by our friends.

Look over the Outline Study and read the references. In them you will find some helpful rules by which to select literature that is safe and good.

II. **The Text—Psa. 119:97-99.**—In this passage is the secret of wisdom revealed in the character of the psalmist above those who may have a greater learning in other matters.

I Tim. 4:13-15.—Here encouragements to reading are given, particularly reading of the Holy Scriptures with meditations and putting into practice the things that are read.

OUTLINE STUDY

I. **Standards of Selection.**
  1. Words of the wise.—Eccl. 12:11, 12.
  2. Words of Divine inspiration.—II Tim. 3:16, 17.
  3. Words proved by the Scripture.—Isa. 8:20.
  4. Words unpopular with the world.—I Jno. 4:5, 6; Luke 16:13-15.
  5. Words worth thinking about.—Phil. 4:8.
  6. Words that minister grace.—Col. 4:6; Eph. 4:29.

II. **The Value of Reading Good Literature.**
  1. Like food to the soul.—I Pet. 2:2.
  2. A real pleasure to those who love God. —Psa. 119:103.
  3. A guide in life.—Psa. 119:105, 130; Prov. 6:23.
  4. A means of character building.—Deut. 4:10; Deut. 31:9-13.
  5. A protection from error.—Psa. 119:104; Matt. 22:29.

SUGGESTIVE ASSIGNMENTS

For Children.
  1. Textwords, **Read, Reading.**
  2. Memorize a Verse from the Outline.
  3. Good Books and Papers to Read.

For Young People.
  1. How to Choose my Reading Matter.
  2. The Value of Reading the Writings of the Wise.

For Older People.
  1. The Effect of Good Literature in the Home.
  2. The Value of Taking Time for Reading Good Literature.

PERSONAL THOUGHT

Have I learned to properly select and read literature so that I need not regret the use of my time and the effect upon my mind and character in reading?

SEED THOUGHTS

If I might control the literature of the household, I would guarantee the well-being of the church and state.—Bacon.

It is not what people eat, but what they digest that makes them strong. It is not what they gain but what they save that makes them rich. It is not what they read but what they remember that makes them learned.—Sel.

One may as well be asleep as to read for anything but to improve his mind and morals, and regulate his conduct.—Sterne.

We should be as careful of the books we read as of the company we keep. The dead very often have more power than the living. —Tyron Edwards.

The pleasure of reading without application is a dangerous pleasure. Useless books we should lay aside, and make all possible good use of those from which we may reap some fruit.—Foster.

SELECTING AND READING GOOD LITERATURE

By Anna Mumaw

In Paul's instruction to Timothy as to how he should conduct himself, his habits in life, and in all things to be an example, he made special mention to "give attendance to reading." No doubt Paul saw the value of good reading habits and was anxious that this young man Timothy should not neglect this one avenue of supplying food for his spiritual growth and development.

In selecting our reading material we must remember always that there is but one **perfect** book, the Bible. We should never place any other book before this. However, there is a great flood of literature over our land which is read by both young and old and because a large amount of it is destructive both spiritually and morally, it becomes very necessary to exercise great care in selecting what we read. "Be as careful of the books you read, as of the company you keep: for your habits and character will be as much influenced by the former as the latter." The Preacher (Ecclesiastes 12:8-12) sought out proverbs, he sought words that were upright and acceptable, words that were as goads and nails driven in. He knew that of books there was no end but he **sought** out that which was profitable.

We are glad that to-day if we but search we too can find many books and magazines with words that are upright and acceptable, and as goads urging us to a greater knowledge of Christ and deeper spiritual life. To choose then from the undesirable is something that needs our careful thought and attention. In selecting our material we should consider perhaps first of all the author, his purpose of writing, and whether it is of any special benefit to us personally. Become acquainted with authors. "Choose an author as you would choose a friend." Learn to know those who are fundamental, who are endeavoring to put out literature that is pure, true to the Gospel standard, and an aid in true character building.

Our reading habits mean much. If you do not like to read, create a desire in some way for this most helpful recreation. If you do not have much time for reading, choose the very best. And as you read take time to meditate. Search out the truths the author has tried to give, search out that which you can apply to yourself, that which may supply a need in your own life. But above all do not neglect the Bible. No other literature can compete with it. "Search the scriptures" for in them we find life eternal.

Scottdale, Pa.

SUGGESTIONS FOR JUNIOR MEETINGS

Nearly every boy and girl likes to read. For that reason our subject this evening is a very practical one. Some children read nearly all the time they are not busy with something else. Some even read when they should be busy helping father or mother or doing some other duty. Some read story books when they should be at work getting out their lessons. But, after all, we want the boys and girls to read and the Bible encourages us to do so. The important thing is that we read something that is good and helpful.

You will notice that our subject is divided into two sections. This first is the matter of selecting what to read. In this the Juniors will necessarily have to get some help from others—people who have more experience in telling the good from the bad. There are a number of people who will be glad to help you in this. First of all are your parents, and possibly older brothers and sisters. In some cases they may not be as familiar with lists of books that are helpful as your Sunday school teacher, your superintendent, or librarian. Some of these may have made a study of the best books for reading of the various ages. Your minister may be glad to help you also. Be free to go to any of these for help in selecting what you should read.

There are many kinds of good books—Bible stories, missionary books, biographies, travel stories, nature books, Christian stories such as Pilgrim's Progress, and others. Then there are our church papers—Beams of Light for the youngest children, Words of Cheer for the next age group, the Youth's Christian Companion for those still older. And Juniors may also find interesting things in our church papers for mature people—the Christian Monitor and Gospel Herald. Your Sunday school and Sunday school library will supply you with many good things to read both in books and papers.

But we have kept the best till last. Every Junior should form the habit of reading the Bible regularly. This will make us wise unto salvation and build us up in the Christian life.

Assignments: **Give a List of Good Books for Juniors to Read: Why Should We Be Careful as to What We Read: The Value of Learning to Read the Bible Regularly Every Day.**

"LISTED BUT UNENLISTED"

(Continued from page 295)

est take them out of the world but that thou shouldest keep them from the evil." God says in another place, "If sinners entice thee, consent thou not." Many are the allurements that the soul meets. The lure of the hurry and thrill in modern life makes meditation and deep thinking too tedious. The lure of literature—the Sunday paper lies on the doorsteps before breakfast. There is a radio program every hour. The sporting spirit has literally honeycombed the land with public swimming pools and pleasure resorts of every character. Then there is the temptation of a cross-less Christianity which calls for no self-denial—a mere expression of social service regardless of what the Word says. And again we have the lust arousing garments that some so-called decent people are appearing in. In such a world our Lord is letting His followers live, with the prayer, "Keep them from the evil." Dear reader, it is your lot and mine to allow ourselves to be used by our Lord to answer that prayer. Can a mediocre leadership lead and feed God's spiritual children in such a world? Nothing short of apostolic sanctification has the promise of victory. When preachers cease to grow the unenlisted element is sure to grow.

"The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (II Tim. 2:24, 25). Every member has a divine right to the above mentioned treatment from his leader. We are to speak the truth in love. Eph. 4:15. "Truth," a brother stated in the June Monitor, "is the cement of all society." This being a fact, it is also true that where truth is presented in the Spirit of the Master it will cement a greater area than if given selfishly. Our dealing with the merely nominal church member should be in meekness. Gal. 6:1. Trying to club the unenlisted into activity is making a bad thing worse. What they need is a faithful exposition of the Word. Let us do our part and God through His Holy Spirit will do the rest. Love is the supreme law of Christ's kingdom. Where this fails, nothing else will suffice. Therefore "be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you."

Denver, Pa.

THE VALUE OF TRUE SENTIMENT

(Continued from page 307)

sermon. Each of these elements should receive its due proportion of attention, else the character of the service is impaired; none of them should be performed carelessly or hurriedly.

What attention, then, should public praise receive? Shall it be relegated to a select number of musicians? Shall it be introduced for mere relief or mere variety? Shall it be rendered in cheap and meaningless phrases?

The tendency of some modern congregations has been toward the exaltation of one single element of worship—the sermon. They have insisted that this be the highest possible order, whatever the others might be. They have sought men of eloquence and wit, who, before all else should interest and please them. They have scarcely given a thought as to whether or not their preachers could lead in prayer and praise. And so worship has suffered, and the elements of worship which are the **most** worshipful have suffered the **most.**

Let us seek to install public praise in its proper place and to give it the attention which it demands. The Scriptures are **first,** but next to the reading of Scripture is public praise. The book of Psalms contains much prayer, but **more** praise. "Praise ye the Lord," may be called its keynote. Public praise is the most characteristic feature of the worship of the true God. Christian song has always come like a heavenly message and with heavenly power to those who are unfamiliar with it. Luther conquered through his songs. Wesley's hymns prevailed as effectively as the other Wesley's preaching. Confucious asked," "Desire ye to know whether a land is well governed and its people have good morals; hear its music." John Harrigton Edwards, in his book "God and Music" writes with great suggestiveness, "Infidelity has no hymnology." And again "Atheism, as a rule, is musically barren." Unbelief does not praise. The final result of public praise is none other than this: That it ministers solely to the honor of God and refreshment of the spirit; whereof, if one take not heed, it is not proper music, but devilish discord.

Middlebury, Ind.

LEAVING MARKS ON THE TOWEL

"Come here, Harry, and see the marks on the towel which you have made," said a mother to her six year old son.

"Well, they are no worse than the marks Daddy and Bud made, why do you not tell them what they did?"

"I have told them and they have promised to be more careful; no matter what others do, each of us must do the thing that is best. When mother wipes her face on the towel, you can never see a mark; you just watch. Remember how busy mother is constantly cooking, mending your clothes, keeping the house in order and a hundred and one other things. One way in which you can help her will be to lessen her work."

This good advice lasted a very short time, when Harry again left marks on the towel. This time he was asked to give his mother a lift; his first task he loved—going downtown for a purchase, for which he was praised; then taking the towel with the marks on it, the mother showed her son how he could help by washing the towel he had soiled. It was a hard task but he did it, for which he was duly thanked.

While he was washing the towel, Harry's mother moralized, telling him how all he did and all he said left a mark on some one and great care was needed with his words and deeds. Harry is now a man and he looks back to his childhood days when he washed his marks out of the towel as the best lesson of his life.

—D. Carl Yoder.

DANDELIONS

Psalm 107:11

Out on the lawns and fields in the early spring grows a very common plant with yellow flowers, called the dandelion. But there is not a great deal about it that we call "dandy," for it is a very great nuisance. Like most weeds, it is hardy and abundant and grows nearly everywhere, doing a great deal of damage to gardens and lawns.

Dandelions remind me of useless, common, cheap, thoughtless expressions like "gosh, darn," and "lordy," that are on the lips of a host of young people. They don't mean to be irreverent and cheap, but words like these harbor incipient profanity, for "gosh" means "God," and "darn" means "damn" and there is no getting around it. I feel like calling out, "Dandelion!" when I hear a Christian boy or girl use an expression like that.

These are useless, common habits that correspond to these dandelion expressions and may be the outgrowth of the loose thinking that accompanies them. Remember to root out all weeds and cultivate the flowers and grasses. Perhaps it would help some if you would cry, "Dandelions!" when your companion rips out "darn," or its equivalent.—Paul J. Gilbert.

A few more miles of sympathy, a few more tender words, a little more restraint in temper, may make all the difference between happiness and half-happiness to those with whom I live.—S. A. Brooke.

THE SUNDAY SCHOOL

HOW STIMULATE AN INTEREST IN LESSON PREPARATION AND SECURE A RESPONSE IN RECITATION

By Clara Shank

All through the years of my teaching girls and boys in day school and Sunday school I wished some one would show me a sure way in which to answer this question for my own work. I was never satisfied with my success in this respect, and I am now asked to help others on the same vital subject. What shall I say?

I shall treat the subject under two heads: **Proper Incentives**, and **Tactful Questioning and Grading.** Let me say first that all methods, however good, will fail unless the teacher is in close touch with the Lord, is full of his subject, and has a sympathetic interest in the child he is to teach.

Incentives

The first incentive is to help the child to realize the force of II Timothy 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Children may not be able to grasp the meaning of these words given in the Scripture, but the principle may be given in child language and in practical ways.

The spirit of rivalry in class, if properly directed, often helps, but self must be kept in the background and the desire to know stronger than the desire to show.

In memory work the child ought to be taught that a mere rapid jumble with many words misplaced is not a success in memorizing, but that **correctness** counts for more than speed; that in written work **deliberate** thought and **correct** reasoning counts for more than many meaningless words.

The child who frequently comes with, "Teacher, I do not understand this lesson," shows that he has not learned the deep desire to know for itself, but seeks an easy way out to get a lesson that will pass. The child who comes and says, "I do not understand this point in this lesson," shows that he has really studied, and can be helped to see more clearly with only a few words of careful explanation. Dare we not say, then, that the teacher is often to blame for these two different attitudes toward study.

After I had been teaching a number of years I read a little story which helped me ever afterward in dealing with children. The story was this. A mother and a small boy, under school age were riding on the train. The boy, as all normal children are, was full of questions about the new things he saw. The mother must have been a real teacher. She did not answer his questions directly, but led him to find the answer for himself. This method kept him entertained for a longer time, and besides, he was learning a useful lesson in reasoning, and it made him richer in first-hand knowledge. Is not that a lesson all teachers should learn?

To inspire a child to study well that he might become a great statesman, a gifted lawyer, a successful banker, or an eloquent preacher, may encourage him to master his lessons, and yet his aims may be selfish. If you inspire him to do well the work he does because in that way he may be able to serve humanity, he will not only have the joy of knowing, but also the feeling that he can be of service to God and man. The child who studies to know his lessons well because he loves to please his parents and teacher and because he feels he will need the knowledge later on to make him a useful member of society, has a viewpoint that seldom fails to make worth while men and women.

Response

Now we come to the task of getting response after the lesson preparation. Tactful questioning puts a child at ease and he can tell what he has learned. The timid child is frightened by a blunt question put in a harsh way, and others are irritated until they do not care to answer even as well as they know. The one with a very ready mind is disgusted by questions too simple, or "too easy," as children put it. The answer should show that the lesson has been thought out and not borrowed from some one else. It is not always the one who is most ready with an answer who knows his lesson best. Often the answers are superficial. If such are carefully questioned in detail they may be led to see their own weakness, and it may cause them to be more careful in their reasoning.

The boy who in Sunday school can answer fairly well and name glibly many things he should do or not do in order to be counted good, then, before he gets home, violates some of the rules he has set for a good boy, certainly has not had the proper incentive to learn the lesson. Such a child responds well from a selfish viewpoint: reward or commendation from his teacher, or merely to stand ahead of others. I have had before me pupils whose only response was a beaming face and a knowing look that showed me more of real effort than the most ready answer from a bolder one.

Here is where teachers may easily do harm both to the timid and to the bold. The teacher should be patient with the slow and sympathetically check the bolder one who insists on monopolizing more time and attention than belongs to him. He is not intentionally selfish but needs guiding.

In written work the papers ought to be marked and graded very carefully. Marking too high disgusts the more thoughtful child and encourages the lazy to do even more slipshod work. Grading too rigidly discourages any pupil. There are a few who might enjoy a paper full of red marks, but not many. Children have a much stronger sense of justice than we sometimes think. I have heard children talking among themselves about the grades on their papers, noting not only where they thought they were graded too low, but also where they knew they were given too much. Of course, they did not understand just what the teacher was emphasizing in that particular assignment. Here is a point where teachers may fail. The child should be shown just what phase of the subject the teacher wants brought out in the paper. Too strict attention to minor details may tax the mind so that the child cannot think clearly on the special phase he was meant to bring out. If the teacher can lead the child to recite well because he wants to know all he needs to know in life he will have done a good work with that child.

If the teacher is diligent, fair, and sympathetic, he has a good chance to help most boys and girls under his charge to be the same. It should be the aim of every teacher to train men and women for God. To do this

HEAR AND HEED!

Can we tell, my sister, brother,
How we heard it first of all?
From the lips of father, mother,
Teacher, pastor, came the call?
Did the sacred Gospel Story
Thrill the soul and melt the heart,
Till its tenderness and glory
Made us choose the better part?

We have heard it times unnumbered;
Have we always truly cared?
Has our spirit ever slumbered
With the precious Word unshared?
Yet a Voice is interceding,
While we listen—though we sleep—
Gently urgent, strongly pleading:
Feed my lambs and tend my sheep.

Hear it, heed it, sister, brother!
Freely, fully send it forth
To the soul of every other—
South and east and west and north!
Lift the Cross o'er savage races,
Win the Moslem and the Jew;
Give to earth's remotest places
All that God intrusts to you!

—Moody Monthly.

he needs to get his source of power from the great Teacher, Christ.

Gravois Mills, Mo.

RATING LITTLE FOLKS AS "BIG INNERS"

A notice was sent up not long since to a certain clergyman to be read from the pulpit. It announced a committee meeting to be held in the "Big inners" room or that it what it seemed to say.

For a time the minister was puzzled; he knew of no such room in the church, nor did he know of any such organization. He scanned the line again more carefully, and after a while the meaning of it all broke upon him. It was the "Beginners" room, and the writer of the notice in the haste of the moment had made the "e" like an undotted "i" and had left a break after the "g," thus out of one word forming the two which so mystified the pastor.

But it set him to thinking and as he read the notice and explained his initial perplexity he set many in his audience to thinking. Are not the Beginners truly "big inners?" Have they not first place in the Master's heart, for did He not once and again give them preference and pre-eminence, and did He not say of them and those like them that their angels do always behold the face of the Father, as if those heavenly protectors whose charge it is to watch and ward the little and the lowly ones of earth have special and constant access to God?

And have they not as well first place in the hearts of those most like the Master? Aye, who does not yield to the gentle sovereignity of a child? How the tiny hand holds the scepter that sways our tenderest emotions! How baby voices thrill the heart and stir the soul! How pattering feet show the path to life's best and sweetest! How "the little people" always and everywhere have the right of way! They are indeed "Big Inners."

And should they not have the uppermost and the utmost claim to our thought and effort in church and state, in day-school and Sunday-school? Should not those who teach them be supremely honored, loyally sustained, and lovingly encouraged? And should not those who thus train these men and women of to-morrow remember that theirs is the highest, holiest task committed to mortals, calling forth every gift and grace of mind and spirit?

Yes, they are "big inners;" and happy is he who can become great with them by becoming like them, for thus shall he be an inner dweller in the affections of his fellowmen and an inner worshiper at the shrine of his Creator; yea, more, an inner citizen of heaven itself; for "whosoever shall not receive the kingdom of God as a little child he shall in no wise enter therein."—Philip B. Strong, in Sunday School Times.

A preacher with a padlocked mouth is a sorrowful sight. A true preacher must speak his piece if he is going to have peace. A coward and Christ are never found together.—Dr. Leon Tucker.

SHARING LEADERSHIP

A primary superintendent suddenly realized that she was doing most of the work of the department and practically all of the visiting. Since the helpers could not be greatly interested as long as this was the case, she resolved to call them together at five o'clock each Saturday afternoon for a half-hour's "preparation for Sunday," as she called it. The Beginners' superintendent and her helpers were included in the informal meeting and some helpful things were evolved as they talked.

One idea suggests another, and soon they got the habit of coming; there was always something to fix and new plans to be discussed. Tactfully she shared certain parts of the leadership with those who showed most interest and dependableness.

The best idea was the placing upon the wall of their corner a calling list. On this, alphabetically arranged, was every family represented in the two departments, with a space after each name to enter the date when visited, and beside it the initials of the one who made the call. This was to be kept so that no home would be entirely missed, and so there would be less overlapping of effort.

At every meeting the secretary called this roll, entered the dates and initials, and checked off the family. And as the superintendent took pains to do more visiting than before, there began to be a monotonous showing of certain initials. This had the desired effect, and more promptly than she had even hoped. Before a month had passed the consciences of her helpers wakened, and there was a searching of highways and byways, and a consequent bringing in of many little people.—S. S. Times.

MY FUTURE

By Arline Yoder

I passed a fortune teller's tent
And stopped to see what I could see;
A sign in glaring letters read:
"Your Future Told—A Quarter Fee."
The Tempter came up close to me
And said so sly and cunningly,
"Now, won't you pay that meagre sum
Your entire future to foresee?"

I thought a while, but then I saw
My Christ in dark Gethsemane,
And thought I caught the vision there
That Christ would have me know and see.
I bowed my head in grief and shame;
Has Christ done all of this for me?
Oh then, is not my future worth
Far more than Satan's quarter fee?

I told him, Nay, my future lay
In God's eternal, mighty hand.
And God alone my future knows
So I shall walk the way He planned.
To-morrow's "What?" can not appall
When faith looks into Jesus' face
And catches there the gleam of hope,
And guidance through His blessed grace.

If I but see the Cross of Christ
And know He pardoned me from sin;
If I but know His love abides
In its abundance great within;
If I can see His guiding hand,
And know that in the darkest hour
That hand will guide me safely through,
I would be brave nor need to cower.

If I can live as Jesus taught—
To walk by faith and not by sight—
I have no fear I'll go astray,
For He shall lead me into light.
I care not what the future brings,
The brightest day or darkest night,
Since Christ my future planned for me
I know He'll always lead me right.

West Liberty, Ohio.

FULFILLING THE CONDITIONS

"But, Dr. Marston," said the young man, "these so-called doctrines of the church sound ridiculous. How can an educated man swallow such fairy tales? They're all very well for ignorant people, but I'm a scientist; I must have proof."

Quietly the older man smiled.

"Have you fulfilled your test conditions?" he inquired.

"Test conditions, Dr. Marston? What do you mean?"

"Every scientific experiment that I know of has to be tried under some specified condition. Take the simplest example: suppose I were to tell you that your story of a teeming world in that drop of water sounds like a fairy tale; that I don't see or believe it. What would you say?"

"That all you had to do was to look through my microscope."

"Suppose I were to doubt the rings of Saturn?"

"You should look through a powerful telescope. But what—"

"Just a moment, Herbert. Suppose you were to describe some wonderful chemical experiment that had to be carried on in a darkened room, and I were to try it carefully out of doors. What if I should deny the theory because the experiment wouldn't work?

"I think you have omitted a test condition that is more important than the telescope, the microscope, or the dark room. It is Christ Himself who says, 'If any man will do his will, he shall know of the doctrine.' You have been trying, so you say, to 'know of the doctrine.' Have you fulfilled the test condition?"

"That's begging the question, doctor. If a man doesn't believe in the doctrine, how can he do His will?"

"Because there is something inside us that often tells us more than we care to know. You and I have a pretty clear idea of what God's will would be, in some things at least, if there were a God. Have you honestly lived up to the will of that hypothetical God as far as you could? Of course, if you have—"

The young man shook his head. "No," he said, and there was a curious, humbled note in his voice, "I haven't lived up to the requirements of even such a God as I could formulate for myself. But at least I see the absurdity of demanding results before the conditions of the test are fulfilled."—Youth's Companion.

"Reputation is merely a soap bubble, but character is like a gem."

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

BIBLE STANDARDS AND OUR PRESENT SOCIAL SYSTEM

Thou shalt love thy neighbour as thyself.—Law of God.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores.—Jesus Christ.

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?—The Apostle John.

The present social-economic crisis is without parallel in the history of the United States. Wealthy beyond any nation, with granaries packed to the doors, with orders given to destroy part of its crops and decrease sowing the next year—all this occurs while millions are in want, being jobless, many hungry, and millions starving in other parts of the world, such as China. In the midst of it all the specter of communism is raising its head over our fair land. No wonder Jews, Catholics, and Protestants are unitedly asking the question, **"What's wrong?"**

The third winter of unemployment will soon be upon us, a new national experience. Millions have been expended upon public improvements, and other millions have been donated as direct charity. With this and more, there is still no relief in sight. The Federal Government has appointed a generalissimo for the forces of relief in the person of Mr. Walter S. Gifford. He comes to his task with many past achievements to his credit. The chief objective is to keep things going and ward off the dole, till times are better. We wish him every success in his difficult task. The first major task that he is setting himself to, is the organization of relief committees in all the chief cities, to create large funds to feed the hungry, clothe the naked, and shelter the homeless. It is a large task, indeed.

Our neighbor to the north, Canada, does not have an unemployment situation as acute as that in the United States, although for its population its ratio of unemployment is about as large. What relieves the situation is the great opportunity for public improvements, road building in new territory, and the quick action of the Federal Government, which seems to have learned how to move quickly, thus eliminating much red tape. On the other hand she has an acute situation in the West through the drought and the low price of wheat. The observations of Dr. Oliver, Moderator of the United Church of Canada, about the devastated areas of Saskatchewan are at once sad and heartrending.

My first glimpse of the prairies in the dried-out area frightened me. It left me weak and sore afraid, as though I had turned the corner of our street eager and expectant to catch a glimpse of home and found it wrecked by a bomb or burned to the ground by an incendiary. "An enemy hath done this," was the thought that leaped into my mind, as though the devastating hand of a malignant spirit had waved a wand over the great prairie to spread desolation and drought and death. The vials of its wrath had made a desert. Gone were the green fields of waving wheat, gone the luscious verdure of luxuriant oats, gone the great acres of billowy barley and the lighter tints of rolling, restless rye.

No wild rose or prairie flower brightening the edges of the trails, no stretches of virgin plain quivering with tawny grass, no foliage on tree or shrub, not even the graceless weed, or prickly thistle, to meet the eye with refreshing green. But sand, wide-reaching sand, powdered and shifting relentlessly, wind-whipped, sun-scorched, cutting as with a razor tender roots that dared to grow; sand, blighting, blasting, blinding, blowing, torturing and tormenting; blistering lip and searing vision in the sun that blazed with heat but was powerless to penetrate with its light the darkness of the dust-laden air.

Here and there, as spectres of a ruined town, rose the gaunt mockery of grain elevators to remind mn of unfulfilled hopes and labor lost, to taunt them with the futility of all their human efforts and the meaninglessness of all this cunningly contrived machinery, even in a fruitful land with fertile soil, even in my so richly-blessed Saskatchewan. The sight of it all has been such as to bring tears and to drain the heart.

To solve our present problem calls for the best statesmanship of the nations, the best work of our hard-headed business men. But over all a real return to God, the Bible, "the faith of our fathers." This will generate the spirit of social justice. One of the basic evils that lies at the root of social injustice is the greed and covetousness of the human heart. Charity drives, bread lines, and apple vending will not change this. All of us appreciate the fact that communism in Europe is showing a waning grip, and is now looking to Asia. About as many are deserting the ranks of communism as join it. In reality "Communism has not caught on." But all this dare not let us sit back in our chairs with a smug self-satisfaction. We dare not order our religious beliefs properly in relation to God, and mistreat or neglect the creature He created in His Own image. Even a secular magazine, The Atlantic Monthly, gives the Christian Church a curt warning, as it offers some suggestions out of the present social dilemma.

The workers of the country, be they forty millions or a hundred millions, have the right to the work of the country. The work which they as a class perform produces the means of livelihood for themselves and for the whole people, and every workman has a right to a just share in these products, provided he performs a due portion of the work. This might mean eight hours a day; it might mean four or five or six hours a day when the work has been distributed among all the workers. In every case each worker's share should afford a decent living for himself and his family. Under our present system the custom is to work eight or ten hours a day. But why do some work eight or ten hours while other workers are idle? If ten per cent. are idle, reduce the working time ten per cent. and lo, all are employed. If twenty-five per cent. are idle, reduce the working time to suit the case. But what of the wages? Are workers to receive the same wage for five or six hours as for eight or ten hours? By the economic rule, no: under no consideration. By the rule of social justice, they must receive under all conditions sufficient to live decently. Does not the farmer feed his idle horses? Can a modern democracy be less humane to its free-born citizens? Of course this theorizing is stark madness when viewed from the purely economic point of view. It is false reasoning, indeed, unless we rate humanity higher than dollars. It is piffle and prattle if our present social system is sound. But it is not offered as a solution; it is merely put forward to illustrate an attitude of mind. The suggested flexible working day might indeed change some figures in the last three or four columns of some billionaires—this in their annual income. Yet some such measures might help to restore self-respect to our beloved country. Any serious movement of the kind might help save the world for democracy as against much-dreaded communism. Any honest attempt to establish our government on the basis of social justice would certainly make our people feel that modern civilization is at heart humane. If social justice were introduced into our national life, if it were to supplant our economic standards, there would surely be less crime, better morality, and more religion among us. After all, crime, rampant as it is, is almost a necessary consequence of our commercialism. Religion thrives ill in a nation that does not respect human life. "If a man say, I love God, and hateth his brother, he is a liar," says Saint John. Had even the vestige of social justice prevailed through the thousand years of Czarism, the Russians would not now be tearing down the temples of religion and driving its priests across the borders.

EVANGELICAL TEACHER TRAINING ASSOCIATION

Holding fast the faithful word as he hath been taught.—Titus 1:9.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.—II Tim. 1:13.

To all lovers of the Bible, and true Christian Faith, who believe in good preparation for the work of **"Teaching the Word"** it is good news about the courses to be prepared under the auspices of Fundamental Colleges and Bible Schools. The following excellent description taken from the Moody Bible Institute Monthly will give the needed information to many Sunday school workers and organizations.

For the past year there has been a movement among the Bible institutes of the United States and Canada for the promotion of a common course in teacher training, which would conserve the high standards of the International Council of Religious Education without the objectionable features of its Standard Leadership Course. While the Bible institutes have taken the lead in the matter, the organization includes colleges and seminaries, and has taken the name, Evangelical Teacher Training Association. The articles of organization are prefaced by the following preamble:

"We, representatives of Bible institutes, colleges and seminaries in the United States and Canada, in order to foster a closer co-operation among evangelical Christian institutions; to certify to the public our deep interest and concern for Christian education; to provide and promote a common course in teacher training which will give adequate attention to instruction in Bible, Personal Evangelism, and Missions; to recognize and encourage the use of textbooks of approved orthodoxy, do hereby associate ourselves under the following articles of organization."

The articles of organization provide for two courses in teacher training. **The Standard Training Course**, which leads to a teacher's diploma, is offered only to students enrolled in the classes of the co-operating institutions. It covers 432 hours—the hour unit being recognized as a class period of fifty-five minutes and a study period of an hour and a half. **The Elementary Training Course**, for community and church classes, qualifies for a teacher's certificate, and requires seventy-two hours—the hour unit being recognized as a class period of forty-five minutes and a study period of one hour.

The Evangelical Teacher Training Association sets some new standards in the preparation of teachers for the Church School. Its larger curriculum requirements are considerably in advance of existing standards. The International Council of Religious Education requires but 20 hours of Bible study and 100 hours in teaching methods to qualify for a teacher's diploma, but the new course calls for 144 hours of Bible study and 288 hours of extra-biblical material and pedagogic methods. While this course centers upon such indispensable teaching material as Bible, Personal Evangelism, and Missionary instruction, attention is given to teaching methods, such as Child Study, Pedagogy, Sunday School Administration and Department Specialization.

A **new pedagogical standard** has also been established. While other courses in teacher training have been conducted in community classes, churches, and even by correspondence, the Evangelical Teacher Training Association requires all students qualifying for a teacher's diploma to be enrolled in the classes of one of the co-operating institutions. Moreover, only qualified teachers, approved by the Association will be permitted to conduct the elementary instruction given in outside classes, and no studies will be offered by correspondence.

Again, the new organization has set **a higher efficiency standard.** By drawing teachers to Bible institutes and colleges where they can give undivided attention to their study, a much more thorough training is possible in a comparatively shorter period. As no tuition is required of students enrolling at the Bible institutes, and there will be no additional expense for this instruction in colleges, the new plan will likewise be economical.

Last but not least, the Association has established **a new evangelical standard.** Only instructors whose orthodoxy is unquestioned will be approved as teachers, and only such textbooks will be studied as are in **full accord with the teachings of the Bible.** The names of evangelical schools that are associated with this organization are a guarantee that there will be strict adherence to this important principle.

THE WICKERSHAM REPORT OF OUR BILLION DOLLAR CRIME BILL

My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add unto thee. So shalt thou find favour and good understanding in the sight of God and man.—Prov. 3:1, 2, 4.

Preach the Gospel, to every creature.—Mark 16:15.

Whatever attitude one may take to the personnel or the reports of the Wickersham Committee, its 600-page report on the "Cause and Cost of Crime" calls for attention, since they estimate that it costs the United States the appalling sum of a BILLION DOLLARS annually. This is only the direct cost of crime. There are many indirect results from sin and crime, such as sickness, lessened capacities, and upsets in financial operations. This billion dollars would relieve the present economic state, to say the least. Some have been quick to trace the crime increase to the Prohibition Law, but from London comes the same statement about the increase of crime, and that with better law enforcement machinery. Of course, prohibition must accept its part, but it must not be charged more than its share. Many shocking things take up the front pages of the newspapers these days—the organized crimes of gangsters, the bullet swept streets of New York, the killing of little children and innocent bystanders. The high carnival the gangsters are having is making many sit up and take notice, and there are some who are doing more than talking about crime and its costs. With many of our cities unsafe to live in, with kidnapers carrying men away for ransom, with violence on every hand, and with the bill of all this a billion dollars, many will awake out of their self-imposed stupor and will inquire the way out of their difficulty. Some will at once hope to change the world by this, that, and the other panacea, but the real cure is found in the text beneath the caption of this article. It is to reach the children with the commandments of God written into their hearts. Unless this is done all the machinery of law enforcement will only partially hold in check. Then chiefly it is to preach the Gospel. This alone can change the heart, and thus transform the life.

On the other hand, it is worth while to listen to the analysis of these experts in their 250,000-word report on the causes of crime:

> It is signed by ten of the eleven Commissioners, who frankly admit that it is impossible to discuss comprehensively even in a lengthy report the causes of crime or the factors in non-observance of law. They refuse to put forth theories as to criminology on the basis of some current psychology or social philosophy when they know that it represents only one phase of thought of the time and will not long hold ground. The report consists mainly of treatises by experts, and whilst these recognized authorities may not have enabled the Commission to place its finger on crime causes, they were able to point with clearness to certain factors in the making of criminals. Such elements as the following were named: unemployment, political influence on enforcement machinery, defective mentality, bad environment, particularly in the city slums; improper family life, broken homes, complex system of laws. It is significant that only one commissioner made the attempt to place prohibition among the causes of crime. His "minority report" was eagerly seized upon by the wets, but it amounts to very little. Idleness and slums and crooked politics and police corruption are cited as major influences toward the breaking of the law.

To the above report we would like to place one of the greatest villians in the production of crime, that is the modern movie. Even a film critic on the staff of The Daily Telegraph, of London, was responsible for the following scathing criticism of the men who own and manage Hollywood:

> The centre of the film industry is Hollywood and Hollywood is controlled by a small group of men, chiefly of Oriental stock, few of whom have been adequately educated. Neither have they received any training in philosophy, history, or Christian idealism. To put it bluntly, many of them are semi-illiterate, with no sense of responsibility towards the Anglo-Saxon race, and especially the British Empire. This group of men sets the lead followed by every producer in the world.

Some one has wisely written of the boys, and this may also be said of the girls of our nation:

> He is a person who is going to carry on what you have started.
>
> He is to sit right where you are sitting and attend when you are gone to those things you think are so important.
>
> You may adopt all the policies you please, but how they will be carried out depends upon him.
>
> Even if you make leagues and treaties, he will have to manage them.
>
> He is going to sit at your desk in the senate, and occupy your place on the supreme bench.
>
> He will assume control of your cities, states, and nation.
>
> He is going to move in and take over your prisons, churches, schools, universities, and corporations.
>
> All your work is going to be judged and praised or condemned by him.
>
> Your reputation and your future are in his hands.
>
> All your work is for him, and the fate of the nation and of humanity is in his hands.
>
> So it might be as well to pay him some attention.

The Christian Church has its responsibility. It determines to a large degree public opinion. However, the Church has blundered in two chief directions. First, by being too much of an amusement center, instead of a "Prophet's Chamber" from which the voice of God can be heard. Too many suppers, not enough supplication. Too much play, and not enough praying. The sooner the Church gets back to its real business, yea, its only business, to get men "right with God," the sooner the subsidence of the crime wave.

The other mistake was turning the Church into a reform society—a group of moral, social, and political reformers. The clarion call of Jesus was, still is, and always will be, "Preach the Gospel to every creature." This is the only cure-all. But it must be done in the power of the Holy Spirit, by a Christ-filled Church.

Federal Council Should Take Warning

The Federal Council of Churches in America nearly "smashed up" in recent months. Several prominent denominations almost withdrew their membership. Had it not been for the efforts of organization men in each of the various synods and Assemblies, this would have happened. Individual churches may still withdraw their support, and we believe this will be done in many instances. Individuals heading various organized movements are altogether too free with other people's money and name. The Council, in our judgment, adds nothing to the idea of union, but rather emphasizes differences. No pronouncement that we recall coming from the Council has yet evoked anything but condemnation from at least one influential part of their supposedly united constituency.—Presbyterian.

Mission Force Again on the Increase

The new issue of the directory of Protestant missions in China lists 6,346 missionaries employed by the societies on April 1st, 1930, as compared with 8,250 on January 1st, 1927. This is a net increase of 811 over the corresponding date in 1929, and of 1,183 over the same date in 1928. An analysis of these figures justifies the belief that current new arrivals are much below that of the preceding decade, but that the number of workers actually on the field at present is about eighty-two per cent. of the number normally in China at any given time, prior to the wide-spread evacuation of areas in central China in 1927.—The Outlook, New Zealand.

Our Declining Wets

Prophecy is a dangerous editorial commodity. We seldom deal in it. But for this one month we'll risk it. Our prophecy is two-fold, and as follows:

1. The year 1930 marked the peak of the anti-prohibition drive. Henceforth wet momentum will wane.
2. The year 1930 marked the low point of dry depression and inactivity. This year—and those to follow—will witness a reassertion of dry aggressiveness.

Neither of these prophecies is capable of proof. Prophecies never are. But there is some evidence in the wind. That evidence we here set forth for what it is worth.

First, let us look at the declining drive of the wets. For the past two years—and most notably since the elections of 1930—the wets, to use non-Methodist terminology, have overplayed their hands. There has appeared in their manner a cocksureness, and in their methods a fanaticism that is alienating that great mass of on-the-fence voters whose support they had to have to win. Several facts in the now shop-worn arguments of the anti-prohibitionists have come to be widely recognized.

For one thing, the unexampled unfairness of the wet press has aroused a normal, American reaction. A great many Americans may hate prohibition. But most Americans hate unfairness even more. And the misrepresentation, misinterpretation and obvious bias of many newspapers has become transparently obvious. It is no longer necessary to explain this to the average American audience; it is only necessary to mention it. As a result many individuals who might be likely subjects for wet conversion have begun—in the interests of intelligence and fair-play—to take the press propaganda against prohibition with large sprinklings of salt.—Christian Herald.

Welcome News about Vaccination

It is an established fact that smallpox and diphtheria can be prevented by vaccination. Health authorities freely admit that the inoculation of individuals to render them immune to certain diseases is not an ideal procedure, but the methods used to combat typhoid, yellow fever, and bubonic plague are not effective in smallpox, diphtheria, and scarlet fever. The Public Health Service announces that there has been a great improvement in the technique of vaccination. The plants preparing vaccine are under rigid government inspection, so that danger from this source has almost reached the vanishing point. It has also been discovered that tiny insertions and no dressings whatever are the best guaranty against sore arms. Health officials say that no one should now hesitate to have his children vaccinated during the first year of life.

Study of Religious Liberty

In view of the important issues raised in the country about the right of foreign missionaries to carry on their activities it is satisfactory to learn that the National Christian Council of India has appointed an influential committee to study the whole subject of religious liberty. This committee has been charged with the responsibility of preparing a statement making clear the place of the Christian church in the life of the community and the service it is called upon to render in the India of to-day. There has been a tendency among Indian Christians to consider themselves as a special community like the Moslems and to demand special privileges and safeguards. Very few of them have identified themselves for independence. At the same time non-Christians realize the peculiar position in which Indian Christians are placed in their relationship to foreign missions, and they recognize that the vast majority of them are engaged in nation-building activities. The time is now come for making it clear to the country and to the Indian Christian themselves what the rightful place of the Indian followers of Jesus Christ should be in the new India that is in the making. The lead of the National Christian council in this matter will be very opportune.—Selected.

THE BIBLE

A man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the Bible. There are a good many problems before the American people to-day and before me as President, but I expect to find the solution of those problems just in the proportion that I am faithful in the study of the Word of God. It is very difficult indeed for a man or for a boy who knows the Scripture ever to get away from it. It haunts him like the memory of his mother. It forms a part of the warp and woof of his life.—Woodrow Wilson.

BIBLE STUDY

(Continued from 309)

see the heaven of God, above the firmament, above the air. He would glory in the things there revealed, not in himself. Because of the abundance of the revelation he was given a thorn in the flesh, a messenger of Satan to buffet him, lest he be exalted above measure. He learned to glory in this infirmity. He says, "When I am weak, then am I strong." In his humility he had all the signs of apostleship.

The parents lay up for the children. This is true in temporal things. It is also true spiritually. Paul as the spiritual father of these people felt responsible for them.

He closes the letter with this thought foremost: "For we are glad when we are weak, and ye are strong: and this also we wish, even your perfection."

Oronogo, Mo.

WHY DOES THE CHURCH LOSE SO MANY MEMBERS?

In an address given before the General Conference of the United Brethren church at its recent meeting in Lancaster, Pa., Dr. J. A. Lytor made the startling statement that six out of every ten members received into that church on confession of faith were lost to the church. He claimed that the same was practically true of other churches. The discussion was so timely that we are reproducing its substance for our readers.

There will always be those who, through lack of genuine faith, will fall by the way. And yet may it not be possible, that if they had been properly helped and guided, they would have been led deeper into the life of Christ and have developed into steadfast Christians?

Another reason may be the lack of impressiveness in their reception. Too much form is out of place, but too little is liable to leave the person without a sense of the importance of the step taken. Too often the minister and session fail to impress upon the person the meaning of the step and the binding nature of the vows taken. This fact cannot be too strongly emphasized.

Another cause for this falling away is that new members are neglected and left to make their own way into the activities and the social life of the church, or drop out with the impression that they are not wanted. They are disappointed and stung by the little attention which they receive after they have been admitted. Too many ministers and members are in such a mad chase to get new members that the moment they receive them they leave them alone and go after others.

One of the greatest causes for the loss of members is a lack of faithful pastoral work. So much administrative and executive work is now demanded of the minister that he has neither strength or time for faithful pastoral work. Christ sent His disciples out, not only to evangelize but to feed His sheep and lambs. Pastoral duties are sadly neglected in the modern church.—The United Presbyterian.

"PEACE, BE STILL"

By Harold Buzzard

The winds sweep o'er the waves of Galilee
And suddenly increase in mighty pow'r,
While all around the clouds more darkly low'r.
The dashing waves upon the open sea,
Betoss the little boat right recklessly,
Wherein the twelve before the storm do cow'r
So deathly pale, and trembling lest that hour,
By surging billows' wrath, their last shall be.
The Master sleeps, the tempests rage still more,
Until the fearful twelve implore His aid.
He rises then, rebukes their faithless fear.
His, "Peace, be still" subdues the billows' roar;
The sea is calmed; the twelve are unafraid,
And praise the pow'r of Him, their Lord so dear.

Goshen, Indiana.

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By Dr. John D. Burkholder

The new allegory of the above title will prove greatly interesting and helpful to children, young people, middle-aged, and the aged. Its scope is from eternity to eternity, and from the snares of Satan to the triumphs of the Christian. It is truly unique as to style, story, and plot. It is a book to which you will often turn in the coming years for counsel and guidance. No home can afford to be without it.

A few words from those who have examined the manuscript.

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"We believe it will be a real blessing to all who read it."—Oscar Burkholder.

"I must confess that the reading of portions of 'Life's Morning to Eternal Day' has filled and thrilled me with greater anticipation of what is coming to a lonely old man who has been waiting for the Chariots of God than all he has ever read from Milton and Bunyan."—L. J. Heatwole.

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THE UNEQUAL YOKE

Should a Christian Support Modernism?

(The Autobiography of a Dollar)

By Martin Paul

Reviewers have spoken very highly of this book. Read what The Defender of Wichita, Kansas, says:

"This book is perhaps the greatest reading value your quarter will ever buy. Not because of its 87 pages of paper and ink, so well bound in an art cover, but for its interesting and well written presentation of a host of substantiating evidences as to the authenticity of the Word and Scriptural Christianity.

"By his sub-title, 'The Autobiography of a Dollar,' the Author suggests his unique manner of approach to the subject. While the message of the book deals with a dollar that passed from one hand to another, providing an endless discussion of its experiences, a framework of interest, the writer is anxious to show the fallacy of modernism and its terribly real dangers to the faith of our student youth.

"One leaves the book not thinking so much of the 'dollar' as of the fact that here is something worthwhile for young people to read—nontechnical in discussion of the great theological controversies raging to-day, and withal a pleasant human interest.

"But it for your college or high school youth who is too sophisticated to read heavier works 'defending the faith.'"

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TRUE WEALTH

"How does it feel to be a millionaire?" George M. Pullman was asked.

"I have never thought of that," replied the maker of Pullman cars and owner of Pullman city; "but, now that you mention it, I believe that I am better off—certainly not happier, than I was when I did not have a dollar to my name, and had to work from daylight till dark. I wore a good suit of clothes then, and I only wear one suit now. I relished three meals a day then a good deal more than I do three meals a day now. I had fewer cares, I slept better, and may add generally, that I believe I was far happier in those days than I have been many times since I became a millionaire."

True wealth is found in the knowledge of Christ and of His great salvation and in the possession of the real abiding riches which He bestows on all who believe in Him.

The heart can never be satisfied with anything of the world, and the world passes away.—Scattered Seed.

RESCUE THE PERISHING

A drowning man in a storm on the Great Lakes went mad and fought the men who came to his rescue. It was an awful sight of horror as he went down to death, fighting to the last and making his rescue impossible. Hundreds lined the wave-beaten shore and many were rescued from the watery grave and many homes were made happy. But this man's madness made his rescue impossible. This is sometimes the case in the storms on the sea of life. In a revival meeting many were coming to Christ. An enraged man violently arrayed himself against the cause of God and went away harder than ever.

Sinful men are going down to eternal woe every day. It is a woeful tragedy. In all the seas of earth there are workers brave and true. But the rescue work that means the most is done in saving men from sin and the best types of heroism are found among our missionaries and evangelists. These are found in every field of Christian operation.

"Throw out the life-line,
Someone is drifting away;
Throw out the life-line,
Someone is sinking to-day."

—E. W. Curtis.

EMBOLDENED MODERNISM

That modernists have become very bold in their supposedly secure positions, while feeding on monies furnished largely by those who hold to the faith which they purpose to destroy was abundantly revealed at the International Convention of Religious Education held at Toronto and which has been graphically reported by Fred Ford, a Baptist minister of Greene, N. Y. That Mr. Ford did not go to this convention to criticize it or with a mind prejudiced against it is evident from his own statement. He says, "Never in my life have I started for a convention with such high hopes of real help in program building in my local Church school, and a greater vision to stir my own heart and to bring back to the officers and teachers of my school, than in June 1930, when, with the superintendent of my school, together with my son (a student for the Christian ministry), I set forth for Toronto to attend the International Convention of Religious Education, and never in my life have I returned home so crestfallen and feeling that I had been so miserably cheated."

He reports that "The Convention began Monday evening, and by Wednesday evening we were so thoroughly nauseated from the continued and heavy doses of modernism, amounting to blasphemy, and in my opinion, at other times to treasonable statements against the United States Government, which had been rammed down our throats at high pressure, that we could stand no more. We felt that we must stay our week out, as we had come so far and spent so much money, but I said to the boys on Wednesday afternoon, 'You can do as you wish, but my soul feels so lean, in fact starved, that I am going to hunt up a prayer meeting to-night where people know the Lord and are not simply going to parade their much learning.' Both of them replied in effect, 'We feel the same way—we are sick of the whole mess.'"

In summing up Mr. Ford says, "This convention thoroughly convinced me that practically our whole Sunday school machinery has been captured, bag and baggage, by modernism of the most radical type. Bible believers should know this and should sound warnings in their schools, preventing their delegates from attending any convention having 'Religious Education' tacked to it, and forming themselves into a convention of Sunday school workers who will not be ashamed of the Gospel of Christ."

Since this organization is so persistently trying to fasten itself upon all Sunday schools of the land, possibly largely for support in financing their program of destruction, I feel that this word of warning is not misplaced and worthy of space in these columns.—The Missionary Worker.

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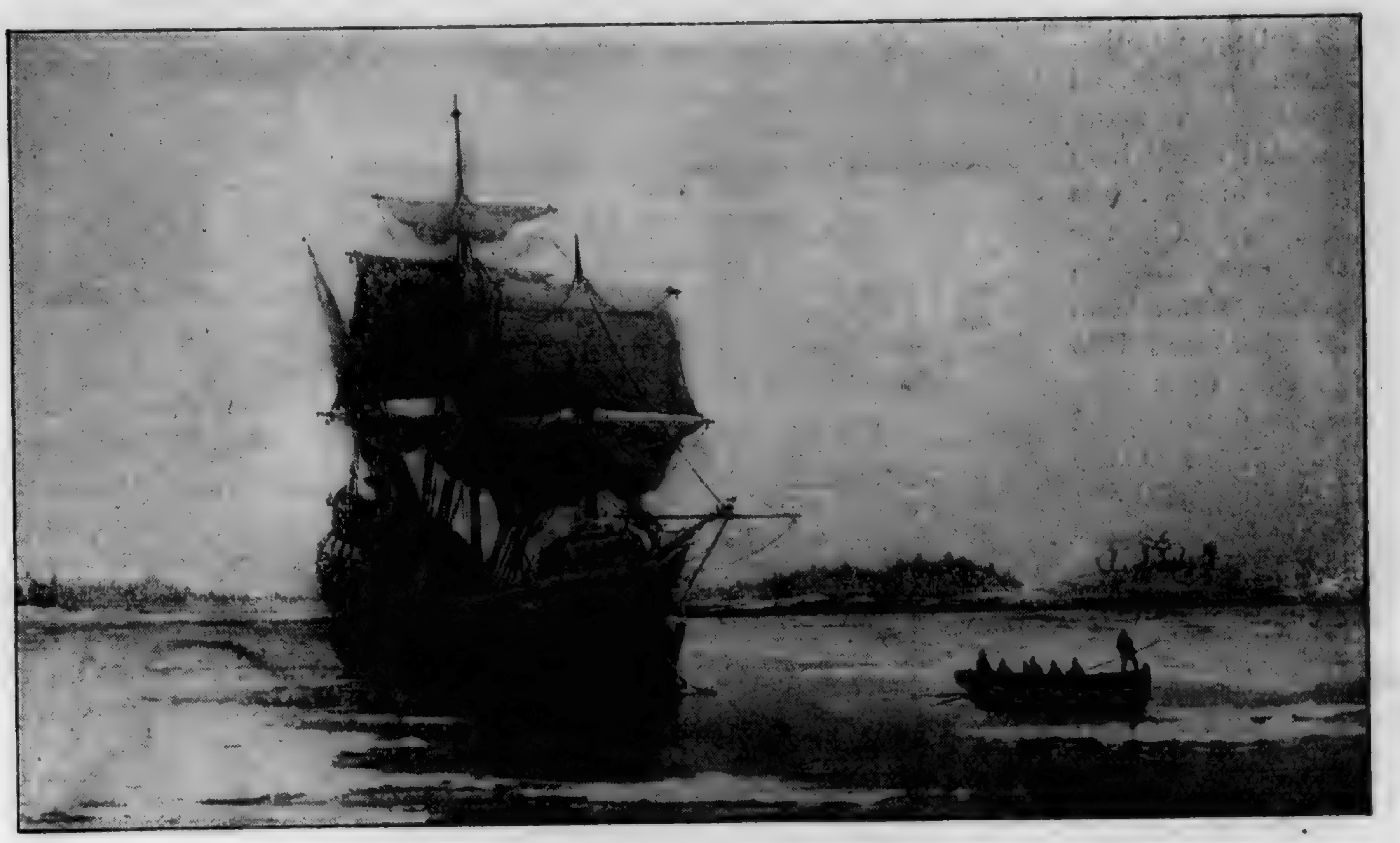

LANDING OF THE PILGRIMS

The breaking waves dashed high
  On a stern and rock-bound coast,
And the winds against a stormy sky
  Their giant branches tossed.

And the heavy night hung dark,
  The hills and waters o'er,
When a band of exiles moored their bark
  On the wild New England shore.

Not as the conqueror comes,
  They, the true-hearted came,
Not with the roll of the stirring drums,
  And the trumpet that sings of fame;

Not as the flying come,
  In silence and in fear;
They shook the depths of the desert's gloom
  With their hymns of lofty cheer.

There were men with hoary hair
  Amidst that pilgrim band:
Why had they come to wither there,
  Away from their childhood's land?

There was woman's fearless eye,
  Lit by her deep love's truth;
There was manhood's brow serenely high,
  And the fiery heart of youth.

What sought they thus afar?
  Bright jewels of the mine?
The wealth of seas, the spoils of war?
  They sought a faith's pure shrine.

Ay, call it holy ground,—
  The soil where first they trod!
They have left unstained what there they found,
  Freedom to worship God!

—Mrs. Hemans.

PEN PICTURES FROM LIFE AND NATURE

A Heart in Tune

By Mary Miller

LUELLA had often wondered what being an only child would be like. At times she half wished—maybe—that she had been one. It sounded more romantic and rich and distinctive, much more so than being one of twelve. Once she had been skating on the river with a dashing new acquaintance who asked her if she were the only child. With a suggestive lift of the eyebrows she answered, "Ye—es"; but she knew that the smile lurking in her inherently honest expression belied her answer, so she added, "One of twelve."

There was a young man in college who belonged to a family of fourteen and enjoyed it. In Chapel Rally he'd talk about how many nieces and nephews of his would likely help supply the future student group of his Alma Mater and what an advantage he had in the contest for the sale of school annuals. In group conversations he would burst out, "My! there's nothing like it! Mom and Pop and I at home and the others coming in with their families and the women fixing good things to eat and all of us talking at the same time and singing and playing with the babies! That's the life! I wish I were married now and had a family," he'd conclude with an ecstatic whoop and turn somersaults—maybe.

A week later as Luella and her mother were baking cakes and pies and making dressing for the turkey for Thanksgiving dinner, her mind kept reverting to Cal's rapturous description of their family gatherings. Oh no—she didn't mind theirs. She liked anticipating the excitement. But she did wish there was less noise and disorder—just the things Cal seemed to appreciate.

They all went to church Thanksgiving morning. Luella's father insisted that none of the "women folks stay at home to fix dinner." Luella's mother had the turkey in the oven, the potatoes peeled, and the coffee pot ready. Luella had the table lengthened to its limit and everything ready for a "cafeteria style" dinner.

After the services the group at the church dispersed more quickly than usual. Soon Luella's home became a lively scene. Daughters and daughters-in-law with bags and satchels and children of sundry sizes crowded into the bedrooms to divest the children of their "Sunday clothes," while the men piled heaped-up baskets in any spot yet available in the kitchen or dining room and then hurried away to the "sitting room" where the first two arrivals had already entered into an engaging argument on whether it would be wise for Classen to break up his pasture land. One by one the children came out to show Grandma and Aunt Luella their new shoes or belts or unionalls. They had attempted with all the lung power and physical force they thought fit to muster, to draw the men's attention to their new possessions; but all the attention they had succeeded in getting was a hurried glance from unseeing eyes and a condescending, "Yes—yes—yes," for at that moment the men had no single interest in the world except convincing their listeners that President Hoover was or was not the cause of the depression.

By and by a few of the mothers who were the most skillful in general management emerged from the bedroom and began to help empty baskets and cut pies and cakes. Grandma continually shoved the children away saying, "Run on now; as soon as the potatoes are boiled, dinner'll be ready." Finally the remaining mothers deposited their babies in the arms of their argumentative fathers and came to the kitchen in time to help carry the meat and potatoes and gravy to the table. By this time the children were seated in fascinated circles on the dining room floor and the men's discussion had developed into the question as to whether a Christian sins or makes mistakes.

NOVEMBER

The leaves are fading and falling,
The winds are rough and wild,
The birds have ceased their calling,
But let me tell you, my child,

Though day by day as it closes,
Doth darker and colder grow,
The roots of the bright red roses
Will keep alive in the snow.

And when the winter is over
The boughs will get new leaves,
The quail will come back to the clover,
And the swallow back to the eaves.

The robin will wear on his bosom
A vest that is bright and new,
And the loveliest wayside blossoms
Will shine with the sun and dew.

The leaves to-day are whirling,
The brooks are dry and dumb,
But let me tell you, my darling,
The spring will be sure to come.

There must be cold, rough weather,
And winds and rain so wild;
Not all good things together
Come to us here, my child.

So when some dear joy loses
Its beauteous summer glow,
Think how the roots of the roses
Are kept alive in the snow.

—Alice Cary.

After the general impression went around that everything was ready and a few fathers and mothers got into personal contact with their younger sons and daughters, Grandpa called on Jonas, the oldest son to return thanks. After that there was a pause before the bustle was renewed.

Then began what Luella thought was the worst hubbub of all. She began to think that maybe Cal wouldn't appreciate it so much if he were a girl. The men renewed their discussion, the children all held out their plates at once, and the tiny babies began to feel so violently in need of something that even their fathers began to take notice. The mothers dropped their waitress duties, and Grandma and Luella filled in the ranks. With filled plates the children filed out to the back porch, and the men went the rounds while the women kept refilling the dishes. By and by the coffee was served and for a moment a partial silence settled down over the group. A few forcefully spoken remarks issued from the back porch into the dining room. "I saw the Rocky Mountains once, and you never." "I one time did saw a lady smoke a cigarette." "Our daddy's going to get a new car when we get rich."

The women's topics were just as varied. One told how her four-year-old son had prayed so persistently for rain that one day he came and reported that now he knew it was going to rain because he had told God he would worship idols if He didn't send rain. They talked about how good and ill-behaved their neighbors' children were, what to pack for school lunches, how nearly their cans were filled, what was in the dressing, and how good Grandma's dill pickles and fruit cakes were. The men's discussions gradually lost force until one by one they drifted away to watch the children, listen to the women, inquire about Luella's school work, or take their afternoon naps. Luella helped wash the dishes and put them away, swept up the crumbs, laughed with the women, played with the children, and straightened out the rugs. At five o'clock the family groups began to collect to go home to do the chores—and the excitement was over.

Luella lay awake longer than usual that night. She had often wondered about their family. At times she had thought herself separate—apart; but to-night she knew she wasn't. Fundamentally—at root—they were the same. They were bound together root and fiber. One great family nervous system worked through them all and pulled—drew them together. She remembered when she was younger and "worked out" she had cried herself to sleep many a time because she thought of the family group together at home—and she alone with a heart aching toward them. Even now when she was older and away from home, a welling pain came into her eyes whenever she thought of the home group. To-night her heart was full—welling with a grateful recognition of Providential foresight in providing her with a family background. She pulled the cover up over her head and prayed aloud, "Dear God, I thank You that at the heart of things we belong to each other—that our life-strings are bound together—that we stand by when things go ill. Bless them all this real Thanksgiving Day."

Hesston, Kans.

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THE SILVER LINING

By Arline Yoder

"GOODBYE Grandpa," called Bonnie Jean as she skipped across the lawn to the main sidewalk. "Don't worry, Grandpa, just remember what my Sunday school teacher said—'There's a silver lining to every cloud,' and Grandpa, maybe God will even remove the cloud," she added cheerily.

Grandpa Burns, usually known as Old Jake, standing in the doorway of the small tumble-down shack watching his twelve-year-old granddaughter, shoved a tear from his heavy eyelashes. "Maybe" he said audibly. "Maybe." But within his own soul he questioned. "But is there a God? I once had great faith in a God—but now, is there a God? Yet Bonnie—what innocence—prays to Him morning and night. Such a remarkable child! What could I have done without her these six lonely years? I'm glad I started her in Sunday school for it has made her happy. Am I an infidel? Yes, these six years have made me an infidel. I wish I had the faith I had in Scotland. Then I was happy, for I believed in God. Maybe Bonnie is right, maybe there is a God, and maybe He can show us the silver lining to the dark cloud that overshadows us." He watched Bonnie until he could not see her golden, tumbling curls, then, brushing another tear from his eyes, he went into the house.

Yet one might wonder if such a place could be called a house. It was a one-roomed shack with one small, shattered window. The plastering, damp from the numerous rains, was cracked and crumbling. The wooden floor was bare. The two worn-out couches, a few boxes, a dilapidated stove, a large arm rocker which always stood near the stove, was all the furniture which the old shack held.

Old Jake sank into the rocker. He was tired from the task of hunting work that they two might live. Yet the day's search had been fruitless. Times were hard—it was almost impossible to get work—and the twilight of this sixth day of November found them as poor as the day they had landed, six years before. Six years—'twas as yesterday. He watched the glowing fire as it cast rudy reflections through the shadowed room. Memory painted pictures with the golden flames as they flickered and flashed. On such occasions Bonnie Jean would sit quietly on a store box and listen as her grandfather told her tales of old Scotland. In the midst of his stories he would sometimes lapse into silence as if living over again those days that were gone.

But to-night he was alone. The box was unoccupied, and as the flames leaped and tumbled he dreamed of the leaping and tumbling waves of the great Atlantic. He lived again the day when the small ship on which he, his wife, his daughter and her husband, and Bonnie Jean, beside the skipper and his crew, embarked from the coast of Scotland. He looked again on the waving fields of rye for the last time and said goodbye to the hills and valleys of his fatherland. He turned reluctant thoughts toward the new land, while sadness crept into his heart as the last familiar object faded from sight.

For days the ocean was smooth and calm, and only light breezes were in evidence. The blue sky was unmarred by even a suggestion of a storm cloud. And the voyagers divided their time between sorrow at leaving their old home and wonderings of what their new home would offer. The younger members of the party spoke with eager anticipation of possible advantages and opportunities. But the older were less eager to start anew in the pathway of life which was already so well worn. Financial difficulties had turned their thoughts to America and so to America they were going.

One evening at the hour of prayer in the Scotland Church. Old Jake gathered the little family together in the ship's cabin to sing and pray and to think on the things of God's Word. He loved such occasions. On this particular evening, however, in the midst of a solemn hymn, one of the sailors burst into the room and cried: "A storm! A storm! The sky is black and we have no life boats. What shall we do?" He then rushed out leaving the worshipers dumbfounded, looking at each other with terror. At last Old Jake spoke, "Don't be afraid; it is God who rules the sea." So they continued their worship, knowing that only their trust in God would help them bear the coming hours.

Night came on rapidly. The storm clouds increased and lightning flashed amid the thunder peals. Such a black night they had never seen, and with each flash of lightning the darkness seemed deeper. The ship was lost unless the hand of the all-powerful God stilled the tempest. With the increase of thunder and lightning the hitherto gentle breezes transformed themselves into a tempest. The waves grew boisterous and the ship began to rock to the rhythm of the wind.

In the midst of this reverie Old Jake feebly raised himself and with his cane poked the now dying embers into flames. He looked about him and saw nothing, for the room was dark. "Where is the child?" he mumbled to himself, "she should be back by now." Taking a candle from the shelf on the wall he lighted it. Yet the light did not make much impression on the darkness which possessed the room. He walked to the

MEMORIES

By Arline Yoder

Memories!
They come with the years—
Memories of gladness and memories of tears,
Memories of courage and memories of fears,
'Till life's ending nears—
Memories!

Memories!
The soul's brightest day,
Mystic, enthralling does not always stay,
Tears of the night chase the light beams away,
In sorrow we pray—
Memories!

Memories!
Sometimes I can see
All through life's struggles God smiling at me,
Struggles that blackened life's unsettled sea—
'Twas God made me free—
Memories!

Memories!
Of friends that were true,
Friends that to me pictured life's brightest view,
Memories of those who, quite unkindly too,
Veiled life's azure hue—
Memories!

Memories!
I picture in dreams
Life yet unlived, and methinks that it seems
Passing events, with their now hidden themes,
Will yet bring some gleams
Of Memories!

West Liberty, Ohio

window and looked out, yet saw nothing but the large, deep, full moon creeping up over the horizon. Again he poked the fire with his cane and settled himself in his chair. Then taking a worn yellowed envelop, perhaps a letter which his wife had written to him at one time, from his pocket he tossed it into the fire and watched the flame char what had hitherto been a treasure.

Memories!
They come with the years—
Memories of gladness, and memories of tears,
Memories of courage, and memories of fears,
'Till life's ending nears—
Memories!

And the memories of that awful night six years ago continued to tear his soul. He heard again the helpless tones of the skipper as he cried, "We are lost—all lost—doomed to a watery grave!" The scene was awful.

Again, Old Jake arose and added the last stick of wood to the fire and began to pace the room, back and forth, back and forth, trying to erase from his mind the memory of that terrible night. Yet, what an impossibility! He remembered how the wind rocked the boat and how the rain dashed against its sides. Everything was in turmoil and there seemed no possibility of being rescued. The waves rolled and tossed and were soon pouring into the frail boat. The boat was sinking! The pitiful cries of the hysterical crew were lost in the moaning, unmerciful wind. The storm knew no pity. The almost unearthly blackness of the night only added to the terror. They tried to have faith in God, but He seemed so far away. Perhaps their life's work was done. They were resigned.

A steamer came but too late to save all. Only Bonnie Jean and her grandfather ever saw the sun as it rose over the purple hills in the new land. They alone saw the rye fields so like those of bonnie Scotland—but in a land yet so strange and unknown to their Scottish eyes.

Through this tragedy Old Jake had lost his faith in God. Yet, strange as it seemed, he wanted to give Bonnie Jean the opportunity of attending Sunday school. Until July he had work and had earned enough to provide the necessities for Bonnie Jean and himself. So the six years had passed. But now it was different. Bonnie Jean no longer had clothes good enough to attend Sunday school. To-night was the first time she had been in church for weeks. It was Wednesday night, the time for prayer meeting, and she had coaxed her grandfather to allow her to go once more anyway. She often asked him why he never went, but his reply was, "Sunday school is for the young and not for old men like me." Bonnie never knew the truth—she was ignorant of the fact that her grandfather was an infidel. She knew he was lonesome and unhappy. She tried to cheer him and think of possible remedies. He often wondered what he could have done without her. "'There's a silver lining to every cloud'—perhaps she's right, perhaps she's right," he murmured.

* * * *

As Bonnie Jean O'Conner had left that evening she turned at the corner at Pueblo and Wayne to wave again to her grandfather. She was happy. The keen, chilly November air set all her nerves atingle. If anything could have made her sad it was the fact of their poverty, and that for the first time there would be no Thanksgiving feast. It took so little to make a feast for them. Yet there were many things to be thankful for. If she could only make her grandfather happy she would be more than content. Her mind was occupied fully with this problem as she hurried to the church. Children were playing in the clear, frosty air. They ran past her and almost ran into her, but she did not heed them. She was busied with a problem that presented no solution.

Suddenly the whir of a motor car and a shrill whistle startled her. A police siren? She looked down the street. It was coming started to run from one side of the street to the other to make way. Just as the car was almost to the spot a golden-haired little girl slipped and fell in the street. Quick as a flash Bonnie ran to her and dragged her from the now passing car's path.

Just as Bonnie pulled the child to the sidewalk a gentleman rushed up to them. He picked up the frightened little child and soothed her fright. Then he spoke to Bonnie. "You have saved my only child. I saw it all but I could not save her. I can never repay you for this act. If it hadn't been for your pluck my darling would either be dead or terribly injured. What is your name?" And so he drew from Bonnie Jean the story of the tragedy of her life and the sorrow of her grandfather. All this, he said, should be changed. He had a vacant cottage which should be theirs. And more than that he promised to see that both she and her grandfather would be well cared for. And then perhaps some day she would be his little girl too.

Bonnie Jean was almost dazed. The man had given her no chance to speak, but promising to see her the next day he hurried away, his baby still clasped in his arms.

Bonnie decided to go on to prayer meeting even if she was a little late. But after the meeting she hurried home, eager to tell her grandfather of all that had befallen her that evening. Bursting into the room she found her grandfather in his chair before the stove. "Grandpa," she exclaimed, "you know I have been asking God for a long time to make you happy and to give us a happy Thanksgiving. And He's answered my prayer, Grandpa. We have found the silver lining, listen." Then she told him of the evening's adventure.

Her grandfather was crying like a child when she finished her story. "You're right Bonnie, you're right. 'There's a silver lining to every cloud,' and God has showed us that silver lining. But just think, I've wasted six long years and have not even thanked God for you, my silver lining. What a wonderful Thanksgiving!

Memories!
I picture in dreams
Life yet unlived, and methinks that it seems
Passing events, with their now hidden themes,
Will yet bring some gleams
Of memories!

West Liberty, Ohio.

IMPRESSIONS AND OBSERVATIONS

En Route to Rio de Janeiro

By Orie O. Miller

One marvels at the ramifications of the present economic depression. Here on shipboard even as on every street corner, social gathering place, hotel lobby, or Pullman car smoking room at home, it is one of the principal topics of conversation. Everybody seems to have shared in losing, and the reasons for most of the passengers taking this trip seem to have to do with it. A number lost jobs or positions, or had income cut or went bankrupt and are on the way to try their fortune in some other country. A number of our crew, as well, are such and appreciate their jobs on board, even though the wage seems a mere pittance.

Each morning after breakfast, we receive the daily news sheet. By way of ether waves can be brought us up-to-the-minute happenings from the world around. What do we get? The baseball scores of games played by the two major American leagues, a rather detailed stock market report, the value of the American dollar in terms of the principal foreign currencies, and then brief notes about the Lindberghs' progress on the Japan trip, the revolution going on in Cuba and Ireland, a twenty-two days' rain in London, a political scandal in Chicago, and occasionally an item on German finance, or the fact that in Moscow a hen and a dozen eggs were dropped two thousand feet from an airplane without damage to either. Evidently these are the things most folks want to know.

One marks also the different reaction to the term "Mennonite" from what it was twelve years ago. One is still the first specimen most of them have seen. However, one finds practically no one who has not heard about them in some connection or other. Not any more does one hear mention of "Tillie the Mennonite Maid"; instead Mennonite connection has been noted somewhere with war; Harbin, China; Russia; the colonization movement; our missions; famine relief; or perchance at Toronto Bible School or some other college or university they have heard of and sometimes seen some of our people. Wonderful folks, they say, thrifty, inclined to be reserved, meditative, quiet, yes very peculiar, odd, everybody ought to be more like that, or fine folks but terribly ascetic, other worldly, how can they be getting anything out of life? Don't go to movies? or theaters? or play cards? What do they do? How do they pass their time? What are their faults? The above suggest some of the prevailing impressions one meets plus a nebulous feeling that here is a race, a class, maybe as the Jews, centuries old whom one has just discovered. And you, not a preacher? nor a missionary? Oh, a business man on a trip for the Church! What do you call yourself then?" this from a German. "Nur ein Vertreter," my reply.

As in the Athens that Paul knew, so on shipboard there is plenty of time for talk. It is interesting when folks from many nations are together (in our second class they are from Argentina, Brazil, Peru, United States, Canada, Scotland, Germany. Among them we find Christian, missionary, Jew, free-thinker, Esoteric Hindu, even atheist) to note how quickly any group conversation turns to religious themes, giving evidence of the universal spiritual heart hunger and the conviction that this life does not hold all there is to it. Too easily, and often later to one's regret, comes argument, by which method soul-winning is rare indeed. As His disciples we learn to listen, to pray, to wait, to say little. Unless later when from the adjoining deck chair, a Methodist grandmother, whose two children have married and become Catholics, and whose mother always wore the little white cap, suddenly says,

"Mr. Miller, what do you think about it? Don't you think it is like our preacher once said when he likened the different denominations to a variety of beautiful flowers, all necessary to a beautiful garden. I think there are a number of roads all leading to the same desired haven," she further said.

"Yes," we reply, "an apt illustration, still one can and must be certain that the road one travels ends at that haven."

"But how can one be sure, they all seem so sure. One just can't, can one?"

Then came a discussion of the ways in which one can **know** that **one knows,** as given in John's Epistle and this led on to discussing the fact and significance of Jesus' resurrection and ours. She really seemed to appreciate the conversation.

At another time the professed Esoteric Hindu approached as were reading our daily six chapters and asked us to find the story of Jesus and the woman caught in adultery, and then told us that the writing in the sand was the only instance of Jesus as a scribe. He accepts the New Testament as a very garbled account of what Jesus said, did, and professed, although he later confessed he could not read it without tears. Well, what was Jesus then, and how account for Him, and how explain Paul's conception of Him? (Paul he had also set up with Jesus and Buddha and Confucius as sages of the human race in its long evolutionary journey.) "As against one's own mind or a system of philosophy, which you admittedly make God, I'll take Jesus as the New Testament reveals Him." This he did not attempt to gainsay, but gave vent to his contempt for the Church, as he knew it, her history, her dogma, her judgments. We brought him back to Jesus, and His words, and he left we felt in a spirit a bit different.

And so pass the days in rest, reading, interesting contacts, and the ceaseless prayer that as at home or wherever we as disciples are, the witness may be faithful and to His glory and in His providence worthy of fruitful harvest.

S. S. American Legion, Aug. 17, 1931.
Home address, Akron, Pa.

ON HOLY SOIL

The Shrine That Is "Out of Bounds" for Women

By Anis Ch. Haddad

Palestine, in particular became the habitat of the venerated "athletes of piety." All over the Bible lands to-day, one sees the monuments of their presence, sometimes in solitary caves high in the cliffs of arid valleys, sometimes in monasteries, once famous and populous, but now tended by a few bedraggled monks.

All agree that the ancient fortress monasteries in the wilderness are not only a great boon on the practical side, but are marvels of savage medieval picturesqueness and wild strength, since many of them date back from the time of the Crusaders, when in many instances they had to do duty as fortresses. As many as were minded practiced this life of the ascetic and all the rest adore them, made pilgrimages to see them and prayed before the sites of their immolation.

If we would reconstruct in imagination a vivid picture of that ancient day when countless thousands of monks, nuns, anchorites and hermits peopled these cliffs and barren wilderness and made the world ring with tales of their austerities, let us visit together the Monastery of St. Sabba, which lies between eight and nine miles east of Jerusalem, in the wilderness. It can best be reached by donkey.

Our way lies over the Kidron Valley into a land utterly baked and sterile. In some places it assumed a remarkably bold and picturesque aspect. It is, in fact, a vast and terrible chasm. I cannot venture to compute its depth. It appears as if ocean streams had once forced their wilful way through it, and made the stubborn rocks submissive. It is impossible to describe the grandeur and stupendous magnificence of this ravine, at the very edge of which lay our narrow path—the path trodden for ages—the only path! No other landscape in the world is like this. Barking dogs gave notice that we were coming in sight of Bedouin encampments, those hospitable people of the desert, and when we passed by their tents, we exchanged the familiar "greeting of peace."

We gradually mount and espy the mountain fortress, looking like a castle, eyrie-like on the edge of the rocks overlooking the gorge. Terrace after terrace of buildings rises to culminate in a dome-covered structure whose interior is decorated with great richness. The spot was selected on account of its utter desolation as a good place for undisturbed meditation, prayer, and fasting —especially the latter I should think. These poor creatures came out into this place of horror and dwelt in holes and caves of the rock. How came this place to be built? In days of yore men were more of the opinion than now that God is pleased with retirements into the desert places for purification of their souls and banishment of all worldly associations.

The Lonely Monastery of Mar Saba

On our way to the monastery we passed a cave which was used as a den by an old hermit and we paid him a surprise visit. We climbed over rough stones and found the access to this place quite difficult. However, we gained entrance and found the pale recluse, his knees worn by the flinty rocks, his head resting on his hand, bending over some divine work of his early fathers. With his crucifix before him and his emaciated face streaming with tears, he poured forth his penitential agonies. There the old man was kneeling and with fatherly kindness rose and blessed his "unexpected visitors." His food is raw herbs and rancid oil. His sole occupation is prayer and the endeavor to unite his soul continually with God. It is really strange in this twentieth century of bustle and excitement to find souls like these, as devoted and simple as the anchorites of old, absorbed in the "Unseen Life." We bade him farewell and went down the slippery way to the monastery.

Luckily a priest was watching our arrival from afar, and we had not waited long when the huge door was opened to us and we were kindly received. Then at once the sound of deep-toned bells was heard and we were instantly ushered into the visitors' room. Here we found ourselves in one of the strangest places that human ingenuity ever contrived for a dwelling place. We found ourselves far away from the world, as if separated from it forever. No person of the civilized world ever lived near, no voice of the hateful world could disturb the tranquility of the place. Here we could live far away from the world, here we could die and be buried in the clefts of the rocks near by without the knowledge of even our dearest friend.

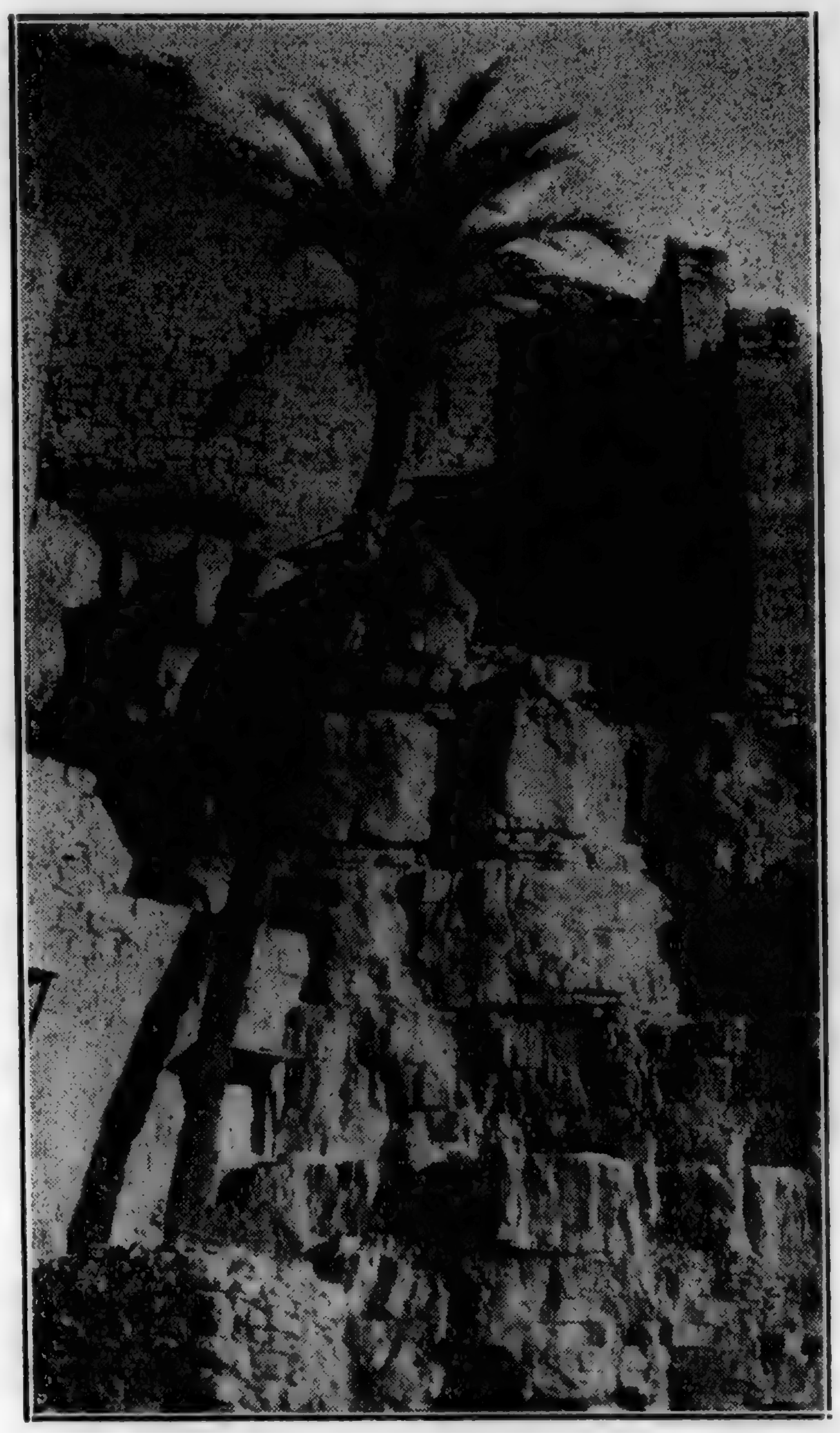
We were then conducted down several steep flights of winding stairs, partly of masonry and partly cut into rock, as if we were to be deposited at the very bottom of a vast ravine, in which the convent stands. Every step of our descent increased the admiration with which we gazed around upon this surprising structure. The loneliness and savage grandeur of the rocky heights and natural fortifications above and around us, filled my mind with a strange idea of entire "separation from the world" as if we were come to the very last human habitations.

This place is full of mystery. We can see men walking upon ledges of rock and turning into holes in the walls. None but the initiates could ever find their way through these mysterious labyrinths and once within these strongholds, woe to him who would try to get out. We went down by winding stairs, across queer courts and along dark passages and reached at length our rooms hanging between cliffs that seemed to tower to the stars. I was struck dumb with amazement. It was a transition sudden and unexpected from the wild mountain sides to yet wilder, more vague and mysterious scenes of oriental enchantment. Winding stairs with balustrades and iron rails ran right up the perpendicular cliffs into rock chambers, where solitary monks were saying their evening prayers.

About forty monks reside in this woebegone and desiccated place and prolong the old idea of "holy life" utterly apart from the world. Once within the walls, they never care to come out. Some of the older of them have been shut in there for forty years and during all that time have never seen the face of a woman, enjoyed the smile of a charming girl, or heard the laughter of an innocent child. Think of that! They live under a very rigorous discipline, eating chiefly vegetables and fruits, eschewing meat and fasting frequently. The monks here have three meals a day. A simple breakfast at six, dinner at ten, and supper at four. Black coffee is only served on Sundays. Hence, I presume, they know when the Lord's Day arrives. The only variation they know of is "from the cells to the church, from the church to the cells, and from the cells to the dining room."

Poor creatures! I could not help but pity them as I looked on their sad, dejected countenances, and I thought what a pity it is for them to live under such ascetic rules, that provide for no enjoyment in life. I thought too, I should like to turn a dozen bouncing, laughing children in among them for a few hours to liven them up a bit. Yet they appear to be content, a privilege envied by every human being.

But they have some pleasant recreation, as they keep company with those feathered and furred neighbors, that dwell with them. It is very pleasant to see in the evening, the black ravens, the owls, and the wild animals all come to be fed by the monks. The shy jackals and the boars pass by and look toward them in a friendly manner. The recluses will gladly throw them something down. Even the timid grackles, which are found only round the Dead Sea, catch berries as they are thrown into the air by the monks, sit on the shoulders of their human friends, and allow themselves to be played with and fondled—a wonderful illustration of the power of human love over the lower nature, carrying one back to the old days of Paradise. Thus none goes away from the walls of the convent without being refreshed. Here man and the humbler creatures live on the friendliest footing with each other.



The Palm Tree Which Was Planted by the Saint

But their rule is a very austere one. It was indeed a source of great vexation for the ladies of our party to be obliged to tent on a small level sward outside the gates, for these unnatural monks glory in the fact that never under any circumstances whatever, even of distress or danger, have they permitted any members of the gentle sex, either beautiful or ugly, to enter within the walls of their "isolated shrine." If admitted, they might in one joyous and chatty hour destroy the spell of holy seclusion, which has been unbroken for over fifteen hundred years. The monks are too holy to be "hospitable" to the opposite sex.

Night came and with it our sleep. We entered our bedroom, undressed, and soon got between the clean sheets. At eleven o'clock I was aroused by a noise that seemed like the call of judgment. It was a clamorous jangle of discordant bells—all the twenty were ringing at once and each in a different key. It was not simply a din, it was an earthquake of sound. The peals were echoed from the opposite ledges and reverbrated among the rocks and caves and sharp angles of the convent, until the crash was fearful. It seemed enough to wake the dead martyrs and set skulls hunting for their bones, and call even St. Sabbas himself from his "empty" tomb! I arose. The scene in the bright moonlight was indeed most striking; the yawning gulfs five hundred feet below, the brillant stars above looking as if suspended from heaven's vault. The awful weirdness of the place and surroundings and the novelty of the experience left an impression I shall never forget.

I then saw in the starlight, figures moving about the court, monks in their simple black gowns. Wrapping myself, I took a small candle and groped my way along the passage, descending to the church where all assembled. I leaned behind a protecting pillar and watched their proceedings and it was an event of no common interest, thus at the dead hour of the night to be an unobserved witness of their sincerity and earnest devotion. Here I found the tired recluses at prayer, some yawning, others almost sleeping while still others kept chanting. A brother then gave me a stall near the door and I stood in it, as statuelike as I could, and became a brother for the time being.

Here in the ancient monastery, these leftovers of a bygone age guard the relics, the grotto, and empty tomb of St. Sabbas, whose body long ago was taken to Venice. It is an octagonal mausoleum and is dimly lighted by some silver lamps, kept ever burning. In the chapel dedicated to St. Nicholas, who formerly lived here, behind an iron grating in a grotto of the rock is a large pile of skulls and bones, the remains of fourteen thousand hermits that dwelt among the mountains, and were then massacred. Three skulls of the martyrs are out to kiss, and they have been kissed so often that they shine! In the dim light the skulls grinned at us in a horrid familiarity.

The grotto of St. Sabbas is a natural cave in the rock. When Sabbas first came to the spot, he found a lion in possession.

(Continued on page 339)

CHRISTIAN MONITOR PULPIT

THANKSGIVING SERMON

By Oscar Burkholder

Text: Therefore I take pleasure . . . in distresses for Christ's sake: for when I am weak, then am I strong. II Cor. 12:10.

For many the conditions that prevail in the world are a new experience. No doubt some older ones remember the hard times of years ago that were known by various names. Just now we refer to hard times as a period of depression. But this more dignified term, if it is more dignified, does not lessen the world-wide uncertainty of these days, nor feed the hungry mouths of the poor, nor clothe their shivering bodies. There is much discussion, and there are various solutions offered but strange to the world, yet not strange to the believer, the real solution is very seldom mentioned; and when referred to it is regarded as some Utopian dream that is impossible of realization. If there ever was a time within the memory of living men when the remedies of God, and the experiences of men who trusted in God, should be heralded over the world as solutions for the world's distress, that time is now. May we consider a great principle advanced by the Apostle Paul and proved by his victorious experience, that will help us to appreciate our present conditions, and give thanks in a truer sense than when every thing goes well.

Probably the first great fact in our text is that distresses may be endured for Christ's sake. So seldom do men consider Christ at all in times of distress, that to regard such times as opportunities for service is generally considered unthinkable. It is true that men blame God at times for their misfortunes, and declare that if the Creator thought kindly of us He would come to our rescue and grant us our wishes. Yet we have just passed through an unprecedented period of prosperity and blessing. The discoveries and inventions of the past thirty years have brought to the world conveniences and comforts unknown to kings and emperors of other years. Did all these added luxuries inspire men to serve God more faithfully? On the contrary it would seem that as prosperity increased the love of men for God waxed cold. Into such spiritual coldness has come distress with characteristics that are strangely paradoxical, and consequently difficult of comprehension. The granaries of the west are full, yet China is starving to death. The east has a superabundance of fruit and vegetables, but the crop is next to valueless. The worker of the city has been so long without work that, abundant as the provisions are, he is unable to purchase them. In the midst of a great plenty there is the direst distress. How does the world accept the situation? is a very vital question. But one even more vital and more far-reaching is, How does the Christian accept the present misfortunes? Does he bemoan his condition as an inevitable fate, or does he take advantage of these dark days as the opportunity of a lifetime to endure distresses for Christ's sake? To say the least such an attitude would eliminate grumbling and complaining, and prepare him for the next great truth in our text.

This second truth is that the Christian may take pleasure in distresses. It is true that most Christians worry, or do something akin to it, in times of financial stringency. It is a strange experience for this generation, after having had money to spend freely, and in consequence become accustomed to more or less luxurious habits, to find itself almost suddenly with less than half its usual income. Not much wonder that adjustment is difficult and unwelcome. Yet since Jesus said, "If any man will come after me, let him deny himself, take up his cross daily and follow me," we must admit that practical self-denial must be of great significance in the believer's life. If we could not, and would not, learn such a lesson in days of prosperity, distresses must come so that this important step in the Christian's pilgrimage may be real. With such an attitude towards our present depression the meaning of Paul's statement is exceptionally clear, and taking pleasure in distresses becomes a blessed reality.

But the learning of this lesson through the comparison of good times with hard times is not the main reason for taking pleasure in distresses. In a seemingly contradictory statement Paul gives us the real secret. This secret is the third great truth of our text, and while self-contradictory from the standpoint of reason, is beautifully harmonious to the man of faith in God. This third truth is that when a man is physically weak he may be spiritually strong.

One of the results of prosperity is human independence. An inflated optimism is then the order of the day, and men flatter themselves because of their great achievements, forgetting God who makes such achievements possible. God gets very little credit from the aeroplane, or the radio, or the automobile. Man lauds his own accomplishments, takes pride in his own abilities, eulogizes the records of dead men, and studiously leaves God in second place, if He is given any place at all. Through the years of prosperity this has become a fixed habit, so that distress has come to be regarded as a very unwelcome visitor, for it interferes with man's so-called independent liberty, and curtails his triumphal march through the realms of science and discovery. Man begins to realize that, boast of his strength as he will, conditions may arise and have arisen, that are so puzzling and baffling that he must admit defeat. But such an admission need not be disastrous, but can be a forerunner of better relations with God. If "when I am weak, then am I strong" is true, then the opposite is equally true. It is when men think they stand that they are doomed for a fall. And it can truthfully be said that many thought prosperity would continue, that high prices would steadily prevail, and that prosperous conditions would not cease. However, a great change is upon us, and this change may be very beneficial for the believer if we are willing to "take pleasure in distresses for Christ's sake."

But how shall we take such pleasures? The dose is bitter to the flesh, but sweet to the spirit. We must drop our personal independence for dependence upon God. We must discontinue to rely upon our strength and "be strong in the Lord and the power of His might." We must learn to "walk by faith and not by sight." We must lose sight of man and his boasted greatness, and remember that there is but one God, and "beside him there is none else." We must be thoroughly committed to the great truth that "every good and perfect gift is from above, and cometh down from the Father of lights, in whom is no variableness nor shadow of turning." As we thus realize our dependence upon an independent God, we can truly say with the Apostle Paul, "when I am weak, then am I strong." And this realization will bring deep and lasting joy; for as governments fall, business ventures crash, and crops fail either through their low values, storms, or other causes, our trust is in One who never does and never can fail. In this way will our thanksgiving spirit be real and sweet, even though distress may be prevalent around us. "Therefore I take pleasure (give thanks) . . . in distresses: for when I am weak, then am I strong."

Breslau, Ont.

A VIEW OF WORSHIP

Chauncey Depew said, "From my experience of 93 years, I am now more firmly anchored to the Bible than ever before and I believe implicitly in its teachings and the God it portrays. I have always felt a real dependence upon God, a God who is a person rather than a force.

"God becomes a person as we worship Him. Not to worship God has a tendency to cause one to look upon life as something only material."—Selected.

"True greatness is the offspring of clear thought and hard work."

EDITORIALS

Nun Danket

This is the German title for the hymn which begins with these words:

"Now thank we all our God
  With hearts and hands and voices,
Who wondrous things hath done,
  In whom His world rejoices;
Who from our mother's arms,
  Hath blessed us on our way
With countless gifts of love,
  And still is ours to-day."

November is the month when our thoughts turn to Thanksgiving Day and its meaning. And this translation of an old German hymn, written in 1636, gives us much food for reflection. "Nun danket"—"Be thankful now"—is a fine sentiment, for it is always appropriate to be thankful to God. His blessings are continuous. They are new every day. "Giving thanks always for all things," is Paul's injunction to the Ephesian Church. And we can conceive of no finer Christian trait than that of continual thankfulness to God for all things. We know an aged brother who says that he tries to remember to thank God every time he takes a drink of water. He has learned to appreciate what a blessing it is to have a refreshing drink of this common commodity. And there is almost no limit to these common blessings if we stop to think of them. God gives them all, but we use them often without even giving the Giver any thought, much less offering thanks to Him. Let us thank our God **now,** in the continual present.

But this does not mean that we should not have special seasons of thanksgiving. In fact, we may be better able to live the continuously thankful life if we have some special occasions when the thought of thanksgiving is particularly emphasized. And so we are glad that our president and the governors of our states see fit to set aside a special day for us to meet at our houses of worship and publicly render thanks to God for His blessings throughout the year.

In this connection we are again impressed with a thought in the opening line of the hymn quoted above—that "we all" thank God. How we wish that this were true of our nation! But while a handful here and there gather at the churches in a thanksgiving service the greater number of the people are bent on some kind of pleasure—forgetful apparently of the real significance of the day. To them it is only another holiday to be observed in some sort of selfish indulgence.

Let us keep the day in the spirit of thanksgiving—the spirit which prompted our forefathers to establish the custom three hundred years ago. Let our hearts go out to Him in humble, grateful praise, and may we not be ashamed to let our voices declare the feelings of our hearts. Let us testify to His goodness and mercy. Let us acknowledge God as the Creator and Giver of all things, the Fount of every blessing, the One who knows what is best for us and sends both sunshine and rain into our lives to strengthen and enrich them. May we then give thanks to Him in everything that He allows to come into our lives, knowing that "all things work together for good" to those who love and serve Him.

"Now thank we all our God,
With hearts and hands and voices."

Missionary Day

For quite a number of years the General Sunday School Committee of the Mennonite Church has sponsored the observance of the third Sunday of November as Missionary Day. One of the aims is to provide a suitable day for the Sunday school children to return the proceeds of their invested quarters which they secured from the Mission Board through the Junior Investment Fund, and the savings which they accumulated during the year in the Savings Boxes which were supplied to them earlier in the year. This, however, is only one feature of Missionary Day. Its aim is to foster and maintain a healthy interest in missions in every arm of the Church, and the idea has taken root in many of our congregations so that every service of the day—Sunday School, Church, and Young People's Meeting—has something special to emphasize the importance of missionary activity.

Observances of Missionary Day vary widely in different congregations. Each local congregation works out a program to suit its particular needs, the various local committees coöperating with the ministry in arranging a suitable program. And this arranging of suitable programs is not always an easy matter. Realizing that many people appreciate help along this line the General Sunday School Committee has again arranged, as in previous years, a Missionary Day Bulletin, giving information and statistics concerning our missions, both home and foreign, and charitable homes, and containing suggestive programs for Sunday School, Church, and Young People's Meetings. Other helpful material for programs, especially readings and recitations, may be found in the Words of Cheer for Oct. 25 and Nov. 1 and the Youth's Christian Companion for Oct. 25. In this connection we also wish to call attention to the Twenty-fifth Annual Report of the Mennonite Board of Missions and Charities. This contains a wealth of information concerning the work of the Mission Board and gives detailed reports of the work in India and South America during the past fiscal year. The report may be had free by writing to the Mennonite Publishing House.

The Junior Investment Fund has been found to be an effective instrument to interest our boys and girls in giving for missionary causes and in teaching them the principles of Christian stewardship early in life. It is interesting to notice that this year $996.25 of the $1000.00 given by a brother for this purpose has been invested. During the lifetime of the donor it was not very generally known who it was that gave this gift to the Mission Board for this purpose. After the death of Bro. David S. Weaver of La Junta, Colo., it became more widely known that he was the giver of this gift that has played so important a part in the stimulation of missionary interest and activity on the part of our boys and girls. On another page of this issue of the Monitor we print an article giving a brief sketch of the life of this brother who consecrated his life and his means to the service of the Lord. May his influence continue to inspire others, both young and old, to do likewise.

Missionary Day may mean much or little, depending upon what we put into it. If we plan intelligently to arrange a constructive, helpful program that will give more definite information to our people in regard to our present missionary enterprises and inspire them to support these efforts more diligently and faithfully and lead them to launch out into new missionary activities, the day will be worth while. But perhaps its greater value will come in the interest it will stimulate in missions in the young lives of growing boys and girls who in a few years will constitute the Church and will direct her missionary enterprises.

Our Special Offer

The Christian Monitor is constantly seeking to improve its content of material and to widen its sphere of influence. In regard to the former we invite your help in criticisms, suggestions, contributions, and prayers. Our readers can help us to make the paper more useful by informing us as to what might profitably be discontinued, what additional features should be included in our departments, and how present departments may be improved and strengthened.

The second point mentioned, that of widening the influence of the Christian Monitor, is dependent almost entirely upon the size of our subscription list. And here is where our readers can also be of valuable service. Tell your neighbors and friends about the Monitor, give them copies to read, and perhaps you may be able to get a number of new subscribers. You will be doing us a favor and at the same time doing missionary work, in this that you will help to disseminate Christian literature in a time when our land is flooded with reading matter that is anything but spiritually edifying.

But we want to make it worth your while to do this. If you give time and effort in trying to get new subscribers we want you to be rewarded for your service. On the last page of this issue we print a special offer of gifts to those who secure new subscribers. We feel that the books offered are worth while and will make a valuable addition to the library of every home. All of these books would make attractive Christmas presents. If you want to solve your Christmas gift problem now, get busy in securing new Monitor subscriptions. Any number of books or combinations of the ones offered may be obtained by doubling up on the amount of new subscriptions.

And in the matter of renewals, do not forget that for every one sending in two new subscribers your own paper will be renewed free of charge. In this case, however, none of the book awards will be given.

And do not overlook the attractive club offers that are constantly in force. To clubs of ten or more to separate addresses the paper will be sent for 75 cents per year; to a single address, for 50 cents per year.

Young People's Meeting Topics for 1932

The list of these topics is published under the Young People's Meeting Department in this issue. The usual number of Seasonal, Doctrinal, Christian Life, Junior, and Missionary topics is included in the list as well as a Book Study from John 13 to 17, the Private Ministry of Jesus to His disciples on the last night before His crucifixion. It will be noticed that some of the great fundamental doctrines of the Bible are included, as well as a number of the more distinctive doctrines of the Mennonite Church. The topics that could be classified under the general head of Christian Life are practical, inspirational, and spiritually upbuilding. The Missionary topics take us to our two foreign mission fields, Argentina and India, as well as to the fields right about us in our home congregations. The Junior Topics are grouped under two series: Bible Characters and Bible Miracles. We believe they will make interesting subjects for our boys and girls to study.

On the whole we believe the Topics Committee has worked out a good series of topics for the coming year. The Monitor will continue to publish comments on the topics as heretofore. It remains for the local churches to make use of this material so that the most good may be derived from it. May the Lord abundantly bless the Young People's Meeting work for 1932.

A Great Inventor Gone

A few days before this was written word was flashed over the world that Thomas Alva Edison, the great inventor, sometimes called "The Wizard of Menlo Park" was dead. In his eighty-fifth year the Grim Reaper claimed the greatest inventor that America has ever produced, whose inventions, according to the statement by President Hoover, revolutionized civilization itself. During the past fifty years an approximate total of 1200 patents were registered at Washington by Mr. Edison. This makes an average of about one invention in every two weeks. His greatest achievement is probably the invention of the incandescent electric lamp. Some of his other outstanding inventions were the phonograph, the kinetoscope, the forerunner of the motion picture machine, and the storage battery. Some of his inventions were actually marvelous, many of them of great usefulness, others of doubtful value. At any rate the world mourns the passing of a great figure. Men of such genius do not appear in every generation.

A number of things impress us as we meditate upon the life and death of this great man. One is that science and invention cannot cope successfully with death. Surrounded by the greatest scientific skill and equipment that man has ever devised the hand of the Grim Reaper could not be stayed. Mankind are alike in this—death comes to great and insignificant, rich and poor, high and low, without any respect of persons. And then a note of sadness is injected into the death of Mr. Edison when we are told that he did not believe in immortality. He saw no future life for man, and hence could not look forward to a brighter life beyond. It is indeed sad that such a great and intelligent man should not find any place in his life for the Christ of God, the Savior of the world, the hope of eternal life.

CHRISTIAN LIFE

THE GARMENT OF PRAISE

By Louida Bauman

The prophet Isaiah in telling beforehand about the coming of the Messiah, says that he would exchange the sackcloth of mourning for the "garment of praise." "Instead of disfiguring ashes there will be beauty; those who had mourned will be anointed with the fragrant oil of joy. They are to put off the gray spirit of heaviness and clothe themselves in the radiant garments of praise that He may be glorified." This is a beautiful picture of the work of the Lord. How could it be better described?

God's work upon the soul of man has ever brought about such a blessed change. The Psalmist expresses the change thus: "I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it and fear and trust in the Lord." Peter, seeing the result of the Lord's dealing with men in the church says: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light?" And we find it stated in God's Word that "praise is comely for the upright."

The garment of praise looks well on the saved sinner. "It fits well the shoulders of those who have experienced the loving-kindness of the Lord. The Psalmist dwells much on the beauty of this garment and yearns to see the people wearing it. Again and again he exhorts the people saying: 'Praise ye the Lord.' 'It is a good thing to sing praises unto our God, for it is pleasant and praise is comely.' 'Let the people praise Thee, O God, let all the people praise Thee.' 'O! that men would praise the Lord for his goodness and for his wonderful works to the children of men!' The writer of the letter to the Hebrews having referred to the wondrous goodness of God as seen in the self sacrifice of Jesus says, 'By him therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name.' "

The garment of praise is not only to be worn on special days and seasons of rejoicing. It is a garment that lasts longer and looks better the more it is worn. It is not necessary to wait to express our thanks on a special day and then do it in a methodical way, turning over our thanks in a neat bunch. Let us live each day as we come to it and "continually offer the sacrifice of praise to our God." The more heartily we join in the chorus of praise, the less we will hear of the discord of sin and strife about us. Christ has promised to be with us all our days, so it is possible for this beautiful garment to be worn always. Whatever the morning may be like, whatever our mood,—Jesus is the same. In Him is "no variableness or shadow of turning." If we have the promise of His presence, then why should we not be the same if we abide in Him? "Just as the river whilst it gives life and refreshment fills the air with its continual happy song, so the Christian while he loves does not forget the praise. May we pour out our song of thanksgiving before Him to whom our best is due."

A cause of stagnation in spiritual life is in the neglect of wearing this garment of praise, and instead of this attractive garment, wrapping yourself in the ugly spirit of ingratitude. Sometimes the threads of the garment of praise "ravel out for want of hemming through our own unthankfulness. Giving praise doth help to keep the quiet possession of them." A really thankful heart finds cause for gratitude in any circumstance of life. There is a story told of a poor woman with two children, who had not a bed for them to lie on, and scarcely any clothes to cover them. In the depth of winter they were nearly frozen and the mother took the door of a cellar off its hinges and set it up before the corner where they crouched to sleep that some of the draught and cold might be kept from them. One of the children whispered to her when she complained how badly off they were, "Mother, what do those poor little children do who have no cellar door to put up in front of them?" Even in such dire circumstances the little heart found cause for gratitude.

We read of many characters in the Bible who wore this garment amid trying circumstances. In the midst of the flames of Nebuchadnezzar's furnace the three Hebrew children walked, praising God and blessing Him. Then too, what a wonderful triumph of grace is described here: "And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who having received such a charge thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God." When the Apostle Paul was writing to the Philippians from prison he was also full of joy and praised God because he believed that by his bonds Christ would be glorified and the Gospel preached. Whatever his trials were, he praised God because he knew he was walking in the sunshine of God's love. He said, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." In this attitude the Christian will surely be found wearing the garment of praise.

A poor working man with this attitude expresses the same thought like this: "I have lost all my property, all of my relatives. My last son is dead. I have lost my hearing and my eyesight. I am all alone, old and poor. But it makes no difference—Christ never grows old; Christ is never poor; Christ never dies; and Christ never will forsake me."

"So out of the sunshine as of deepest shade,
Out of the dust of sordid every days
We may look up, and glad and unafraid
Call on the Lord for help, and give Him praise.
Nor time, nor fate, nor space can bar us from His face,
Or stand between one soul and His exhaustless grace."

Now let us meditate on a few of the very many reasons for praise and thanksgiving to God. We so often take our blessings for granted and fail to think about them and so fail to realize their full value. David meditated much on the mercies of God and in the Psalms we have spontaneous outbursts of whole-hearted praise that could only come from a soul full to overflowing with love and thankfulness. No wonder he exclaims; "O! Come let us sing!" "Who is worthy to be praised!" What has the Lord done for us, in us, with us, and what has He promised to us?

We sing unto the Lord because He is our salvation. "My soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." We trust in Him and are safe because the Rock of Salvation is firm. Because the salvation of God

* * *

THANKSGIVING

Richly crowned with gifts of autumn,
Dawns the fair Thanksgiving morn;
Prairies broad, and plains, have given
Stores of barley, wheat and corn.
Wealth of gardens, fruit of orchards,
Treasures of the passing days,
And we come, a grateful people,
And we bend to offer praise.

Spring's fair promise, summer's glory,
And a broad and fertile land;
Rain and sunshine as we needed,
Flocks and herds on every hand;
Friends sincere and kindred loyal,
More of comfort than of care,
And 'tis mete that we should offer
Our Thanksgiving gift of prayer.

—L. Mitchell Thornton.

has been great and marvelous, let our praise be sincere and long. No matter who we are, or where we are, we can as Christians walk in the glad consciousness of sins forgiven and in the radiance of God's wonderful love.

God not only sets our feet upon the rock, but He also "establishes our goings." He gives victory over flesh and the devil, delivering us from the powers of darkness.

We praise God for His wonderful works in nature. He by wisdom made the heavens, formed the earth and the seas; made great lights—the sun to rule by day and the moon and stars by night. "Yea! we shall sing in the ways of the Lord for great is the glory of the Lord." Yea, nothing that would benefit us hath the Lord kept back. In the gift of His Son He pledged Himself to supply all our needs. Yes, all God's benefits are spread out for the blood-washed soul. We can continually call on His name and have free access to Him. To plead the name of Jesus is a greater privilege than we have ever yet realized. We may well glory in His name who is all glorious in Himself and whose love and grace have been poured out to us that we might be saved and satisfied.

How delightful it would be to see all God's children at all times wearing this garment! The sacrifice of Thanksgiving may not seem a costly gift but it is well pleasing to God. If we are sullen and gloomy and discontented we dishonor our Master and bring contempt on our high calling. But if we wear the garment of praise which is so comely we honor the Heavenly Father as well as attract the world so that they will listen to the claims and seek after the blessings of Christianity. "In the world among the sick and sad, among the dead and dying souls of men, not much service can be rendered without the attractive robes of love and praise. They will bring to the Christian many souls which would otherwise be repelled. These garments will cause many a door to be opened gladly, which hitherto had been closed. The sunshine of heaven reflected from them will thaw many an icy heart; and make it impressionable by the Holy Spirit and the Word."

May this be our prayer: "Help us Thy praise to unfold!"

"How can the lips be dumb,
The hand all dull and numb,
When Thee the heart doth see and own
Her Lord and God alone?
Tune Thou for Thyself the music of my days,
And open Thou my lips that I may show forth
  Thy praise,
Yea, let my whole life be,
One anthem unto Thee,
And let the praise of lip and life
Outring all sin and strife."

So may we continually show forth His praise and love until He shall call us to still brighter employ, where we shall gather with the multitudes of all nations and kindreds and tongues who have washed their robes in the blood of the Lamb, and praise God forever saying, "Worthy is the Lamb."

Toronto, Ont.

GRATITUDE

By David Alderfer

Which of us cares to admit that he is ungrateful? Certainly we mean to be grateful, for we do enjoy the blessings of life and appreciate them; of course we do. Very well, conceding that we are grateful, it may be well to analyze our heart-gratitude to learn its quality. This may be determined by finding what most deeply and intensely stirs our emotions and how these find expression, and with what constancy and sincerity. A quintet of queries may profitably be applied here: The why, when, what, where, and how of our gratitude. Not the least of Socrates' philosophies was his reputed personal motto: "Know thyself." This is a good thing to remember and a better thing to do.

It is comparatively easy and rather popular to feel and express our thankfulness at this time of the year. Barns are full of provender, granaries are bulging with surplus crops, the cellar shelves are loaded with fruits and vegetables; and the coal bin holds an abundance of its sable store. Who can find a person who faces the rigors of winter with his loved ones and himself thus provided for, who is still ungrateful? Yes, every one is grateful—more or less. Even a heathen, I believe, would feel the urge. Thankful! Yes, but thankful to whom? Ah, that is the question.

The heathen will likely conclude that because he has been faithful in sacrifice to and worship of his god or gods these benefits are his. Thanks to Moloch or Ram. But what if these fail him? Then thankfulness has no place. There is only fear. His is a sad delusion.

The unbeliever will likely see only himself as the source of his provisions. Thanks to his industry, thanks to his good business ability, thanks to luck. Sad unbelief! But what for him if crops fail, or drought or depression comes? Then he begins to give God credit, or we should say, blame. During the dry, almost fruitless summer of 1930 a man said, "I don't see how God could be so cruel, to burn up all the crops." God—cruel—how shockingly incongruous and unrelated the words! They are perfect antonymns. Our *God is love!* You will not be surprised to learn that the above-mentioned man is an admirer of Red Russia's aims and ideals. There is no Thanksgiving in Russia, no gratitude, no love; but there is dark, cold, hopeless atheism. Unbelief is on the throne.

If the Association for the Advancement of Atheism of our country could have its way our own dear America as a nation would give Thanksgiving no place. Our hearts are moved with deep gratitude for a Chief Executive who disregards such enemy organizations and fearlessly ignores their insidious requests, continuing annually to proclaim a day of national Thanksgiving to God, the Giver of all good.

Turning from the picture of the worldling's selfish thanksgiving (if the word is permissible at all) let us compare and contrast the reactions, under the same conditions, of the man "whose God is the Lord." He too has a full and overflowing cup. During the past summer, for instance, there has been a veritable opening of the windows of heaven, pouring out blessings greater than the recipient could contain. Grains and fruits were produced in superabundance, some of which actually decayed because they could not be cared for. The most natural thing in the world for the godly man to do, is to lift his heart and soul to Another in grateful praise. And whom does he praise? An idol? Himself? Nay, we see him looking heavenward, hands outstretched, adoring and praising God, the Giver. Or perchance we see him also bowed to the ground, smiting himself upon the breast and praying: "I am not worthy of the least of all the mercies and blessings which Thou hast showed unto Thy servant." We say he is sincere in his heart attitude, but the real test of his gratitude is yet to come.

Like the heathen and the unbeliever the Christian too has his failures and reverses. What is the reaction toward these on his part? Will his seeming gratitude turn to petulancy, or will he be soothed and sustained by an unfaltering trust in his Benefactor, God? Here is the test of a truly grateful heart. The Christian who knows his Lord can in such a time as this look heavenward and say, "Father, I thank Thee for this trial. Help me to know the lesson that Thou wouldst have me to learn. May Thy will be done." Who will question the genuineness of that person's gratitude?

Naturally the idea of Thanksgiving takes us back to the time of the Pilgrim Fathers. When they arrived in America they endured much suffering due to lack of food. It is said that during the famine of 1623 the best dish that they could set before their friends was a bit of fish and a cup of water. It is recorded of Elder Brewster that over a meal consisting only of clams he thanked God who had given them the abundance of the seas and the treasures hid in the sands. Alexander Maclaren said, "Do not let the empty cup be the first teacher of the blessings you had when it was full."

Guthrie correctly portrayed human nature when he said, "We write our blessings on the water, but our afflictions on the rock." And Coleridge says, "In the deepest night of trouble and sorrow God gives us so much to be thankful for that we need never cease our singing."

True character is portrayed in these lines:

"It's easy enough to be pleasant (grateful),
  When life flows along like a song;
But the man worth while,
Is the man who can smile (gratitude),
  When everything goes dead wrong."

But true gratitude is more than a mere emotional feeling or lip expression. "The river thanks the spring by passing its water along to others, and God wants us to do likewise with the blessings He gives us." "What shall I render unto the Lord for all his benefits toward me" (Psa. 116:12)? We can find the answer to this question in Christ's own words: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

He who receives a favor should never forget it. And we might add, He who does a good turn should never remember it. "What

I have done is worthy of nothing but silence and forgetfulness, but what God has done for me is worthy of everlasting and thankful memory." Milton speaks of "the debt immense of endless gratitude." "What unthankfulness it is to forget our consolations and to look upon matters of grievance; to think so much upon two or three crosses as to forget a hundred blessings!"

Every one knows the unpleasant sensation when a friend, or any one favored, shows only indifference and ingratitude. Not that any remuneration is desired for the favor; but how gratifying it is when sincere appreciation is shown! I wonder what are God's thoughts when we continually reach for the blessings He offers, with no thanks, taking them always for granted, and perhaps at the same time grieving Him with sin in our lives.

With many, Thanksgiving stops with the brief period that receives special emphasis during the latter part of November. It is good to be thankful only once in the year if that once last all year. "It is of Jehovah's lovingkindness that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness. Jehovah is my portion, saith my soul; therefore will I hope in him. Jehovah is good unto them that wait for him, to the soul that seeketh him. It is good that a man should hope and quietly wait for the salvation of Jehovah" (Lam. 3:22-26).

Scottdale, Pa.

THE FOLLY OF ANXIETY

> "In nothing be anxious, but in everything by prayer and supplication, with thanksgiving let your requests be made known unto God."

We are all acquainted with anxiety more or less, and with most of us it is the "more" experience. In spite of the fact that Mr. Wesley said he would as soon curse as to worry, many of us are given to that very thing. Mr. Beecher said, "It is not work that kills men: it is worry. Work is healthful: worry is killing. It is rust on the blade." It is not the revolution that kills the machinery, but the friction. This is true of the Americans. They are slaves to the worry habit. It has become our national vice. So characteristic is the disease of worry among Americans that it has been called Americanitis.

Life has become so complex, business so feverish, social duties so multiplied that everything in modern life breeds worry and anxiety. So alarming is this disease that our wisest physicians are beginning the study of diseases from their mental cause as truly as they reckon with microbes. And some of our doctors are giving us books on "Don't Worry."

These physicians and authors tell us that worry is the enemy of health. That it is the moth that cuts the vital thread of life, the worm that grows in the heart of a tree and strips it of its vitality and leaves. We must recognize that worry can poison the mind as fatally as prussic acid can poison the body.

Even the simplicity of life for the children has been destroyed. There is more of dress flurry, parties, plays, presents, etc., at one Christmas time than our good and great grandmothers experienced in a lifetime. Christmas toys have so accumulated that they have become sources of worry at Christmas time.

Even in religion we have come to discuss matters and hustle and push things from the American standpoint. Organizations have increased, meetings multiplied, and there is no longer that quiet, calm, reposeful worship with the peace that passeth all understanding. But the day of rest and worship, like all the rest of the days tends to develop and increase worry and anxiety. We can hardly sing: "When peace like a river attendeth my soul." We are told that in the World's Parliament of Religion in Chicago no one could fail to be impressed with the the calm, reposeful, manner and dignified carriage of the oriental delegates in contrast with the nervous, intense, high pressure personality of the Americans.

Whether it is in the home, the church, social circles, business, in the stock exchange, in the halls of congress—everything is flurry, hustle, worry, anxiety. We are like the bidders on stocks—both hands up, on tiptoe, necks craned, two fingers up, and shouting at the top of their voices as if heaven and earth depended on the next moment's issue.

Certainly it is not larger income, better houses, finer equipage, stalled ox and servants, spiced wine and all that, that we need. But we do need plainer living and true simplicity. An old man of eighty-three years of age at the close of life, who had wealth, fame, triumph, power, influence, prosperity, and honors said: "I have not had twenty-four hours of happiness during my whole life."

Here is Mrs. Wigg's philosophy of life: "If you want to be cheerful, jes set yer mind on it and do it. There ain't no use cryin' and frettin' over things. There ain't no hole so deep can't somebody pull yer out and there's always somebody ready to give you a hist. Can't none of us help what straits we start out in life with, but we kin help what we end up with. When things first go to goin' wrong with me, I says, 'O Lord whatever comes, keep me from gettin' sour!' The way to get cheerful is to smile when you feel bad, to think about somebody else's headache when your own is most bustin,' to keep on belevin' the sun is shinin' when the clouds is thick enough to cut. Some people appears to enjoy bein' low spirited; but since the Lord took me and I gave myself to Him I've made it a practice to put all my worries down in the bottom of my heart, then set on the lid and smile."

This is the philosophy of the Sermon on the Mount. "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" Let these words from John 14 find lodging in your heart: "Let not your heart be troubled:—ye believe in God, believe also in me." "And as a philosopher, a Christian, and a man of faith that ought to settle the matter of worry. Close the door once for all against anxious thought and in the chart and compass of your life set the soul's needle toward the polar star—the Infinite Christ who is with us in shadow as well as in sunshine. Worry can never abide where God is. God is the Infinite Father of us all. He not only forms the crystal in the rock and snowflake; paints the lily, the violet, and the blue sky above; not only guides the worlds of stars and systems, but is an infinite Father! What a thought is this to dispel worry, care, and anxiety. My Father! He clothes the grass of the fields, watches the sparrows when they fall, numbers the hairs of our heads, takes minute and infinite thought of us, His children. He has made us out of Himself, we share His mind, we are a part of His Spirit, manifest His love, live because He lives. And not alone that but my life is a plan of God; He has a definite course for each of us to pursue. Along this way, the way He leads me, there is no room for worry and taking of anxious thought" and it actually becomes unreasonable, foolish and sinful. Isaiah has a remedy for us: "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Anxious care has always been among men, perhaps more in our day than ever before, since circumstances are so complex. Are there not hours when the clouds gather densely over the Ark of God and the stoutest hearts tremble? Is it easy for even a Christian soul to look on a family of little ones sleeping soundly and know that they will certainly awake hungry for food, when the cupboard is bare, and have no tinge of anxiety? George Müller, that man of remarkable faith in God spent many anxious days while caring for the many orphans who were helpless. Yet God was ever faithful and never tardy.

The apostle exhorts us to "make your requests known unto God." God does not require us to agonize before Him in order to make our needs known to Him but simply to tell Him about ourselves in humility and rest upon His never failing promises to help us in time of need. Is it not true with most of us that we take our burdens to the Lord but we do not leave them there. We find ourselves laying down our burdens but how prone we are to take them again. We must remember that our Father knows before we ask Him what we need, but we must show our faith and trust in Him by coming boldly to the throne of grace, where we obtain mercy and find help in time of need,

How would a trustworthy friend feel if we would say; "Yes,, I know you have always told the truth and you've always been faithful, but somehow I can't believe you. I can't trust you, nor take you at your word." How does God feel when we act that way even if we don't say those words?

None of us is exempt from life's discipline. As Longfellow has so beautifully expressed it—

"Into each life some rain must fall,
Some days must be dark and dreary."

It takes the bitter to temper the sweetness in life's cup of varied experience; so it is ours to accept it as from our Father's hand, the same as we acknowledge His blessings, realizing that all things work together for good to them that love the Lord.

Paul said that he had learned how to abound and how to be abased, to be full and to be empty, thus adjusting himself to the varied vicissitudes of life's pilgrimage, allowing such experiences to enrich and ennoble his life.

(Continued on page 339)

• MISSIONS •

THE NEW PAGANISM AND THE SCRIPTURAL ATTITUDE TOWARD IT

IV

By John Horsch

It is the privilege of the Christian who takes his profession seriously to live a life of victory over sin and the evil that is in the world. The world can be overcome by the believer personally and by the body of believers collectively. The Church, in so far as it actually conforms to Scriptural standards of doctrine and life, is the greatest power for good in the world, the "salt of the earth" and the "light of the world." To the extent that Christian believers stand for the pure doctrine of the Word, that their testimony rings true and their lives are consistent with their profession, their influence is a powerful asset for good. Salvation is by faith, but, as Martin Luther, the great teacher of justification by faith, said, faith is not a vain human imagination; it manifests itself in a changed heart and a life in conformity to Scriptural standards.

Scripture teaches clearly that, while Christians can have victory over sin and the world, this does not mean the possibility of the destruction of the power of evil in the world. It is not within the power of the Church to render Satan powerless. But, once again, the Church could be a far greater power for good than it actually is. Take just one point to illustrate: There can scarcely be a doubt but that the matter of "laying up treasures on earth" is indulged in within the Church to a much larger extent than is consistent with the teachings of Scripture, as stressed especially by our Lord Himself. The principle of Christian stewardship clearly implies that in the accumulation of wealth a point may be reached where further hoarding is unjustifiable. In this and other respects consistency would be a mighty power for good.

Modernists attempt a general coöperative movement for world regeneration, relying on human resources for carrying out their program. Clearly this is nothing but a polite paganism. Modernism denies the guilt of sin and thus destroys the sense of sin. It teaches that theology, or doctrine, is inessential. Nevertheless, every one is expected to be good and altruistic and live like Jesus, and it is believed that this will result in the permeation of the world by the spirit of Jesus and thus in the regeneration and Christianization of the world. However, it is surprising how easy and superficial the idea of living like Jesus is taken by modernists in practical life. There is in modernism an obvious lack in compelling vitality and seriousness of purpose. To be a modernist means as a rule precious little, if anything at all, except to deny the historic Christian faith. The attempt to live a good life without regard to faith and doctrine is not Christianity at all. Jesus Himself declared that belief in Him as the one whom He declared himself to be is the condition of salvation.

Communism as a World Order

Some of the modernists have much to say about the need of a new world order. Our present world order would without question be satisfactory were it not for the sinful selfishness of men, and so long as the spirit of self-seeking exists, it will be found impossible to have ideal social conditions under any social or economic system. While doubtless the present social system may be improved, it is not by any means clear that a new social order, such as some of the more radical advocates of the social gospel have in view, would prove a blessing.

Look at Russia for an object lesson. After all is said concerning the appalling religious persecution and the terrible class hatred manifesting itself in the inhuman treatment of the "Kulaks" (the former well-to-do class), and recognizing also the fact that there is to-day in Russia less religious, political, and personal liberty than in any other country and millions are suffering from material want,—after taking into consideration these and other very dark sides of the Russian situation, the fact remains that the Bolshevists, despite their diabolical hatred of God, are the most radical representatives and champions of the social gospel.

Cummunism as a world order is one of the plagues of the human family. Nevertheless, there can be scarcely any doubt but that, if humanity were morally perfect, if human weakness and sin had not to be reckoned with, communism would be the ideal social order. The history of the communistic societies, particularly that of the oldest and numerically strongest of them—the Hutterian Brethren—shows that communism can be a success only when it is founded on true Christian love and consecration, and that it becomes an unbearable burden when the true Christian spirit of love is permitted to wane and depart. In their history of four hundred years the Hutterian Brethren discarded community of goods again and again through religious decline, and in every instance it was again restored through a revival of true Christianity. A very large number of secular, idealistic communistic societies have been founded. They were all unsuccessful, and every one of them had a short history.

It is useless to reckon with a moral state of society which is beyond the range of possibility. There never was and never will be a truly Christian nation. Even the sincere acceptance of the Gospel message, while it results in "newness of life," does not make men perfect. Even Christian believers are sometimes not as altruistic and unselfish as they should be. The life and example of the believer will wield the influence which it should wield only in the measure of his enlightenment and the surrender of his life to the Lord. The number of those who take their Christian profession as seriously as the Scriptural standard demands has always been comparatively small. Luther, it is interesting to notice, often said that true Christians are few in number.

Tolerating Liberalism Within the Church

We have seen that liberalism demands general toleration of all religious views within the Church, and that professors in Protestant theological seminaries claim the right to teach that God is an influence, a force. On the same basis they might claim the right to teach anything else, not only in respect to doctrine, but in respect to morality (ethics) as well. The fact is that from the Christian point of view it is as detestable, and more so, to say that God is a mere influence, or symbol, as it is to say that moral principles are not to be taken seriously. Indeed, the new psychology, called Behaviorism, openly repudiates and annihilates moral responsibility. We have seen that modernist ideas of sin destroy the sense of sin.

Needless to say, unbelief and the modern attitude toward sin will thrive if they are given half a chance. If given the opportunity, they will prosper even without assistance rendered them by the modernistic church and the theological seminaries in particular. General toleration within the church means that unbelief and an unchristian attitude in regard to morality are given not only half a chance but every chance. To use a figure of speech, the weeds and briars in the vineyard do believe in general toleration. They do not approve of having their presence in the vineyard contested. If the gardener be of the opinion that their presence is justifiable, they will without fail take possession of the vineyard.

A part of the citadel of the Lord, if another simile is permissible, has been taken possession of by the enemy who comes under the guise of loyalty to the Cause, and who insists that it is uncharitable to controvert his right of possession. He defends the absurd view that the historic position of Protestantism involves general toleration of all religious views within the Church, and this dogmatic teaching of modern would-be historians is accepted on their word or authority by multitudes. This, by the way, is but one example of modernist perversion of church history.

Every one who is acquainted with the situation knows that liberalism is spreading where it is tolerated. The churches and denominations which fail to take a decided attitude against it are steadily growing more liberal, and liberals as a party become continually more radically modernistic as is clearly evident from the church papers and theological magazines of these churches and from the latest books by modernist writers showing the marked progress and growing boldness of liberalism. There is in fact conclusive evidence of a growth of humanism (a euphemism for atheism) in the liberal sections of Protestantism. The stream of world thought is becoming more and more antichristian.

A Deadly Peace

Liberals are of the opinion that there should be no controversy between fundamentalism and modernism. They make this demand on the plea that truth will win in the end, and that any effort to defend it is superfluous. Nevertheless the fact cannot be ignored that the rejection of the saving truth of the Gospel means the greatest personal loss, a loss that must, if possible, be prevented; hence the need of defending the truth. Most assuredly, the truth will have the victory in the end, but the opposers and blasphemers of the truth will not share in the victory. When we realize that large sections of American Protestantism are now under the actual leadership of liberals, and that the theological seminaries and colleges, as well as the publication and mission interests of these churches are controlled by them, we stand amazed and dismayed to see that all this is possible. There are a thousand evidences that this is contrary to the will of the great majority of the membership of these churches.

In the denominations whose leaders do not decidedly oppose liberalism the rank and file of the membership are unaware of the radical changes in religious thought and doctrine which are taking place in their midst. To a great extent this is due to the artful methods of deception used by modernists who say one thing and mean another. They use the old scriptural expressions in a new, unreal, sense without their constituency being aware of it. But there are many who personally hold to the old faith and are aware of these things. If they then nevertheless overlook the presence and progress of liberalism in the Church; if they disapprove of defending the faith and controverting modernism, they are to be far more severely censured than the liberals themselves who use their influence toward the spreading of modernism.

It goes without saying that liberals are naturally interested in the advance of modernism. When we keep in mind that liberalism is the rejection of the fundamentals of the Christian faith, we shall assuredly not expect liberals to take an attitude toward the defence of the faith which is satisfactory from the point of view of evangelical Christianity. However, is it, on the other hand, not obvious that the progress of liberalism in the Church is being made possible largely by the indifferent attitude of those who personally adhere to the historic Christian faith but apparently close their eyes to the fact that the vineyard of the Lord is being devastated by an insidious foe who comes disguised in an innocent Christian cloak.

Two Types of Opponents of Liberalism

Among the pronounced opponents of modernism there are those who, while recognizing in principle the need of a division, between those who accept and those who reject the fundamentals of the faith, are of the opinion that it should be postponed to some future time. An evangelist whose personal attitude toward modernism is beyond criticism wrote in a fundamentalist periodical that the true believers are ready to break away from modernism "when the call of God shall sound." But is there any good reason for waiting for a special call of God?

Again there are those who are champions of the old faith but entertain the opinion that modernism is on its last legs, and for this reason disapprove the idea of a division between those who accept and those who reject the fundamentals of the faith. The editor of a fundamentalist magazine thinks that "five years more will see the foe vanquished and modernism discredited and discomfitted." Obviously those who are of this opinion do not believe that the falling away from the faith which we now witness is the apostasy predicted in Scripture.

The same writer, in an article entitled "The Come-Outers" attempts to justify his approval of a formal union with unbelievers in a religious organization by a reference to I Cor. 7:12, 13 where the Apostle disapproves divorce from an unbelieving husband or wife. But did not the same apostle teach the need of church discipline, including exclusion from the church for both persistent transgression and heretical teaching? Again this writer says that when Paul and James differed from other Christians, they did not advocate separation for them. The differences in question however have nothing to do with the denial of the fundamentals of the faith.

This writer furthermore defends his policy in this regard by referring to the example of Abraham Lincoln. "Lincoln was opposed to slavery," he remarks, "and declared that the country could not exist half slave and half free. He stayed with his country, however, and fought the evil that was corrupting it and won the victory." As a matter of fact, Lincoln stayed with his country only to the extent that his country approved of his position and stayed with him. And it should be recalled that the final conflict, in which he was the leader of one of the parties, was not fought with spiritual weapons but with the sword. Lincoln's activity was confined to the political field. The scriptural principle of separation does not concern the state but the church.

Is it not clear as the noonday that the liberals are not alarmed over the efforts of the fundamentalists as long as the fundamentalists encourage evangelical believers to be loyal to modernist leadership and confine themselves otherwise to pointing out the unscripturalness of liberalism? As long as the liberals are left in control of the seminaries and colleges, of the publication and mission interests, they have every reason to be contented, as they actually are. They are fully aware, and the fundamentalists should likewise be aware, that their control of the schools in which the coming ministers are trained can have only one result. To substitute loyalty to the machinery of the church and church institutions for loyalty to Christ is a fatal mistake.

The Paganization of the Church

Liberalism, as we have seen, means the slow but sure disintegration of Christianity; it means the degradation of the church to the level of paganism. Or is it anything else but paganism when the most advanced liberal leaders reject outright not only the authority of Scripture but the authority or sovereignty of God, as well, and God is held to be an influence, a symbol, a force, a drift. There can be no personal responsibility toward such a god. Sin loses its sting. Man is declared to be good by nature and to be quite capable of being his own authority in religion and morals. For Christianity there is substituted a movement for world regeneration (called Christianization) through reform in coöperation with non-christian religious peoples. The paganism into which sections of Christendom are thus being led is far more inexcusable and of more disastrous consequences than the older paganism of India and China.

As intimated above, these deplorable conditions are made possible by the pitiable irresoluteness of evangelical believers who seem to be unwilling to take a stand which is unpopular in the eyes of the world. By making it possible for liberalism to take possession of the Church and lead it into apostasy, they make common cause with the antagonists of the Christian faith. Their attitude is one of traitorous disloyalty to the cause of Christ. It is this attitude on the part of evangelical men and women which constitutes the greatest offence of present-day Christendom. One wonders whether these men have ever stopped to give due consideration to the solemn warnings of our Lord to those through whom offence cometh, though offence must come. Matt. 18: 6, 7, R. V..

The question is one of "to be or not to be;" it is a question of life and death to the Church. To consistent believers in Christ who find themselves in churches under liberal leadership which cannot be removed, there is but one course open—separation. This may involve financial and other losses but are not such losses trifling compared with what is at stake? Is not the idea absurd that the Church needs the seminaries and the existing ecclesiastical machinery when the fact is that these institutions are committed to liberalism? Cannot the Church, if need be, do without seminaries? The early church, during her most successful early period, had no seminaries. The same is true of the early Baptists, Methodists and other denominations. And to-day some of the ablest ministers are without a seminary training.

The Church is in desperate need of men and women who are aglow with certainty through personal faith in Christ; men who know from experience that sin involves guilt and that divine forgiveness through the blood of Christ is a blessed reality to the believer, without which there is no true Christianity. Liberalism insists that this doctrine is a stumblingblock to the world, and so it is. It ever was and ever will be. "But we preach Christ crucified," says Paul the Apostle, "to the Jews a stumbling-block, and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (I Cor. 1, 23, 24).

Scottdale, Pa.

DAVID S. WEAVER

By One Who Knew Him

The subject of this sketch first saw the light of day in the beautiful Shenandoah Valley near Harrisonburg, Virginia, on July 17, 1860, being the son of Joseph and Susanna (Shank) Weaver.

At the age of nine years he, with his parents and family, turned his face westward and finally settled in the zinc district of southwestern Missouri. Here he grew to manhood, working on his father's farm and acquiring a very limited education in the then not too well-equipped schools of the district.

Some time after reaching his majority, while visiting with his brother Jerry, they met two sisters from Canada. It so turned out that some time later the four young people decided to set up families, our Brother David marrying Barbara Diller at Markham, Ontario, on January 5, 1892. To this union were born seven children, three dying in infancy. Anna, Martin, Frances, and Paul, with their mother, survived the father and husband.

Brother Weaver was a lifelong farmer. After a residence of about thirty-six years in the state of Missouri, he moved to Otero County, Colorado, and settled down on a farm near the town of La Junta. After his children had grown to high school age, he moved to Hesston, Kansas, in order to be nearer Hesston College and Bible School, from which institution his four children in due time graduated. Later he moved back to his farm in Colorado where he spent the remainder of his days.

For several years prior to his death Brother Weaver suffered from internal trouble and, with a hope of getting relief, submitted to a very serious operation from the effects of which he never recovered, but passed peacefully away in the Mennonite Hospital at La Junta on May 5, 1929, having reached the age of 68 years, 9 months, 18 days.

Earthly fortune seemed to smile upon our brother as zinc in well-paying quantities was found on his Missouri farm. But unlike many others in similar circumstances, he did not hoard his wealth but considered it as an obligation laid upon him of the Lord, and gave very liberally of his income to church institutions and other worthy causes. While residing at Hesston, some one attempted as best he could to keep record of his gifts and found that at least in one year during his residence at Hesston he gave six thousand dollars or more, the major portion of this going to missions, although the school and the various other institutions of the Church were well remembered.

Brother Weaver was a great friend of children, and it was through a gift from him of a thousand dollars, furnishing four thousand quarters, that the Junior Missionary Fund, usually known as the Quarter Fund, was established. As one would naturally infer, he was very much interested in the work of the Mennonite Sanitarium at La Junta and gave largely of his means as well as his time and energy to the building of the new standard Mennonite Hospital, completed a short time before his death. He also served on a number of boards, among them The Children's Welfare, The Home Mission, and the Sanitarium Board. He was not gifted with the power of speech, nor especially executive, but through his consecration and Christian willingness, he proved himself a faithful and effective servant of the Church and his Master.

When quite a young man, David Weaver came out on the Lord's side, was converted, and united with the Mennonite Church, and was an ardent supporter of her doctrines and standards. He took a very conservative attitude toward all tendencies to liberalize the Church. All who knew him, and especially those who knew him best, could testify to the fact that he was "faithful unto death."

Many practical life lessons can be learned from the attitude and labors of our departed brother. In his life was demonstrated the fact that, although handicapped by a very limited education and not especially strong in any particular characteristic usually considered essential to a successful career, either in business or in social relations or in Christian service, yet it is possible with all these departments.

Probably three reasons might be assigned for the singular manser in which Brother Weaver succeeded. These outstanding features were: First, a thorough conversion and consecration to God and the Church by which he constantly felt his obligation to use what he had as a steward over the property that had been entrusted to him. Second, his quiet, unassuming manner in which he approached and dealt with people and problems. Although naturally of a somewhat drastic turn of mind, yet he always was ready to give full consideration to the opinions of others. Third, his readiness and ardent desire to be helpful to those about him. Where these three elements enter into the life of an individual and are given full sway, other things being equal, that life must prove successful. In passing it might also be said that Brother Weaver was a good financier and a close economist, never allowing the blessing of money to carry him into extravagance or selfish aggrandizements.

That the Lord may constantly raise up men who will allow themselves and their gifts to be used in an effective and consistent manner is our prayer.

HIS WITNESSES

Ursula Miller

Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.—Acts 14:17.

I peer up into the blue, blue sky,
And think of God:
How great He is, and powerful,
Majestic, and so wonderful;
And then, sure-shod,
My God I glorify.

The daring wind, or cloud that flies
Brings thoughts of God,
Whose mighty Arm and sheltering Hand
Has made the sea and formed the land—
Clear water, air and sod
For heaven-gazing eyes.

I see these lovely witnesses
And then thank God
For cool, green, living, waving trees:
For busy, buzzing, humming bees;
And then, sure-shod,
On toward the mark I press.

Protection, Kans.

SERMONOGRAMS

Gratitude is the memory of the heart.

To be thankful is to be especially Christ-like.

A thankful heart is the parent of all other virtues.

Thanksgiving is the natural result of thanksliving.

Think and thank have the same root: think and be thankful.

Though right it is to give thanks, true gratitude will live thanks.

Nothing takes the heart out of a person so much as ingratitude.

Look at your mercies with both eyes; look at your troubles with one.

Look well to the cheerfulness of life; let the dismals shift for themselves.

Our blessings are equal to our needs and always surpass our misfortunes.

Thanksgiving Day is our annual time for saying grace at the table of eternal goodness.

It is a pleasant sight to see any one thanking God, for the air is heavy with the hum of murmurings and the roads are dusty with complaints and lamentations.—Spurgeon.

That land is great which knows the Lord
Whose songs are guided by His Word;
Where justice rules twixt man and man
Where love controls in art and plan;
Where breathing in his native air,
Each soul finds joy in praise and prayer—
Thus may our country, good and great
Be God's delight—man's best estate.—
Blackburn.

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EDUCATIONAL

HISTORIES OF LOCAL CHURCHES

X. Bethel Congregation, West Liberty, Ohio

By Mary Yoder

During the winter of 1888 a series of revival meetings was held at the South Union Amish Mennonite church in Logan County, Ohio. These were among the first revival meetings held in that community. These meetings were in charge of J. F. Funk and D. J. Johns. Both were members of the Mennonite Church. Previous to this all services had been conducted in the German language. There had been some difficulties in the church because of musical instruments and the use of the German language entirely in the services. Some of the young people had asked that they might be permitted to conduct their Sunday school classes in the English language but were refused, and the young people were somewhat dissatisfied. During the series of meetings in 1888 quite a few of the converts refused to unite with the Amish Mennonite Church. Funk finally got the consent of the ministers to allow those who wished, to join the Mennonite Church instead. Since there was no Mennonite Church in the community, twelve of the converts of these meetings were instructed in some of the homes of the community and then taken to the Mennonite Church at Elida to be baptized. They united with the church there. Among those who united with the Church at Elida were J. P. Bontrager, now of Winton, California, and Eli Yoder of West Liberty. Some of the Amish Mennonites joined in with these converts and also several families moved in from other communities. Among those who moved in was Marion Wolf from Fairfield County, Ohio. He has been a member of the church all through its history.

For several years the Mennonites were permitted to hold their services in the other churches of the community in the afternoons. Ministers from Elida and other places came and preached for them. J. S. Coffman was a frequent visitor. Some objections to this plan resulted in the services being conducted in the homes. Eli Yoder was ordained deacon during this period of the history of the church. He has served in this office for over thirty-five years.

As the membership increased it became unsatisfactory to hold services in the homes entirely and people began to talk of building a church. They finally decided to do this. A building committee was appointed. The members of this committee were Marion Wolf, Ezra Yoder, and John Bontrager. They chose as a site for the church the present location in the east part of West Liberty on Pickereltown Avenue. A committee was also appointed to solicit funds for the church. Most of the funds were received from the people of the community. The church was built during the summer and winter of 1894. Early in 1895 it was completed and dedicated. David Hilty, who had moved into the community shortly before this, from Bluffton, Ohio, was in charge of the church then, and J. M. Shenk of Elida, Ohio, preached the dedicatory sermon. The text used was, "I was glad when they said unto me, Let us go into the house of the Lord." Samuel H. Plank of Goshen, Ind., led the first hymn that was sung in the new house of worship.

Bethel Church, West Liberty, Ohio

John Blosser of New Stark Ohio, held meetings there soon after the church was built. During these meetings the question came up concerning the name of the church. One Sunday he took the voice of the members and several names were presented. Among these were Mad River Valley Congregation and Bethel. Bethel was chosen by the majority of the members.

Services were held every Sunday. Quite a few of the people were in favor of having services every two weeks. But each Sunday David Hilty announced services for the following Sunday and asked that every one be present.

When David Hilty left the community in 1898, Chris Byler was ordained to the ministry. He was alone for several years until in 1901, when J. B. Smith came. In January 1907 John Y. King was ordained. Soon after this J. B. Smith moved to Hesston to take up school work there.

The congregation was in charge of Bishops J. M. Shenk of Elida and John Blosser of New Stark until the death of Bro. Blosser. J. M. Shenk later moved to Virginia and the congregation was without a bishop for several years. A. J. Steiner of North Lima, the only bishop in the Ohio Mennonite Conference at that time, conducted communion services and several as bishop of the church.

In 1925 the congregation at Bethel decided to chose one of the bishops of the community to act as their bishop. Accordingly S. E. Allgyer, bishop of the Oak Grove Church, was asked to have charge of the congregation at Bethel.

In 1915 the church house was remodeled to accommodate the increasing membership. In May 1923 the building was struck by lightning and burned. The members of the church then attended services in the other churches of the community. Work was immediately begun on rebuilding. The other churches coöperated and all gave liberally to the church building fund. Time as well as money was donated and the church was completed before the close of 1923. On January 1, 1924, the church was dedicated. The dedicatory sermon was preached by A. J. Steiner of North Lima, Ohio. An all-day service was held and people from all four churches of that community were present.

The congregation now numbers over one hundred members. It is in charge of Bishop S. E. Allgyer, with Chris Byler and John Y. King, ministers, and Eli Yoder, deacon.

The Sunday School

The Sunday school at Bethel has always been one of the most active in the community. It was first organized in 1895. The first superintendents were Jacob Umble and Samuel H. Plank. Bro. Plank served as superintendent for two years. He was also one of the first choristers. J. P. Bontrager served as superintendent there for several years until he went to California. While Abram Metzler and Frank Smucker were at the Orphan's Home in West Liberty they were active workers in the Sunday school and each served as superintendent for several years. Other superintendents were: Uriel Yoder, Noah Thut, Eli Yoder, Samuel C. Plank, and Oliver Byler. Eli Yoder was superintendent or assistant for twenty years. The present officers are Samuel C. Plank and Oliver Byler. Samuel C. Plank has served for ten years. The present enrollment of the

Sunday school is more than one-hundred and forty.

The choristers of the Sunday school have been Samuel Plank of Goshen, Indiana, Eva Yoder Varnes of Pennsylvania, Lizzie Detweiler, John Thut, Ira Thut, and Seba Yoder.

When the church was remodeled in 1915 the basement was built so that it could be used for Sunday school purposes. The primary department was then organized. Golda Yoder Plank was chosen as the first superintendent. Mary Shoemaker, Lila King, Sadie Troyer, Dula Roth, and Annabelle Thoman have all served in this office and are active workers in the primary department. The enrollment of this department is over fifty.

The primary department is more like a mission Sunday schol than most other country or village Sunday schools because of the children from the Orphan's Home attending there. Attendance is rather irregular. The Sunday school is very often something entirely new to the children. Very often it is difficult to maintain good order. Many of the children, however, are very good singers and the singing is above the average for a Sunday school with no larger enrollment.

The Sunday school library was started in 1918 but was completely destroyed when the church was burned in 1923. Since the church was rebuilt the library has been growing rapidly. There is now a very good selection of books and the children are much interested in the library.

Young People's Meeting

Young People's Meetings had been organized in the other churches of the community before the Bethel Church was built. After it was completed in 1895 the leaders of the church felt that such a meeting should be organized for the young people of the Bethel congregation too. The aim of these meetings was to promote interest among the young people in church work and to train them for efficient service.

The meetings were conducted by one person who had been appointed leader. His duty was to prepare the programs and conduct the services. Various subjects were discussed, mainly those dealing with moral and religious living, and Christian activities. Two or more persons, either young people or middle-aged were assigned topics to discuss. The children were assigned readings or declamations. When the speakers were through, there was time given for general discussion on the subject. Singing was emphasized more in these first young people's meetings than it is now. The young people would practice the songs that they sang at these meetings in their regular singing classes. More interest was taken in the song service than now.

A Young People's Meeting committee was later organized. The members of the committee were composed of one of the ministers of the congregation and two other members who were appointed by the ministers. The work of this committee was to choose the leaders and appoint a program committee to arrange the programs.

Leaders were sometimes appointed to have charge of the meetings for a whole quarter. Other times the committee chose a new leader for each meeting. The appointed leader now has charge of two meetings. The Bethel and Oak Grove congregations have their meetings on alternate Sunday evenings and members of both churches are included on the programs.

While C. F. Yake was at the Orphan's Home at West Liberty, he became interested in seeing that the Juniors of the community had more to do in the Young People's Meetings. It was finally decided in the fall of 1919 to start a separate Junior meeting. This department was organized with the Juniors in charge of the meetings. Two adult supervisors, C. F. Yake and John Thut, were chosen to direct the work. After C. F. Yake moved to Scottdale to assume the editorship of the new teenage paper, The Youth's Christian Companion, various supervisors were appointed, John Umble and Samuel C. Plank, among others. The meetings were held in the basement of the church each Sunday evening that the regular services were held. A program committee, leader and assistant leader, chorister, and ushers were appointed at the first regular meeting. These officers were changed every two months. The adult supervisors held their offices for a year. The program committee worked with the supervisors in arranging the programs.

Considerable interest was taken in these meetings until the church burned in 1923, when they had to be discontinued. They have not been reorganized since then.

The Young People's Meetings at Bethel are better attended than any others in the community and more interest is taken in them. The topics outlined by the Young People's Meetings Topics Committee are now used in preparing the programs.

THE CHRISTIAN HOME

X. To Love Is to Obey

By Erma Miller Erb

What sort of obedience do I render to my Creator, my parents, or even to civil or church authorities in general? What kind of obedience do I expect, if a parent, from those entrusted to my care and training? If not a cheerful and willing obedience, why not? If children were so much like plastic clay as is sometimes represented, their wills would be dormant and never resist any of the outside molding processes. While character is forming many other forces besides your own are also at work; and in addition to these, are the will and personality of the child itself which are the greatest factors of all. "I am a part of all that I have met," has been truly said, but it need not be discouraging if coupled with discrimination. The realization of myriad forces reaching out to the child in the habit-forming years is an incentive to work harder; not to force our personality on the child, but to clinch right ideas and ideals.

Possibly most of us have at some time or other said, "If that were my child I would do so and so," to find out later that we had so little experience and knowledge that we were not even qualified to pass an opinion. There are ways of securing obedience that are based on shifting sands. Domineering insistence for example—so unreasonable that no reason is ever given excepting, "I say so." Obedience in such an instance is mainly the right of the parent rather than a protection for the child. Scolding and insistent demands are the methods employed. "A torn pocket is soon mended, but hard words bruise the heart of a child," says Longfellow.

Under such enforced obedience children may become incapable of making any hard decisions because of their utter dependence on others' commands. And they obey only because they fear the inevitable scolding and punishment. Fear, however, should not be lacking, the fear of consequences, for the consequences of disobedience ALWAYS bring sorrow and punishment. Children should know that whether found out and punished or not, each wrong doing causes a hurt on the inside.

Some of the results of this enforced obedience are: Succeeding in making a child do what it is unfitted for, which is failure rather than success. For example, making a poor student out of a good farmer, or vice versa. It also breeds a timidity which amounts not to humility but an inferiority complex or final belief that you are no good. Again, it may produce excessive stubbornness and insubordination.

Another way of securing obedience is by making a child fear what others say. This is perhaps more harmful than the first. Only good character for its own sake is the basis of a good reputation. Measuring your own actions continually by what others may say is slyly suggestive of deception and living just for effect. It is an unhealthy fear to be afraid of what current opinion may say. For the voice of the people is not the voice of God, but a changing, unstable voice. We see this in our own disillusionments which often pursue us in our maturer years. We almost worship some individuals. About then we rear little temples in our minds, and often these crash to ruin, because we judged wrongly. Character and reputation did not coincide. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

Instruction in ways of right and wrong, reproof and praise, must be employed as a basis for real obedience. There is no higher obedience than that of the child's deciding for the right, even though not in the presence of his elders. The transition period—that period which comes when the child decides for himself—came to Jesus at twelve years. He was always obedient to his earthly parents, yet reminded Mary who apparently spoke in mild reproval, "Wist ye not that I must be about my Father's business?" How happy Mary must have been to realize that here was not the first disobedience but a higher obedience. Obeying and honoring parents is not dependent on their presence, or even life.

In preparation for obedient lives in maturity the decisions for right are encouraged in childhood through obedience. For our own good God commands us to love Him. Reproof is often necessary but, "reprove a wise man and he will love thee." "If we promise certain deprivations for disobedience we must be as good as our word for it encourages the will to obey. Reproof is not complete without honest approval also.

Some years ago the phrase, "Every day in every way I'm growing better and better," was very popular during Couie's visit here with his new philosophy. It was the panacea for all ills. Think thus and you'll live to a ripe old age. In child training if a child did his work poorly, praise it anyway and tell it how nicely it was done, said Couie. But falsehood and truth cannot join hands. There would surely be no incentive for doing better if slipshod efforts received effusive praise. The fallacy of his thinking is revealed in his death at a comparatively early age.

Patri, however, did advance a workable help on praise—that of encouraging honest effort and progress, even though not perfection. For instance: A certain child always had perfect spelling grades and was in line for a prize. Papers were exchanged and corrected by members of the class. One day the child's paper came back perfect as usual, but she noticed a misspelled word which had been overlooked. After comparing with the text she knew it was wrong and regretfully took it up to the teacher. The teacher wisely commended her very highly for acknowledging her mistake and the prize sank into insignificance.

Praise was given for the greater principle. An example from a famous teacher, Edward Johnson, illustrates another encouragement through praise. A very dull child brought his paper to the desk with one word right and nineteen wrong. The teacher smiled kindly and patted his head and said: "Well, isn't that fine. One right! By to-morrow there'll be another to keep it company."

Whether we stress the results of disobedience or the rewards of obedience the conclusions are the same. "For our good He commands us to love Him," and to love is to obey.

Wellman, Ia.

BIRD LIFE OF A MARSH REGION NEAR GOSHEN, INDIANA

By Mark R. Hertzler

In a marsh of small area land birds may be as frequent as water birds since they inhabit both edges and may easily cover the whole area. For convenience then we may divide our observations into two parts, those of land birds or birds most frequently found on dry land, and those of water birds or those most frequently found in or close to the marsh.

By careful observations repeated at various times one may notice unusual birds that the casual observer would be sure to pass. Not all the birds may be seen at any one visit, yet by repeated effort any or all the various birds of interest may be found and that even without leaving the beaten path.

Land Birds

First let us consider the group of land birds. Often the song is heard before the singer lets itself be seen. One Maryland yellowthroat adds considerable life and interest to the scene by its sweet music and bright color. Its favorite bush seems to be on the south side nearest the dam. There it loves to flit about from one branch to another, singing a while at each place. It is identified by the yellow throat and black patch through the eye. Another common species is the flicker, a wood working friend among the birds. It is seen on the bark wherever rough enough to offer a foothold, or on the dead trees where it builds a nest by drilling a hole in the soft wood. This bird wears a black crescent on the throat and a red crescent on the back of the head. Occasionally a nuthatch is heard or seen walking up or down a tree trunk by clinging to the bark. This is a small bird and may keep on the other side of the tree; but finally it will show itself to be colored with a black crown, a light blue back, and a white breast. Several kinds of sparrows are also found, especially the song sparrow, also one or two kinds of sparrows which are more rare and harder to identify. The least flycatcher is observed in the top of the tallest tree. Its song is short, just two syllables and not musical. Other birds of this group are seen less frequently, so let us consider the water birds, some of which are not generally known to be present.

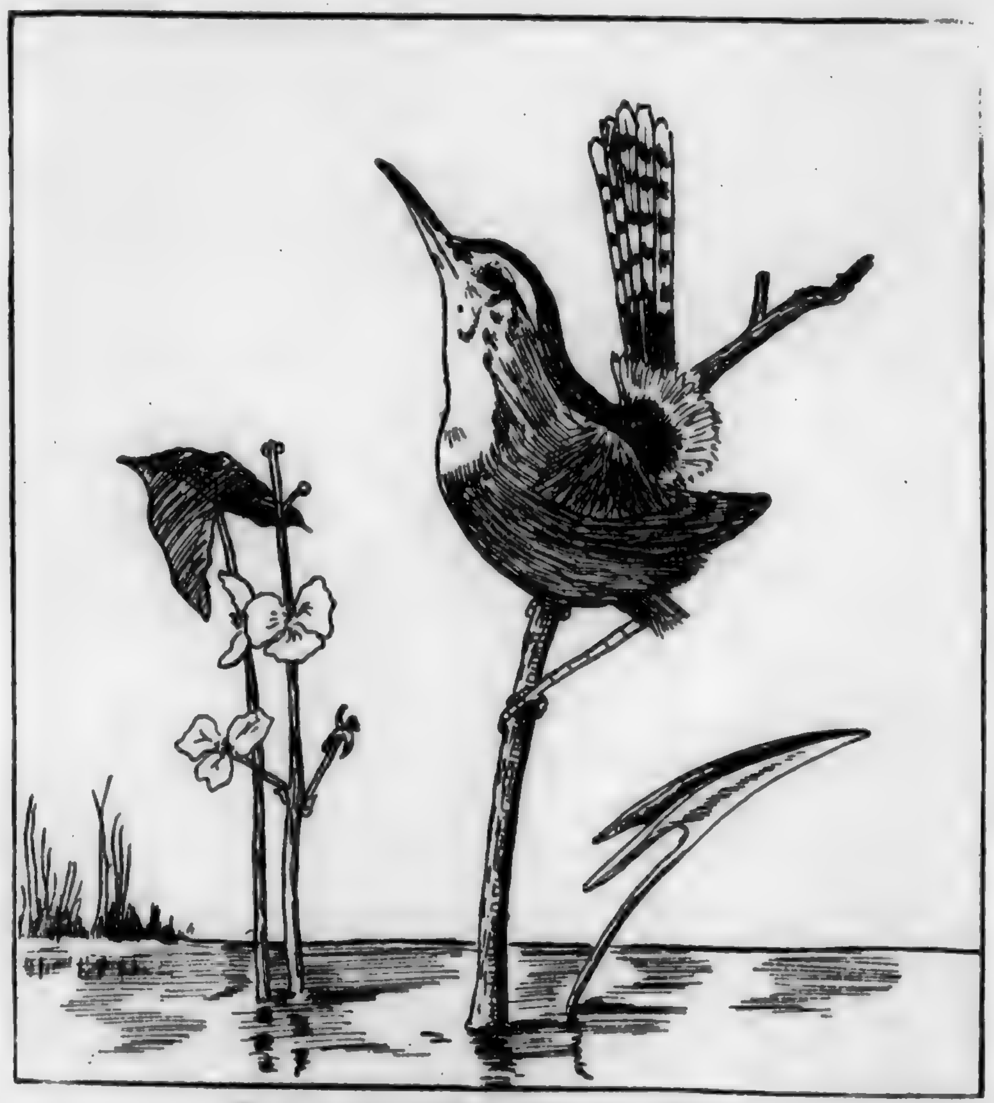
Marsh Birds

These of the second group are more difficult to observe since they are farther from the bank and are much of the time hidden from view. Some of these live here with their young, while others feed here and have their nests in some neighboring locality. The first one to be encountered may be the

Long-billed Marsh Wren, which is about the noisiest bird for its size. It is a small bird but several can be heard chattering in various parts of the marsh at one time. The nearest one is the one to watch, but it keeps itself hidden on the other side of a clump of bushes or else down deep in the marsh grass. But your patience is rewarded as the wren flies to another bush. But watch it land! With its tail erect a little puff of wind seems to blow it right off again. By looking in the reeds close to the bank you may find the wren's nest. But look again, the first two or three are just counterfeit. The marsh wren feels safer with several nests, so that you are sure to miss the one really in use. The writer was not fortunate enough to find the nest with either eggs or birds in it; however, he did watch several young birds learning to fly, so they must have come from some nest nearby.

The Florida Gallinule.—Another water bird and one seldom observed is the Florida gallinule. One pair with their flock of young make this their home and may be observed on any number of occasions. The time to watch for them is during several hours after daylight until about the middle of the morning, or late in the day a while before dark. The parents are rather noisy while leading the young in search of feed. Watch in the direction of the squawk, another squawk may be heard; after a while between the lily pads a black head with a red bill and crown plate comes into view. Occasionally the whole bird comes into sight. It is about the size of a duck, is dark in color and displays some white feathers under the tail and at the lower edges of the wings. The young birds are less shy and may be seen wading and swimming from one patch to another. During the middle of the day the gallinules are silent, but that does not mean that they have gone away. The writer aroused several of the young by wading around through their hiding places. They do very little flying and even prefer to creep off when aroused so that after giving a squawk or two they join the rest of the group without flying. The numerous bird pathways and torn lily seed pods are probably the work of the gallinules more than of the other marsh residents.

The Virginia Rail.—After observing the gallinules for some time you may think any squawk is from the same bird, but there is another resident that sometimes makes itself heard, although the squawk is less harsh and not so loud. This is the Virginia rail, a bird about the size of a pigeon, but with head extended and almost no tail. The writer observed a pair with their young, moving about rather rapidly, the young about the size of baby chicks. They are black in color, and seemed to run easily on top of the soft mud. Many visits may be made without sight of the rail unless you are especially fortunate. It usually passes silently from place to place and does not stop long in sight.



The Long-billed Marsh Wren

The Red-winged Blackbird also uses the marsh as nesting and feeding ground and several pairs may be observed chattering "or-al-ly." Their nests are built some distance out in the marsh where it is out of reach, but the parents will make themselves heard if you wade out close to it. Flocks of red-winged blackbirds may also be seen in the trees at the bank, and a single one or two often settle near a heron if there happens to be a heron in the marsh at that time.

Great Blue Heron.—Of the several birds frequenting the marsh, feeding here, but nesting at other places, there are three most worthy of notice, the great blue heron, the little green heron, and the American bittern. The great blue heron is the largest bird observed here, about the size of a turkey, but legs and neck much longer. It flies in and alights in the marsh grass where its light blue color is hardly to be distinguished from that of the vegetation. It stands a long time at a place watching for some life to appear in the mud. Finally it moves very slowly and stands just as long at its new location. It may not move more than ten feet in an hour or so. If the heron is perched on a dead tree when first noticed, it offers a good opportunity to steal up close while it continues to pick its feathers. When disturbed it flies off and is not seen on that occasion again, but one may approach within several rods before it takes flight.

The American Bittern flies readily when approached but alights then in some other part of the marsh. It is of a light brown color somewhat streaked on the breast and neck, about the size of a hawk, but need not be mistaken for a hawk.

Little Green Heron.—The last prominent bird to consider at this time is the little green heron. It should have some other name since it is more blue than green, the back and wings are blue, head and neck brown except a white stripe down the front of the neck. This white line serves to distinguish it from the little blue heron which was not observed here. Its size is about that of a pigeon, but with longer legs and neck characteristic of birds feeding in water or mud. This heron is rather noisy, and especially when starting to fly. When watching for food it stands on some lump or shallow water and returns to the same perch or looks for a better one. Three or four little green herons may be observed at one time. Sometimes they stop in nearby trees, sometimes fly to the top of a distant tree, then come back to look for more.

Other birds may at times be found here, but less likely so, except when conditions are most favorable.

Denbigh, Va.

ON HOLY SOIL

(Continued from page 326)

It was not the worst kind of lion but a sort of a Judean, one of these meek beasts over whom the ancient hermits had considerable control. Sabbas looked at the cave and at the lion; but the cave suited him better than the lion. The lion looked at the saint and evidently knew what was passing in his mind, for the lions in those days were nearly as intelligent as anybody else. And then Sabbas told him to go away, that he wanted that lodging for himself. And the lion, without a growl, put his tail down and immediately went away. There is a picture of this interview still preserved, and any one can see that it is possible that such a lion as the artist has represented, would comply when asked to do so.

The monks asked whether I would like to see the garden. I was indeed astonished, thinking it impossible that any green thing could live on this stormy, burning wilderness. Nevertheless every available sheltered level spot had been cultivated by the monks and I am assured that figs ripen here much earlier than they do in Jerusalem. One of the little gardens contains a palm tree said to have been planted by Sabbas. These dates have no seeds as a testimony to his miraculous power over nature. We were offered some to taste, but they had very soft stones and they were indeed unusually delicious. Because I spoke of these fruits, the priest offered me some more. These dates are bought by visitors to carry to their wives who desired, but have no sons. By what reasoning the monks convinced them that seedless dates will be the cause of fruitfulness I do not know. The solitary palm tells its own tale of the situation, for it is secured with chains to prevent its toppling into the abyss below.

The cemetery is about halfway down in a vault under an open area. The flat stone that covered the entrance is usually fastened with cement, but at the time of our visit it was open and we were allowed to go down and see the unpleasant remains of those pious monks. The bodies of the dead were laid on stone benches, where lime was thrown over them and as soon as decomposition had taken place the bones were removed and thrown upon a pile in another part of the cemetery. Strange to say, there was not the slightest bad odor, the air was as fresh as outside.

Now the bells rang, and we went to have a meal with the holy brotherhood. The monks were all at the table, mostly aged men, with long white beards, all Greek and some with noble faces. There was not a beard at the table less than six inches and thinking of my shaven face, I blushed. The table was a long bare board, the vessels were all of metal, and before each man were a wooden spoon and a drinking cup. A large basin of boiled beans was set before each of the monks, and beside this there were black olives, beans in water, salad from their tiny garden, vinegar, dates, bread, and the "ever present" wine. During the meal a priest read from the "Lives of the Saints" and at each instance when they should drink wine, in memory of "Our Savior" who died for us, the priest rang the bell. My companions had never been pampered with luxuries, so it seems, and ate their bread with as keen a relish as if they were feasting on the most delicious dish and drank the wine freely. The meal was eaten in silence, all appearing of the same opinion that they came simply to eat. The only unusual circumstance I remarked was the civility of my immediate neighbor in pushing the "tempting dish" before me. It was curious to see how they found the way to their mouths, through such a wilderness of beards and the spoon was disappearing in a huge red opening, leaving the handle projecting from a bush of hair. After dinner the monks all rose, and wiping their mouths walked in a body to the foot of the altar, where they knelt and prayed.

Those who happened to pass a moonlight night here will carry away the most distinct ideas of its singularly desolate situation. It was really very interesting to study their daily life, to be privileged to spend a night in the convent, and to look at the steep ravines during the moonlight, to admire the beauties of nature, and to feel the tranquility of the place. But personally I do not wish to live in such a lonely place. The awful weirdness of the place and surroundings and the novelty of the experience left an impression I shall never forget. One hymn which still is in our hymnbook, came from this monastery:

"Art thou weary, art thou languid,
Art thou sore distressed?"

Time passed and we had to leave the holy brotherhood, who now sped us on our way as kindly and warmly as they had welcomed us on our arrival. After a long and most affectionate parting with the good old abbot, I slipped a coin into his open palm. He then told me that in all probability he would never see me again, but would of course always remember me and begged me not to forget him, assuring me that there in the rugged country amongst the desolate hills I always had a "home", telling me, that if ever misfortune should press upon me and friends stand aloof, I must shake the dust off my feet and come back and live with him in the wilderness.

A few months later it was with profound regret that I received the news of the "passing away" of this venerable old friend. I attended his funeral, saw how his earthly remains were laid beside the decaying bodies of his brethren, and then his name was added to those who preceeded him on their long and silent journey—homeward.

Jerusalem, Palestine.

THE FOLLY OF ANXIETY

(Continued from page 332)

Such is the portion of mortals on this earth, and amid all God's white-winged sentinel angel shall keep the heart with its affections and the mind with its thoughts. Worry, unrest, anxiety will stand without as the noise of the street breaks in vain on the double windows of the city countinghouse, whilst the child of God learns humbly and patiently the lesson of the Father's love

Careful for nothing, prayerful and thankful in everything, is the program of divine love and the secret of a happy, victorious life. It is your and my privilege.

This little poem gives us food for thought:

"Said the robin to the sparrow,
'I should really like to know
Why these anxious human beings
Rush about and worry so.'

"Said the sparrow to the robin,
'Friend, I think that it must be
That they have no Heavenly Father,
Such as cares for you and me.'"

—Selected.

BIBLE STUDY

BIBLE STUDY COURSE

VII. Revelation

As in the breaking of the seventh seal, the blowing of the seventh trumpet is accompanied with the pause of events and the preparation of another greater period of trial. The woes of the world are continually increasing during these days of tribulation which shall come upon it. We may recall the first of the three woes proclaimed by the angel (Rev. 8:13) as being the plagues upon the world by the demon locusts under the leadership of Apollyon. Rev. 9:1-11. The second plague was that of the demon horsemen from the Euphrates. Rev. 9:12-21. These plagues were followed by an appeal to the world to turn to God, which appeal was brought to them by the miraculous testimony of the Lord's two witnesses. Rev. 10: 1-11; 11:1-13. The world appeared defiant rather than repentant, although there were those who were affrighted and gave glory to God. 11:13.

Because of the general attitude to the things of God, and the disregard to the judgments that had already taken place, the Lord continues the judgments that will overthrow the world and give the kingdoms to Him for whom they are prepared. The sounding of the seventh trumpet, brings with it a token of the judgments and ushers in the last series of afflictions upon the godless world.

In the first series of judgments men are tried by the common afflictions of the world. In the second series they are tormented by some of the powers of hell. The greater woes will come to men from the power of Satan who is to be cast down upon the earth. Rev. 12. These final judgments will culminate in the organization of the world powers under the direction of Satan and their final overthrow by the powers of heaven under the direction of the Lord. During the interval between the sounding of the seventh trumpet and the pouring out of the vials there is a period of preparation for these final great conflicts. Heaven and earth are moved in anticipation of this final struggle and the victory of Christ.

We have had an occasional glimpse of the redeemed ones as we have gone through the record of these events. They are represented by the living creatures and the elders before the throne of God in heaven. We have seen some of them under the altar waiting for their glory. We have had a vision of them ministering before the Lord day and night in His temple. We have also noted some of the saints on the earth, the 144,000 sealed of the tribes of Israel, and the two witnesses who continued the testimony of the Lord in Jerusalem before an unappreciative and even hostile, people, both Jews and Gentiles. The saints of God in heaven and earth will continue to be interested in the coming events of the world that have to do with the fulfillment of God's promises to His people. They await the time when the "mystery of God shall be finished, as he hath declared to his servants the prophets" (Rev. 10:7).

It will be but an expected matter on the part of the reader of the Revelation to note that the Church in heaven and the remnant of the Church on the earth will have to do with the events ushering in the great and final conflict between the powers of evil and the kingdom of the Lord. It will be a matter of interest to the Jew, or the people of Israel who kept the mystery of God in their midst, to note that the last events of this revelation have to do with the unfolding of the mystery of the Most Holy Place of the tabernacle and temple. Moses was given the pattern of the things in heaven, but the things in heaven which are eternal are given of God for both Jew and Gentile. When the temple of God is opened in heaven and the ark of His testament is seen it will be at the time of the fulfillment of His testament to men. It will be the time of the fulfillment of the promises of redemption for those who have made the Lamb of God their Priest and Savior. It will be the time of judgment for those who have rejected the offers of mercy, for what is signified by the lightnings, and voices, and thunderings, the earthquakes and great hail? Is it not the coming of the third, the last great woe? Rev. 11:14, 19.

The Outline, Rev. 11:15-15:8

Events under the Sounding of the Seventh Trumpet leading up to the Pouring Out of the Seven Vials.

A. The sounding of the seventh trumpet, its accompaniments.—11:15-19.

I. The voices resounding in heaven.—v 15.

1. The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign forever and ever. Note, **"our Lord,"**—Lord of the redeemed one, His Christ, the Christ of God who shall deliver the kingdoms to Him. The time for His possessing what is His by right is at hand.

II. The proclamation of the four and twenty elders.—vv 16-18. Individual elders had previously spoken.—Cf. 7: 13; 5:5.

1. They worship the Lord God Almighty. —vv 16, 17.
2. They declare the anger of the nations. —v 18.
3. They declare the wrath of God.—v 18.
4. They declare the time of the judgment of the dead and the reward of prophets and saint, and the destruction of the ungodly.—v 18.

III. The appearing of the temple of God in heaven.—v 19. Cf. 15:5.

1. The temple of God was opened in heaven.
2. The ark of the testament in His temple was seen.
3. There were lightning, voices, thunderings, earthquake, great hail.

B. The events in heaven, the Dragon and the Woman.—12:1-17.

I. The appearing of the Man Child.—11 1-6.

1. The wonder of the woman in heaven. —vv 1, 2.
   - a. Her place—in heaven.
   - b. Her appearance—clothed with the sun, moon under her feet, crown of twelve stars.—Joseph's vision of moon and stars signified mother and brethren. The woman is the bride of the Sun and the stars are the apostolic brethren. She is clothed with the glory of another, the Sun, the Lord and Head of the Church.—v 1.
   - c. Her travail—the man child delivered. —vv 2, 5.
     - (1) She cried, travailing in birth, pained to be delivered. The time for the appearance of the child was at hand.
     - (2) She brought forth a man child.—v 5.
     - (3) He was to rule all nations with a rod of iron.—v 5.

Note.—The description of the child and the manner and incidents of His birth, or bringing forth, differs greatly from that of the birth of Christ by the virgin Mary. He was then called Jesus, "for he shall save his people from their sins." The accompaniments of the two occasions is similar, but not parallel. In the case of Mary, her child was not caught up to God while she was concealed in a wilderness. The dragon did not make war on the remnant of her seed which kept the commandments of God and have the testimony of Christ. Herod made war on the children under two years of age. The dragon was not at that time cast down into the earth and his angels with him.

The incident, with its accompaniments, seems to indicate the imminence of the appearing of Christ, just prior to His return to take the kingdoms of the world to Himself. He will come from the midst of the Church in heaven, the redeemed ones who wait for the time of His glory and their final reign with Him. John wept much when no one was found to open the seals of the book. The Church in heaven and the Church on earth,—the family in heaven and earth bearing the name of Christ,—pray and wait for His soon return. This is the woman in heaven travailing in birth for the appearing of the ruler of the kingdoms of the world.

II. The great red dragon.—vv 3-17.

1. His appearance—a wonder in heaven. v 3.
   - a. A great red dragon.
   - b. Seven heads, ten horns and ten crowns.—Cf. 13:1.
   - c. His tail.—12:4.

(1) A third part of the stars of heaven drawn and cast to the earth.—v 4.
2. He stood before the woman to devour her child as soon as it was born.—v 4.
3. The failure of the dragon.—v 5.

III. The saving of the woman and the child.—vv 5, 6.
1. The child was caught up to God and and to His throne. Withstood by Satan and His appearing delayed. This agrees with other instances in the Scriptures of the power of Satan and delay because of him. Delay is not victory, God finally overcomes.
2. The woman fled to the wilderness, a place prepared of God.—v 6. She is fed for 1260 days.

IV. The war in heaven between Michael and his angels and the dragon and his angels.—vv 7-9.
1. The dragon and his angels prevailed not.—v 8.
2. Their place was not found in heaven any more.—v 8. The prince of the power of the air was no longer found in the air, or heavens, and was no longer able to withstand the coming of the Lord with His saints, but in his new position on the earth he had power to persecute the saints on earth.
3. The identity of the dragon—"that old serpent, called the Devil and Satan." See 20:2. He deceiveth the whole world.
4. Their new location, cast out into the earth and his angels cast out with him. —v 9.

V. Proclamation by a loud voice in heaven.—vv 10-12.
1. Now is come salvation and strength, the kingdom of God and the power of Christ. v 10. Michael and his angels overcome Satan and his angels, The kingdom of God and the power of Christ are greater.
2. The accuser of **our** brethren, who accused them before God day and night, is cast down.—v 10.
3. The overcoming power of the accused brethren.—v 11.
   a. By the blood of the Lamb.
   b. By the word of their testimony.
   c. They loved not their lives unto death.
4. The joy of heaven over the conquered dragon.—v 12.
5. The new woe in the earth because of the presence, wrath and short time of the dragon on the earth.—v 12.

VI. The dragon's wrath against the woman and her seed.—vv 13-17.
1. Because he was cast unto the earth he persecuted the woman which brought forth the man child.—v 14.
2. The escape of the woman from the serpent.
   a. She was given two wings to fly into the wilderness. Note the similarity with the woman (v 6) who fled into the wilderness. The first woman was in heaven, the second on the earth.—v 16. The first is fed for 1260 days, the second is nourished for a time, times and half a time, or 3½ times, three and one-half years, equal to 1260 days. The first was in heaven whence the dragon was cast out and from whom she was saved prior to and during the war in heaven, the second was persecuted after the dragon was on the earth and during his wrath against the saints on earth, he continuing to make war with her seed.—v 17.

Note.—There are things in heaven and things on the earth which are in Christ, which will be gathered together in one.—Eph. 1:10. There is one family, in Christ, in heaven and in earth.—Eph. 3:14, 15. There is but one body of which Christ is the head, whether in heaven or in earth. The Church is the one Bride of Christ. In the wonder which appeared to John the woman appearing in heaven represents the heavenly aspect of the Church and she is preserved during the conflict with Satan in the place prepared of God.—v 6. The earthly aspect of the woman is represented by her to whom is given the great wings like an eagle to fly into the wilderness to her place where she is nourished.—v 14. She is helped by the earth. The power of Satan is limited to the earth and his wrath is vented against those who remain, of the seed of the woman, on the earth.

   b. She is nourished for a time, 1, and times, 2, and half a time, the sum making 3½. This equals the 1260 of v 6, equal to three and a half years, the period of concealment for both the heavenly and earthly woman during the great tribulation inaugurated by the dragon.
   c. She is concealed from the face of the serpent.—v 14.
3. The persecution by the serpent.—vv 15-17.
   a. He was wroth against the woman.—See v 17.
   b. He cast out of his mouth water as a flood against the woman, to carry her away on the flood.
   c. The earth helped the woman, swallowed up the flood which the dragon cast out of his mouth.—v 16.

Note. A physical attack such as this would be possible against the assembled camp of saints secluded from the power of Satan. His tail drew a third part of the stars from heaven and cast them to the earth. He is a disturber of God's creation.—Cf. Job. The saints will again be assembled in a camp against which Satan will gather his forces.—Rev. 20:9.

   d. The dragon was wroth with the woman.—v 17.
   e. He went to make war with the remnant of the woman's seed which keep the commandments of God and have the testimony of Jesus Christ.—v 17. Righteousness and the testimony of Christ is the great object of the wrath of Satan. War is his chief power of attack against the saints on earth, and those who continue to believe on Christ after the seclusion of the body of believers in the wilderness will be subject to the terrors of war as it is organized under the power of the terrible beast whose head is Satan in the following chapters.

C. The events on earth.—12:1-18.
1. The great beast which arises from the sea.—vv 1-10.
   a. His appearance.
      (1) Having seven heads.
      (2) Ten horns, with ten crowns.
      (3) On his heads the name of blasphemy —one name.
      (4) Like a leopard.
      (5) Feet like a bear.
      (6) Mouth like a lion.

Note the similarity to the great beast of Daniel, and the composite character of the beast compared with those in Daniel. This is a union of lion, leopard, and bear, the numbers of horns and crown is the sum of those on the beasts of Daniel's visions. What Daniel saw in individual nations is here consummated in the great and dreadful beast whose power continued until the time of the end.

   b. His power, The power, the seat and great authority from the dragon.—v 2.
   c. His wounded head (margin, slain). It was slain to death and the deadly wound was healed. One of the seven heads of the beast had been slain and lived again. A nation was dead and revived. —v 3.

The nations of Daniel were those of the ancient Babylonian kingdom, the great image of Nebuchadnezzar, which stood in the old territory of the three great empires. Daniel's visions went no farther than that. They were comprised of the ancient nations, Babylon, Medo-Persia, Assyria, Syria, Israel, Egypt and Grecia. Allowing two horns for each of the dual kingdoms, Medo-Persia, Israel and Grecia-North and South, there will be seven heads, ten horns and ten crowns for the great beast of the antichirst, in an antichrist history, environment, and spirit, even at the present time.

   d. The worship of the beast by the world. —v 4.
   e. The blasphemy of the beast.—v 5, 6.
   f. His enmity against the saints and making war against them.—v 7.
   g. His power over the world and over those whose names are not written in the Lamb's book of life.—v 8.
2. The warning of the great tribulation to come to the saints, and the judgments upon the world.—vv 9, 10.
   a. A warning that all should hear.
   b. Those who practice violence, leading captive and killing with the sword, shall thus be recompensed.
3. A second beast arising out of the earth. —vv 11-18.
   a. He arises from the earth, while the first beast arises from the sea.
   b. His appearance.—v 11.
      (1) He had two horns like a lamb. This is the imitation of the Lamb. This dissimulation is the character of the antichrist.
      (2) He spake as a dragon. It is not difficult to see in this beast, and in his power and works, the antichrist that shall serve the dragon and the Great Beast.
   c. His power.—vv 12-17. It is miraculous, and devilish, deceitful and cruel, associated with world government. It is utterly un-Christian, and aimed against the things of Christ and the believers. It is the power and character of the antichrist.
      (1) He exercises all the power of the first beast.—Cf. vv 2-12.
      (2) He causes all in the earth to worship the first beast.—v 12.
      (3) He does wonders, causing fire to come down from heaven.—v 13.
      (4) He deceives men by his miracles, causing them to make an image of the best and making the image to speak.—v 14.
      (5) He caused those who would not worship the image of the beast to be killed.—v 15.
      (6) He caused all men to receive the mark of the beast in their right hand or in their foreheads, That they should not buy or sell without the mark, or the name, or the number of his name.

Note that there will be three methods of distinguishing the worshipers and adherents of the beast—mark, name, number. Not all will have the number, but all his followers will have a distinguishing mark.

   d. The number of the beast. Note that this is but one of his distinguishing marks, cf. 15:2, where his image, mark and number are mentioned.
      (1) It is wisdom to know the number. —v 18.
      (2) He that has understanding can count the number of the beast.
      (3) His number is the number of man.
      (4) His number is 666.

Many have claimed wisdom to decipher this number. Various systems have been used, and many solutions have been arrived at using the number 666 as a basis. Some

(Continued on page 346)

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Special Occasions in which special subjects are used to carry out the thoughts which call for a special occasion are often very helpful in making lasting impressions for good, if we use the opportunity to advantage. During November a provision is made for a Missionary Day program which may be used to advantage in impressing our duties along missionary lines, and in a special way to encourage the young in the matter of giving toward the furtherance of missions. The season for Thanksgiving also comes in for its turn as a special season for Thanksgiving thoughts. While we have these special occasions and make them particularly impressive by an accumulation of thoughts, we should not let these suffice for a whole year or until another special occasion. If these meetings do not stir us up to put into daily exercise the things we have learned, then the purpose is not reached and the meeting is a failure to that extent.

* * * *

Another way of viewing our work is to think of every service as a special service, every day as a special gift from God to be used for His glory, and every common matter of our life as something special which God has provided for the moment. Sweet surprises await us at every turn because we do not know for sure just what awaits us, but we understand that whatever comes, whether the common gift of a new day, or the unusual gift of some great joy, or the gift of some unexpected sorrow or trial—all that comes from the hand of God is a special gift from Him for us and has a divine purpose in it. This view will make every service an impressive service in which God can accomplish in us His holy will.

* * * *

One step I see before me,
  'Tis all I need to see,
The light of heaven more brightly shines
  When earth's vain shadows flee;
And sweetly through the silence, came
  His loving "Follow me."—Mary G. Brainard.

BIBLE PARABLES AND THEIR LESSONS TO US—THE LOST SON (Jr.).—Luke 15:11-32

Topic for November 8

MOTTO

"I will arise and go to my father."

MEDITATIONS ON THE TOPIC

I. **The Lost Found.**—Two boys in the home were enjoying the good things which a kind father had provided for them. But the younger became dissatisfied. He asked for a share of his father's goods. And when his father gave it to him he gathered all together and went to a far country leaving his loved ones behind. In the far country he forsook the laws of godliness and spent his substance in riotous living till he had nothing left to live upon. He hired out to a stranger in that country who sent him to feed swine. But he was so hungry that he would have been glad to eat of the food which was given to the swine. But he did not even get that from any one.

Hunger made him remember how good it was to be at home. His father's hired servants had all they wanted to eat, while he was dying of hunger. While he was thinking there came into his mind a wise thought which he soon began to put into action. He said, "I will arise and go to my father." He would confess his sin to his father and ask for the privilege of being a hired servant. His father still loved him and saw him before he reached home. He ran to meet him and fell on his neck and kissed him. Then he ordered the clothes for honored guests to be put on him and had a great feast made to celebrate his return. He said, "This my son was dead, and is alive again; he was lost, and is found." So they had a feast and a rejoicing.

But the older son heard the music and the dancing in the house and asked about it. He was angry when they told how the younger son had come home and had been so lovingly received by his father. He did not see how good it was that the boy had turned from the evil and come home with a new purpose to live for the right. His father had to entreat the elder son to come in.

Lessons to Receive.—Jesus gave the story for its lesson. He wanted to show how the Heavenly Father loved the sinners who are lost and is ready to forgive them when they come back from the life of sin and want to serve Him. He showed how wrong it is to hold hatred against a sinner when he wants to come back to a life of righteousness. He showed how foolish it is for any one to waste his life in sin; but that after he has done it, it is wise to repent and turn to the ways of righteousness. The elder son is like the Jews who did not wander so far away from the ways of God. The younger son is like the Gentiles who wandered far and became very ungodly. God loves them both. He is glad to receive the Gentiles into the family of God and is sorry that the Jews were jealous of the return of the Gentiles to God.

OUTLINE STUDY

I. **What the Lost Son Wanted.**
1. His portion that the father would give. —Luke 15:12.
2. To have a good time in sin.—Luke 15: 13.

II. **What the Lost Son Learned.**
1. His money did not last.—Luke 15:14.
2. He had to work for poor wages.—Luke 15:15, 16.
3. He thought of his father's house.—Luke 15:17.
4. He resolves to go home and confess his sin and ask for work there.—Luke 15: 18, 19.

III. **The Father's Love for His Son.**
1. He met him in pity and kissed him.—Luke 15:20.
2. He received him with rejoicing.—Luke 15:21-24.
3. He reasoned with the elder son.—Luke 15:25-32.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **Lost.**
2. Memorize a Verse from the Lesson Text.
3. Wrong Thoughts of the Younger Son.
4. Hard Lessons He Learned.
5. Wise Resolves That He Made.
6. The Great Love of His Father.
7. How Like the Love of God for Sinners.

For Others.
1. Applications of the Parable.

PERSONAL THOUGHT

When we sin we go into the far country. When we repent we return to the Father. Where are we to-day?

SEED THOUGHTS

In a land of strangers where famine prevails
  Is a prodigal boy from home,
He's wasted his all in folly and shame,
  Now friendless he's left alone.
But one there is a Friend indeed,
  A Father that loves him still;
And he can come back to His loving embrace,
  Yes, he can come now, if he will.—Sel.

O weary wanderer, come home,
  Thy Savior bids thee come;
Thou long in sin didst love to roam,
  Yet still He calls thee, come.

Think of thy Father's house to-day,
  So blest with plenteous store.
Think of thy sinful wandering way,
  Then come and roam no more.

Poor prodigal, come home and rest,
  Come and be reconciled;
Here lean upon thy Father's breast,
  He loves His wandering child.
—J. S. Coffman.

THE LOST SON

By Sue Metzler

The parable of the Prodigal Son might be called the pearl of parables, or the dearest of all parables. For here our Lord gives us a perfect portrait of the Heavenly Father and also the condition of the sinner—the mind and nature with which we are all born.

We find that sin is the most expensive

thing in the world. It destroys the finer feelings of the soul, it hardens the heart, it weakens the will, it wastes money, and brings want. The pleasures of sin do not satisfy the soul when the sinner is pressed against the wall of hard circumstances. As we contemplate this parable we see the wisdom of the resolution which the Prodigal Son made "when he came to himself." Yet the beauty of this parable is only brought out when we see the yearning love the father had for his penitent son, for he was yet a great way off when the father saw him and ran and fell on his neck and kissed him.

This brings to our finite minds the great love of our Heavenly Father, and how He will receive the penitent sinner with gladness, instead of casting up to him his guilt. He will say, "This my son was dead, and is alive again; he was lost, and is found." He will honor him by giving him the greatest blessings He can bestow in giving him a robe of righteousness, a ring of assurance, and shoes, the badge of sonship, for it is said that slaves never wore sandals. And He will reinstate him in the position he had before he had sinned. All of which, to the sinner, will bring peace, joy, and happy fellowship with the Father.

The attitude which the elder brother took may be thought of from three different angles. It may symbolize the position of the Pharisees and scribes who sneered at Christ for receiving sinners. It may symbolize the attitude of the Jews, for they as a nation, hated the idea of the Gentiles receiving the blessings of the covenant with them. And it brings to each one of us a warning against the spirit of enviousness which seemingly manifests itself so frequently in the heart of Christ's followers. But as the Father came out and entreated the elder brother to come to the feast so God still appeals to the envious.

Ephrata, Pa.

MISSIONARY DAY

Topic for November 15

This time has been chosen for a special program on Missions. Each congregation can arrange their subjects as they see best. A suggestive program has been prepared by the General Sunday School Committee and was sent out in pamphlet form to the superintendents of Sunday schools. The evening programs are given herewith.

SUGGESTIVE YOUNG PEOPLE'S MEETING PROGRAM

Song, Lord of Our Life, Hymnal 272.
Scripture, II Cor. 10.
Prayer.
Song, Where Cross the Crowded Ways of Life, Hymnal 492.
Five Minute Glimpses into Our Mission Fields:
1. India.
2. South America.
3. Cities.
4. Rural Fields.

Song, Go Labor On, Hymnal, 499.
Giving Our Best for Christ:
1. Time and Service.
2. Material Gifts.

Our Individual Responsibilities toward Supporting the Work.
Short Talks by a number of People.
(Some or all of the suggestive assignments may be used.)
Song, O Zion Haste, Hymnal 519.
Closing Prayer.

JUNIOR MISSIONARY DAY PROGRAM

Sunday Evening of Missionary Day
MOTTO: We are ambassadors for Christ.—II Cor. 5:20..

Scripture.—Psalm 100 (Repeat in unison)
Children's Doxology (Tune "Old Hundred")
Prayer.—A Junior Prayer.
Song.—"Good is Jehovah the Lord," Life Songs, Page 8.
Recitation.—Missionary Day
Greeting.—A Greeting
Song.—"The Wheel" (Tune, "Auld Lang Syne.")
Select Reading.—Little Joe's Thank-Offering.
Talk.—The Joy of Bringing Our Offering to the Lord.
Recitation.—The Call of Praise.
A Special Song.—"I Am Going to Try" (Tune "Coming Through the Rye") To be sung by a small group who have memorized the poem.
Talk.—What Missionary Day Means for the Needy.
Recitation.—The Little Gift.
Recitation.—Be a Lifter.
Talk.—Planning for Next Missionary Day.
Song.—"You Can Be a Blessing." Life Songs, page 31.
Closing Prayer.
Note.—Special suggestions for assignments in this program are taken from the MISSIONARY DAY BULLETIN. See Words of Cheer, issues of Oct. 25 and Nov. 1, and Youth's Christian Companion, issue of Oct. 25, for further helps.

YOUNG PEOPLE'S MEETING TOPICS FOR 1932

January

3. Worth While Plans for This Year.—Jas. 2:1-10; 15:20, 21.
10. I. Bible Characters—Miriam (Jr.).—Ex. 2:1-10; 15: 20, 21.
17. All for Jesus (Consecration).—Mark 10: 17-31; Luke 14:25-33.
24. The Deity of Jesus Christ.—Heb. 1:1-14.
31. Training the Mind for Christ.—Prov. 2; Col. 3:16, 17.

February

7. Rejoicing in Song.—Psa. 96.
14. II. Bible Characters—Job (Jr.).—Job 1: 1-2:10.
21. Practical Hospitality.—Luke 10:38-42; Matt. 25:31-40.
28. The Adversary of Our Souls.—I Pet. 5:8; Rev. 12:1-11.

March

6. Through Sanctification Unto Obedience.—I Pet. 1:1-25.
13. III Bible Characters—Solomon (Jr.).—I Kings 3:5-15; Neh. 13:26.
20. "What Must I Do To Be Saved?"—Rom. 10:4-17; Acts 16:30-34.
27. Bible Teaching on Immortality.—I Cor. 15.

April

3. The Two Destinies.—Luke 16:19-31; Rev. 20:11-21:8.
10. IV. Bible Characters—Peter (Jr.).—Jno. 6:69; Mark 14;67-71; Jno. 21:15-17.
17. The Gospel for the Argentine.—Acts 14.
24. Bible Teachings on Thrift.—Prov. 24:30-34; 6:6-11; II Thes. 3:7-12.

May

1. Faith's Field of Opportunity.—II Chron. 20:20; Heb. 11:6; 4.
8. Lessons from the Ascension.—Luke 24: 50-53; Acts 1:9-11; 2:32-36.
15. The Promise of Power.—Luke 24:44-49; Acts 1:4-8.
22. V. Bible Characters—Philip (Jr.).—Acts Acts 6:5; 8:5-40.
29. Christian Example.—I Pet. 2.

June

5. Life Insurance.—Psa. 34.
12. VI. Bible Characters—Paul (Jr.).—Acts 26:4-23.
19. The Gospel for India.—Rom. 1:14-25.
26. Christian Marriage.—Heb. 13:4; I Cor. 7:1-17, 39, 40.

July

3. Bible Teachings Concerning War.—Lev. 26:1-20; Matt. 5:38-48; Jno. 18:36.
10. I. Bible Miracles.—The Flood (Jr.).—Gen. 7.
17. Ways of Studying the Bible.—Luke 24: 25-27, 44-47; Heb. 11; I Cor. 10:1-11.
24. Marks of a Live Young People's Meeting.—I Cor. 14:26-40.
31. Christian Stability.—Luke 9:57-62; Heb. 13:8-21.

August

7. Whither are we Drifting?—II Tim. 3:1-4:5.
14. II. Bible Miracles—Fire from Heaven (Jr.).—I Kings 18:17-39.
21. Systematic Support of the Missionary Cause.—I Cor. 16:1-4; III Jno. 5-8.
28. The Sign of Power.—I Cor. 11:1-16.

September

4. The Golden Rule.—Matt. 7:12; I Cor. 13:1-13.
11. Miracles of Christ—Power over Nature (Jr.).—Jno. 2:9; Matt. 8:26; Jno. 6:19; Matt. 14:15; 15:32.
18. The Service of Prayer.—Rev. 8:3; Eph. 6:18; I Sam. 12:23.
25. Dealing with Excuses.—Luke 14:16-24.

October

2. Lessons from the Private Ministry of Jesus.—Jno. 13-17.
9. Lessons from the Private Ministry of Jesus.—Jno. 13-17.
16. Lessons from the Private Ministry of Jesus.—Jno. 13-17.
23. Lessons from the Private Ministry of Jesus.—Jno. 13-17.
30. Lessons from the Private Ministry of Jesus.—Jno. 13-17.

November

6. Real Christianity versus Formalism.—Matt. 5:20-6:18.
13. Miracles of Christ—Power over Disease (Jr.).—Jno. 4:46; Matt. 8:14; Matt. 8: 3; Matt. 9:2; Jno. 5:5; Matt. 9:27, 37; 13:11.
20. Missionary Day.
27. Count Your Blessings.—Psa. 113.

December

4. Bible Teaching on Dress.—Deut. 22:5, 11; Eccl. 9:8; Matt. 6:28; I Tim. 2:9, 10; I Pet. 3:3, 4 .
11. Miracles of Christ—Power over Demons (Jr.).—Luke 4:35; Matt. 12:22; Matt. 8:28; Matt. 9:32.
18. Neglected Fields About Us.—Matt. 9: 36-38; Jno. 4:35-38.
25. Christ's Birth Foretold.—Isa. 9:6; 7:14.

BUNDLES OF BENEFITS.—Psa. 103

Topic for November 22

MOTTO

"Forget not all his benefits."

MEDITATIONS ON THE TOPIC

I. **Named and Unnamed Benefits.**—As the psalmist thought of the blessings which God was giving he knew that they could not be enumerated, but he was ready to name many of them and suggest that we should not forget all of them. If you will carefully read the chapter you will find what we have named in the Outline Study and then, when you are through, perhaps like the writer of this psalm, you can remember a number more that have come to you and to others which have not been named. You will do well to name many of them and to remember that the countless ones which you could not name are all from Him.

The psalmist's purpose in naming these blessings was to stir up his own soul to bless the Lord, and to stir up others also to bless Him. He wanted to have all that is within him to be used in bringing praise to God's holy name. He also thought of the heavenly beings as having part in bringing praise. He thought of the whole creation as speaking in praise to their mighty Creator.

II. **Bundles of Benefits.**—Another way of thinking of God's blesisngs is of their being in bundles. They come so much in great bunches at the same time seemingly bound together with God's loving plan for us, that we may just call them bundles. A day comes with the light of the sun shining over us. This also gives us warmth. It makes the vegetation grow and gives food to man and beast. The beasts in turn do us good by their service to us. Flowers bloom to bring us their cheer, and birds sing to increase our joy and love for our Creator. Many more things could be said to be bound up in the bundle of God's days that He gives to us as benefits. Can you think of some other bundles and how many other benefits come with them? What about the night? What about the seasons? What about Jesus? What about the Bible? What about our home? What about our Church?

OUTLINE STUDY

I. **Why the Psalmist Blessed the Lord.**
  1. For the benefit of forgiveness of all iniquities.—v. 3.
  2. For the benefit of healing of all diseases.—v. 3.
  3. For the benefit of redemption from destruction.—v. 4.
  4. For the crowning of loving kindness and tender mercies.—v. 4.
  5. For satisfying the mouth with good things.—v. 5.
  6. For the benefits of His work of judgment and righteousness for all the oppressed.—v. 6.
  7. For what He did for Moses and Israel. —v. 7.
  8. For the general greatness of His mercy toward men.—vs. 8-18.
  9. For the greatness of His kingdom.—v. 19.

II. **He Calls for General Blessing from All.** vs. 20-22.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **Thanks.**
2. Memorize a Verse from the Chapter.
3. Bundles of Benefits I Have not Forgotten.

For Young People.
1. Bundles of Temporal Blessings.
2. Bundles of Blessings to the Soul.
3. Blessings upon Our Land.

For Older People.
1. The Refreshing of Having a Great God of Mercy and Kindness.

PERSONAL THOUGHT

Have we formed the habit of thinking of all things as benefits from the hand of God? How our soul should go out in praise to him!

SEED THOUGHTS

A Morning Prayer

My Father for another night
  Of quiet sleep and rest,
For all the joy of morning light
  Thy Holy name be blest.

Whate'er I do, things great or small,
  Whate'er I speak or frame,
Thy glory may I seek in all,
  Do all in Jesus' name.

My Father, for His sake I pray,
  Thy child accept and bless;
And lead me, by thy grace to-day,
  In paths of righteousness.—Selected.

A Wiser Hand

Whatever turn the path may take to left or right
  I think it follows
The tracing of a wiser Hand, through dark and light,
  Across the hills in shady hollows.
I only know that every day brings good above
  My deserving;
I only feel that on the road of life true Love
  Is leading me along and never swerving.
Whatever gifts the hours bestow, or great or small,
  I would not measure
As worth a certain price in praise, but take them all
  And use them all, with simple, heartfelt pleasure.—Henry Van Dyke.

BUNDLES OF BENEFITS

By Wayne Yoder

"Bless the Lord, O my soul: . . . who forgiveth all thine inquities." Notice that David gives this first place among God's benefits. It is the benefit of importance to man to-day. Only through Jesus, Himself the greatest bundle of benefits, can we avail ourselves of this pardon of sin. Jno. 14:6; I Pet. 2:24; Jno. 3:16; Isa. 53:15.

"Bless the Lord" for He "healeth all thy diseases." Matt. 4:23; 8:16; Ex. 15:26.

Satan is very much interested in the souls of men. He wishes to take them captive (II Tim. 2:26) to devour them (I Pet. 5:8) and to deceive them. Rev. 12:9. But "bless the Lord," He "redeemeth thy life from destruction." The destruction that comes through sin, death, and hell has no power to terrorize the person whose life is "hid with Christ in God." Col. 3:3. Jno. 14:1-4.

"Bless the Lord" who "satisfieth thy mouth with good things." Good food is an esential for strength. God's good things, when accepted, renew youth. Isa. 40:28-30. The souls who are hungry are invited to come to the all-sufficient supply. Isa. 55:1; Jno. 4:14.

"Bless the Lord" for He reveals Himself and His will. His Word and His will, if we heed them, will be fire and cloud to us jjust as surely as God was to the Israelites. Psa. 103:7; 99:7; Jno. 7:17; 14:26; I Jno. 1:5.

"Bless the Lord" for "His mercy is from everlasting to everlasting upon them that fear him." Read also Psalm 136.

These wonderful bundles are prompted by God's love to us. It is His love that makes the gifts acceptable, and causes us to love Him in return.

We do not merit, nor can we ever repay any part of these good things. And then, just think, in addition to His blessing and matchless sacrifice, He loves us! Shall we not then love Him with our heart? Matt. 22:37; I Jno. 4:19. Loving Him so we will lay all at His feet and serve Him utterly.

"Praise the Lord, all ye nations, praise him, all ye people. . . . Praise ye the Lord."

Kansas City, Kansas.

SUGGESTIONS FOR JUNIOR MEETINGS

Our study this evening is based on the well-known 103rd Psalm. For part of the time this scripture may be studied somewhat as one would teach a Sunday school lesson. Especially should the Juniors be led to pick out the different benefits that the psalmist mentions. You will notice that our topic speaks of them as coming in bundles. Blessings seldom come singly. We notice that in most of the verses at least two things are mentioned that the Lord gives us. Perhaps we could arrange bundles of spiritual blessings and then again of temporal blessings. One of the songs we somtimes sing tells us to count our blessings one by one. This is fine, but it may be helpful for us to count them in groups also. Let us see if we can suggest some groups or bundles of benefits for us to think about, and then we can enumerate them singly under these heads. Here are a few:

The Blessings of Home.
The Blessings of School.
The Blessings of the Church.
The Blessings of Nature.
The Blessings of the Past.
The Blessings of the Present.
The Blessings that Are in the Future for God's Children.

Use a blackboard and write down the various blessings as they are suggested by the class. The bundles suggested above may also be added to as other groups of blessings come to mind. Do not fail to emphasize the great truth that James states, that "every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Let us praise Him for His blessings, which are so numerous that we can not name them all. Let us enter into the real spirit of Thanksgiving.

ASSURANCE OF SALVATION.—I Jno. 5

Topic for November 29

MOTTO

"The Spirit itself beareth witness with our spirit, that we are the children of God."

MEDITATIONS ON THE TOPIC

I. **Knowing that We are Saved.**—Salvation of the soul is a valuable, worth while matter. The saving of our property or our natural life is very small compared to the saving of the soul. If we need assurance that our finances are on a sound basis, or that we are keeping our body in a healthy and safe condition, how much more do we need to know that our standing with God for eternity is built upon assurances that cannot fail!

God has made a plan of salvation. That plan has its conditions by which the unsaved may be received and made safe. When we have found out these conditions and have met them we have a safe ground upon which our hope is built and upon which our assurances can rest.

Some have gone at the work of assurance in a backward reasoning. They work up a kind of feeling that they have pictured in their minds they must get, and which after much agonizing they claim to have received. They remind one of the boy who claims one of the father's horses. He keeps calling it his and acts as if it were his till he feels it is really his. But one day the father takes it and sells it without the boy's consent and uses the money as he chooses. The boy wakes up to the fact that there is a difference between a claimed possession which he has felt was genuine and a real possession which has no doubt in it. But when that boy has made a real deal with father, if father has made a real gift to the boy on certain conditions, he has reason to claim and to prove his claim by the credentials.

God has not left us without credentials. We have met His conditions. He has accepted us and given us assurances both from the facts of the Word and by the experiences that have accompanied it at the time, and since. We had a feeling, to be sure, but the feeling came not from a wrought up emotion but from a calm consideration of the facts that we had met, and also from a new experience of saving grace in our souls. This experience in the soul is a result of regeneration. We know it by its correspondence with what the Scriptures say should be the experience of a child of God. The fruit of the life and the manifestation of God toward us in direct blessing and power and answer to prayer puts real joy unspeakable into our hearts which is not based on false assumption.

II. **The Text.—I Jno. 5.**—This is the

concluding chapter in which John states that he has written the entire epistle "that ye may know that ye have eternal life." We should read the entire epistle to see how we may know.

OUTLINE STUDY

I. **Facts that Must be Known.**
  1. That there is but one way of salvation. —Jno. 14:6; Acts 4:12.
  2. That whosoever calls upon Him shall receive.—Rom. 10:12-15.
  3. That when all conditions are met God does according to His promises.—Jno. 1:12; Acts 2:38; 3:19.

II. **How We May Know that We are Saved.**
  1. By knowing that we have met the conditions.
    a. In confession of sin.—I Jno. 1:9.
    b. In confession of Christ.—Rom. 10:9, 10.
    c. In obedience of life.—Jno. 2:3.
    d. In activity of faith.—Acts 8:37-39.
  2. By comparing our experiences with the Word.
    a. The experience of love.—I Jno. 2:10, 15; 3:14, 15.
    b. A clear conscience.—I Jno. 3:20-22.
    c. A life after righteousness.—I Jno. 3: 9, 10.
    d. The gift of the Spirit.—I Jno. 3:24 (tested by the Word. See I Jno. 4; Gal. 5:22, 23).
    e. Power over the world.—I Jno. 5:4, 5.
    f. Harmony with the record.—I Jno. 5: 10-13.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **Salvation.**
2. Memorize a Verse from I John.
3. Jesus the Savior.

For Young People.
1. How to Obtain Assurance of Salvation.

For Older People.
1. False Assurances.
2. Evidences of the Spirit.

PERSONAL THOUGHT

Am I willing to face the facts concerning my standing before God? Do these facts give me joy or do they bring uneasiness?

SEED THOUGHTS

True assurance makes a man more humble and self-denied but **presumptuous confidence** puffs up with spiritual pride and self-conceit; the one excites to the practice of every commanded duty, but the other encourages sloth and indolence.—Fisher's Catechism.

There is an inward state of the heart that makes truth credible the moment it is stated. It is credible to some men because of what they are. Love is credible to a loving heart; purity is credible to a pure mind; life is credible to a spirit in which life beats strongly —it is incredible to other men.
—Robertson.

Truth in the inward parts is a power, not an opinion.—G. MacDonald.

ASSURANCE OF SALVATION

By E. F. Schrock

Can we have the assurance of salvation in this life? Can we know positively, beyond the shadow of a doubt? Does God promise to give us the assurance of His acceptance?

Some people hope that they will be saved by their good works. Others hope they will be saved by their good moral life. But such do not have the assurance that they are saved and that God will accept them when they depart this life. They are placing their hope on a false suppostion. Jesus said that if any man will climb up some other way he is a thief and a robber. And that is exactly what these persons are trying to do.

God has not left us without the assurance that if we meet the conditions and requirements of salvation, we may be sure of our standing before God. If we believe on Jesus Christ and confess our sins we shall be saved. "If we walk in the light, as he is in the light, . . . the blood of Jesus Christ cleanseth us from all sin."

We may be just as sure of our salvation and acceptance before God as we are of day and night. When we are really saved there is no guess-work about it. We can know by the fruit which is the natural outgrowth of the heart condition. One of these is love for our brethren, even though they may have treated us reproachfully. Jesus said, "Love your enemies." This is positively against the carnal nature. It can only be done by God's help. "If we keep his commandments we know that we know him" (I Jno. 2:3). This is another impossibility without the new nature. Therefore it is a positive evidence of being saved. Another Scripture, "And hereby we know that he abideth in us by the Spirit which he hath given us" (I Jno. 3:24). "Beloved, if our hearts condemn us not, then have we confidence toward God" (I Jno. 3:21). There are many more Scriptures that gives us such positive assurances that no one need be in doubt. One of the seven reasons why John wrote his epistle is that we may know that we have life eternal.

If we have been born again we are sons of God just as surely as we are sons or daughters of our own parents. God wants us to know that we are accepted of Him. The person that doesn't know is in a pitiful condition and needs to be enlightened.

Kansas City, Kans.

SUGGESTIONS FOR JUNIOR MEETINGS

There are two main thoughts in our topic—salvation and assurance. We shall consider them like this, in the opposite order from what they occur in our main topic. First we must know what salvation is, and in order to make sure that the Juniors are clear on this point a drill may be had showing that salvation means to be saved from sin through faith in the atonement which Jesus Christ made for us on the Cross. After this is made clear we are ready for what is really the main point of the topic—that of assurance, or knowing that we are saved.

We should first notice that it is the privilege of every believer on the Lord Jesus Christ to know that he is saved. Let us read verse 13 of the chapter whch is used as the basis for our study. We gather from this that we must search the things that are written if we would understand how we may know that we are saved. Let us read Jno. 1:12 and Jno. 3:36. Here we are told unmistakably that if we receive Jesus Christ and believe on Him as God's Son we are children of God and have eternal life. Other tests that we may submit ourselves are: If we love God (I Jno. 4:16-19), if we love one another (I Jno. 4:12), if we have the Holy Spirit (I Jno. 4:13), if we keep His commandments (I Jno. 2:3), if we overcome the world (I Jno. 5:4), if we have a clear conscience. I Jno. 4:20-22. Other tests may also be given as your study reveals them. See the Outline Study. If we meet these conditions we may be assured that we are saved children of God.

This theme may be made interesting for Juniors if it is simply discussed.

Assignments: **How Does Jesus Save Us? Tell of His Atoning Work on the Cross. What Must We Do To Be Saved? How May We Know That We Are Saved?**

THE RIGHT USE OF OUR BODIES
I Cor. 6:12-20

Topic for December 6

MOTTO

"Glorify God in your body, and in your spirit, which are God's."

MEDITATIONS ON THE TOPIC

I. **Using Our Bodies for God's Glory.** —God is the giver of the body. It has been given for a use that is worthy. Satan may appropriate the body and the mind and divert it from its God-given use to a use that is invented by his deceitful ways.

When we have our lives in full harmony with the plan of God and place ourselves submissively into His hands we are always ready to do all to the glory of God. Our hands, our feet, our tongue, our eyes, our ears, our appetites, our emotions and passions, our thoughts, must be put under the directing and keeping power of God and must be directed and regulated and controlled by Him.

When God has possession of our affections, He will also possess our mind and will. When our mind and will are given to Him, then that mind and will will direct the body as its servant to the uses God has for it. Our body is more than a bundle of feelings and powers that must be satisfied for its own end. It is a servant that should be made to serve the mind that is a servant of God. Whether we eat or drink, or work, or play, or speak, or write, or think, or love, or hate, each action or emotion should be of that kind which God can approve and which in some way brings glory to His name and prosperity to His cause. The Bible is our instructor. If we follow its teaching as to what we are to do we shall enjoy the sweetness of a clear conscience and the blessing of God upon every activity of our bodies. We shall keep them as strong and as pure and as useful as possible so that they will be ever ready for His service. They will be our servants and not our masters.

II. **The Text.—I Cor. 6:12-20.**—This passage shows how that the body is for the Lord. And if it is for the Lord it cannot be for some lustful end that brings reproach upon His name and cause and dishonor upon the body.

OUTLINE STUDY

I. **Origin of the Body.**—Gen. 2:7.

II. **Its Perishable Nature.**—Gen. 3:19; Job 10:9; Jas. 4:14.

III. **Not as Important as the Spiritual Life.**—Matt. 6:25.

IV. **Its Purpose.**
  1. A dwelling for the spirit.—Job 4:19; Eccl. 12:7.
  2. A temple of the Holy Ghost to believers.—I Cor. 6:19; II Cor. 5:1.

V. **How to Use the Body.**
  1. As a servant of righteousness.—I Cor. 9:27; Rom. 6:19.
  2. Not to gratify its lusts.—Rom. 13:14; Rom. 6:12.
  3. Not for a dress parade.—I Pet. 3:3, 4.
  4. Not evil speech.—Jas. 3:2; Tit. 2:8.
  5. For honorable labor.—Eph. 4:28; Tit. 3:14.
  6. For the glory of God.—I Cor. 10:31.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **Body.**
2. Memorize a Verse from the Outline.
3. The Body God Has Given Us.

For Young People.

1. The Relative Importance of the Body Compared with Spiritual Things.
2. The Duty of Properly Caring for the Body.
3. Misuses of the Body.

For Older People.

1. The Body as God's Temple.
2. The Body Glorifying God.

PERSONAL THOUGHT

Let us learn to make our bodies servants for God.

SEED THOUGHTS

Our bodies are but dust, but they can bring praise to Him that formed them. Dull and tuneless in themselves, they can become glorious harps on which the music of piety may be struck to heaven.—Punshon.

Can any honor exceed that which has been conferred upon the human body? Can powers exceed the powers—any glory exceed the glory, with which it is invested? No wonder the apostle should beseech men to present their bodies a living sacrifice to God.—Pulsford.

If there be anything too common to us by nature, it is the members of our corporal frame; the apostle taught that these guided by the Spirit as its instruments, and obeying a holy will, become transfigured so that, in his language, the body becomes the temple of the Holy Ghost, and the meanest faculties, the lowest appetites, the humblest organs are ennobled by the Spirit-mind which guides them.—F. W. Robertson.

My hands, my feet, my head, my heart,
  I've given all to Jesus;
I've not retained a single part,
  I've given all to Jesus.
—Johnson Oatman, Jr.

THE RIGHT USE OF OUR BODIES

By Lina Z. Ressler

"Ye are not your own: ye are bought with a price."

Our relation to God through His Son Jesus Christ has a very vital effect on our entire being. The new birth makes us very definitely a part of Him.

We might fancy that our relation to Christ as part of His mystical body was mainly spiritual—Christ the Head, we His members. This beautifully pictures the relationship, not only spiritual, but makes it definitely, practically, vitally real.

Christ the Head to guide and control and think, we the hands, heart, fingers, eyes, feet—the whole body controlled by Him, carrying out His aims and purposes. The fact of this relationship not only beautifies and glorifies the Christian life, but settles many doubtful questions where our own will might run opposite to His—for we are bought with a price: we belong to Him.

How the consciousness of this fact should simplify our daily life! How utterly impossible to harbor for a moment the impurity, unchastity, wickedness, and sin of the unconverted life, after Christ has taken possession of our lives as the Head of the body as well as the soul.

A wee girl represented the family at the morning service at the church. Sickness in the home had prevented the others from going. When Wee Girl returned several members of the family asked concerning the sermon; she thought hard and then answered, "The minister said, 'We must keep the soul on top.'" There were quiet smiles as the folks wondered what she really had heard. Wee Girl knew that she should explain more definitely and after a while with a glowing smile she said, "The sermon was about Paul, when he said, 'I keep my body under.'" Altogether right. We are under the control of Christ and we keep our body under because we belong to Him, and that places the soul and our spiritual life, and His, "on top."

SUGGESTIONS FOR JUNIOR MEETINGS

The subject for this evening should be comparatively easy, at least in some respects. All the Juniors have probably studied physiology or some sort of health studies and are somewhat familiar with the structure and functions of the body. They know some of the most important rules for caring for the health of the body. Good, wholesome food, fresh air, exercise, cleanliness, care of the teeth, abstinence from tobacco, strong drink, and other bad habits, are no doubt some of the things that they have learned. These may be reviewed and emphasized, for we should know what to do to keep our bodies healthy and fit for service.

But perhaps the main point that should be stressed is that our bodies should be used in the service of God, to His honor and glory. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Our bodies were intended to be the temple of the Holy Ghost (I Cor. 6:19) and therefore we should not let sin control them. Rom. 6:12, 13. When we let Jesus, through the Holy Spirit, take charge of our lives we will get rid of all bad habits that would weaken our bodies. We have no use for tobacco, strong drink, profanity, filthy talk, and other bad habits. We have nothing to do with the various forms of sinful pleasures for they too, in the long run ruin our bodies as well as our souls.

On the other hand we give ourselves to the service of God. In our work or play, at home or at school, we remember that we belong to Jesus and serve Him with our bodies. And with our bodies go our minds and hearts and all that we are. We place everything that the body houses upon the altar of the Lord as a living sacrifice. And if we faithfully serve Him in whatever way He calls us with these bodies that we have here, some day the Lord will change these weak physical bodies, which are subject to disease, decay, and death, to be like unto His own glorious body. Phil. 3:21; II Cor. 5:1.

Assignments: **Tell about the Wonderful Way in Which Our Bodies Are Formed; Name Some Things That We Should Avoid; State Some Proper Uses of the Body.**

BIBLE STUDY COURSE

(Continued from page 341)

claim the name of the Pope, some claim it to be the Masonic symbol and system, others claimed it to be the Kaiser of Germany. Methods of solution differ and conclusions differ. Note that the text says, the number of the beast should be counted; the number of the beast is the number of a man. The two numbers agree. An isolated number will not answer the solution.

D. Events on Mount Sion.—14:1-5.

1. John looked and saw a Lamb stood on the Mount Sion.—v 1.
2. He saw 144,000 with the Lamb, the Father's name written in their foreheads.—v 1.
3. He heard a voice from heaven, as of many waters and great thunder.—v 2.
4. He heard the voice of harpers, the two voices sang a new song before the throne, beasts and elders.
5. The character of the 144,000.—vv 3-5.
   - a. They alone could learn the new song which was heard from heaven.
   - b. They were redeemed from the earth. —v 3.
   - c. They were pure.—v 4.
   - d. They follow the Lamb whithersoever He goeth.—v 4.
   - e. They were redeemed from among men, being the firstfruits unto God and to the Lamb.—v 4.
   - f. In their mouth is found no guile.—v 5.
   - g. They are without fault before the throne of God.—v 5.

As firstfruits from among men they are typical of the character of these who shall be with the Lamb in His kingdom. Of the Jews. See 7:3, 4. They represent the purity and faultlessness of the new kingdom of the Lord.

E. Proclamations and preparation for the last plagues.—14:6-20.

1. An angel from heaven proclaiming the Gospel to all the earth, warning of the hour of judgment.—14:6, 7.
2. The second angel proclaiming the fall of Babylon for her part in the sins of the nations.—v 8.
3. The third angel warning against receiving the mark of, and worshiping the beast.—vv 9-12.
   - a. The judgment of fire and brimstone in the presence of God and the Lamb.—9-11.
   - b. The patience of the saints required to keep the commandments of God and the faith of Jesus.—v 12.
4. The voice from heaven proclaiming the blessedness of those who die in the Lord, the word of the Spirit concerning their rest and reward. This indicates the terrible conditions that will prevail following this time, entering into the period of the last plagues.—v 13.
5. The reaping of the harvest by the Son of Man.—vv 14-16.
   - a. He was seen upon a white cloud, with a golden crown and sharp sickle.—v 14.
   - b. An angel from the temple called upon Him to reap. The time was come for Him to reap.—v 15.
   - c. The Son of Man reaped the earth.

Note.—This reaping was prior to the final judgment, of 20:12. It indicates the gathering out of the world, from among the living those who had not received the mark of the beast and who would by this gathering out be able to escape the tribulations of the vials. There does not appear to be a resurrection connected with this harvest.

6. The reaping of the clusters of the vine of the earth, a judgment upon the ungodly prior to the tribulation of the vials.—vv 17-20.
   - a. An angel came from the temple with a sharp sickle.—v 17.
   - b. An angel from the altar (brazen altar) which had power over fire, cried to the angel with the sickle to gather the clusters of the vine of the earth.—v 18.
   - c. The grapes were gathered and cast into the great winepress of the wrath of God.—v 19.
   - d. The winepress was outside of the city. —v 20.
   - e. The blood flowed as high as horses' bridles for 1600 furlongs.

Here is an indication of a great calamity, of war and bloodshed among the nations, and especially a conflict in which the Jews were implicated, taking place near Jerusalem.

The head with the deadly wound, the restored Jewish nation, becomes the wonder of the world, and later becomes the envy of the nations. It is restored an un-Christian nation, blasphemous against God and Christ. Repeated and terrible judgments will fall

(Continued on page 352)

THE SUNDAY SCHOOL

THE TEACHER AS A SHEPHERD

Knowing—Leading—Feeding

By Lois Diller

In collecting these few thoughts I wish to say that I have gained much help and inspiration from Marion Lawrance in his book, "My Message to Sunday School Workers," and shall frequently quote from him. I have tried to avoid theory and superfluous rules. I have tried to be practical, and thus helpful.

The topic automatically divides itself into four main divisions: First, The Teacher; second, The Teacher as a Shepherd—Knowing; third, The Teacher as a Shepherd—Leading; fourth, The Teacher as a Shepherd,—Feeding.

First, then, let us think of the Teacher, and especially of the teacher of children and young people. Pity the man or woman who attempts to teach and has not been born again. He has no power, no passion for souls. We will think of the teacher who has had the experience of sins forgiven and who knows Jesus Christ as his own Savior and Friend and Lord and Master of his life.

What a tremendous responsibility it is to teach! We do not teach a lesson, we do not teach a class; but we teach immortal souls who shall live in another world. It will not do to trifle. Teachers, let us think more seriously of our task! Let us not dare go before our classes unless we have first come before God to be emptied—emptied of self, pride, and self-righteousness; emptied to be filled with the Holy Ghost and with power. Only thus can we have a living message from the living Word to give to others. Let us avail ourselves of the power that is within our reach. Let us, I say again, think more seriously of our task. But let us not be overwhelmed or discouraged with that thought.

Let us realize that it is also a wonderful privilege to teach others the Word of God. Teaching has been called the finest of the fine arts, especially Bible teaching. Have you not been thrilled as you stand before those children telling them the stories and lessons from the Bible? As you watch their eager faces as they grasp the truths do you not thank the heavenly Father that you are counted worthy of such a high calling?

Remember, teacher, it is not success but faithfulness that is required of us. Therefore, let us be faithful. We cannot tell how far our influence will reach, we do not know how long it will take the seed sown to grow and bear fruit, but as we teach the Word, let us be faithful in the sowing, knowing that God is watching. It is He who giveth the increase.

So much depends on the teacher in the Sunday school. The superintendent has his place, other officers are responsible, but it is the teacher who teaches. It is the teacher who comes into close contact with the pupils. Good teaching is the drawing and holding power of the Sunday school.

No doubt each of us remembers something about the Sunday school teachers we had as a child. Perhaps we remember no special lesson, but our teachers were our ideals. We copied, or tried to, their very mannerisms; we tried to be as near like them as we could. We believed with all our heart that just what they said was true; it could not be otherwise. Now we have stepped into their places. Just as many eyes are watching us, just as sharp minds are at work. Do we really want those children to regard us as ideal in our attitude, our manner, our devotion, and consecration to our task, our very life? They feel and know whether or not we care for them, and if we are really interested in their welfare and happiness. They readily detect insincerity and frivolity. Those first impressions are lasting. We should be what we want our pupils to become.

I believe if each teacher had a code of rules or a standard to work for it would often prove helpful. Then, frequently take a mental inventory of yourself and judge as you would judge another. One can afford to be severe with one's own self. Do not spare your feelings, but face yourself squarely as you judge. A few suggestions may be helpful. First: Why am I teaching? What is my motive? The answer should be: "The love of Christ constraineth me." It is fulfilling the commission of Christ to His followers to "Go—teach."

The motive of any Christian service should be love, and unless love dominates and rules our teaching "we are but a sounding brass or a tinkling cymbal." All our efforts will avail nothing. Second: What is my attitude toward my class? Do they know I have their interests at heart? Do they know I pray for them? Do they know that I love my work? Third: Do I come to my class prepared? We should prepare prayerfully, carefully, and copiously. No teacher can teach himself empty and teach with power. Fourth: Do I give of myself and my service unstintingly? Am I willing to spend and be spent? Fifth: How do I appear before my class? Am I modest, neat, courteous, kind, cheerful, and confident? Does my person show evidence of care and attenton? These things are an index to our character. They are important. They can be developed.

The Teacher as a Shepherd—Knowing

A true shepherd loves his sheep and is willing to give his life for them. Just so a teacher, even though not called upon to actually lay down his life for his pupils, by his consecration and devotion lives a poured-out life and gives unselfishly and untiringly of himself. Just as a shepherd is known by his sheep and calls them by name, so the teacher who is a true shepherd knows his pupils by their names. It is embarrasing for a child to be called, "Next," when it is his turn to read, or to be refererd to as "the boy at the end of the bench." They want to be called by their name.

But knowing their names is not enough. The teacher who is a shepherd strives to know what the child does between Sundays. His standing in school, his interests. He strives to know his peculiarities and possibilities. The shepherd teacher recognizes his pupils between Sundays anywhere he sees them. Marion Lawrance said the sharpest rebuke he ever received was when the boy who delivered groceries to his back door said: "You don't know me through the week, do you, Mr. Lawrance?"

If possible the teacher should know some-

AMERICA'S THANKSGIVING

Not alone for mighty empire,
  Stretching far o'er land and sea,
Not alone for bounteous harvests,
  Lift we up our hearts to Thee.
Standing in the living present,
  Memory and hope between,
Lord, we would with deep thanksgiving
  Praise Thee more for things unseen.

Not for battleships and fortress,
  Not for conquests of the sword,
But for conquests of the spirit
  Give we thanks to Thee, O Lord;
For the heritage of freedom,
  For the home, the church, the school,
For the open door to manhood
  In a land the people rule.

For the armies of the faithful
  Lives that passed and left no name;
For the glory that illumines
  Earnest souls of deathless fame;
For the people's prophet-leaders,
  Loyal to Thy living Word—
For all heroes of the spirit,
  Give we thanks to Thee, O Lord.

—Selected.

thing of the home surroundings of his pupils. I believe the more a teacher as a shepherd, knows about each child, the better he can lead and **feed** that child. Parents appreciate a teacher's interest in their child. In fact, I believe the cases are few where parents will not welcome a Sunday school teacher into their home for a visit. The child is a medium for the teacher and parent to become acquainted. Perhaps the mother is longing for a word of help or encouragement from some one, and you may be the very person who can reach and help her. And if you knew that perhaps later she would relate your visit to the father of the child and say, "I am not afraid to entrust my child to him (or her)," you would feel repaid a hundredfold for all your efforts.

Again I say, let us be faithful, not looking for success, not expecting to see immediate results from our labors, but let us be faithful. Men are continually looking for better methods, but God is looking for better men. "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect toward him" (II Chron. 16:9).

The Teacher as a Shepherd—Leading

The oriental shepherd never drives his sheep; he leads them. He goes before them. If there is danger ahead he is the first to encounter it. The sheep know they can trust their shepherd and follow where he leads.

The teacher-shepherd will keep in mind the fourfold life of young people and that they must develop physically, mentally, socially, and spiritually. He will lead them along lines of their greatest opportunity and usefulness. All this takes time; it requires years of patient watching, praying, and labor. But to be able to lead and help young people is a task well worth our best efforts. A teacher should lead, not with lordship and authority, but with tact, patience, and love.

The teacher as a shepherd will lead his pupils, first, into a knowledge of Christ, for to know Him and to make Him known should be our chief aim in the Sunday school. Second, he will lead his pupils into right habits of thinking, of Bible reading, and prayer. And he will lead his pupils into a life of giving and service.

Blessed is the teacher who can truly lead his pupils.

The Teacher as a Shepherd—Feeding

I have stated before that good teaching is the strongest drawing and holding power in the Sunday school. By good teaching I do not mean simply entertaining, but I do mean finding the right kind of food for the class and preparing and serving it in the proper way. Predigested foods may be all right for feeble stomachs but husky boys and girls are not made strong on that kind of diet.

A wise teacher will also know how much food to give. Overfeeding is equally as injurious as underfeeding. Undereating makes one feeble; overeating makes one stupid. It is better to teach one point by a dozen methods than to teach a dozen points by as many methods.

A man of the city was once riding with a farmer in his heavy wagon, behind two beautiful, fat, sleek horses. He said to the farmer: "You must give these horses lots to eat to keep them so fat and sleek." "No," replied the farmer, "I do not give them too much. I feed them rather sparingly, but I feed them the right kind of food in the right quantity, at the right time, and regularly." I believe our Sunday school teachers can learn a lesson from this.

The better a teacher knows Christ the better he can teach his pupils.

The better he knows his Bible, the better he can feed his pupils.

The better he knows his pupils, the better he can lead them to Christ.

James E. Howard said his success as a Sunday school teacher was: Plan — Prepare — Pray — Pour Out — Pull In.

May God help us in our great undertaking as Sunday school teachers. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6).

"Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded" (II Chron. 15:7).

Kansas City, Kans.

THE PROBLEM OF THE ADULT CLASS

By Ernest L. Lloyd

The big adult class in the Sunday school is not always a big success. The real value of a given adult class can be determined only after a careful inquiry into its evident influence on the lives of its members and its effect on the whole problem of the local church.

The Sunday school was started as an agency of the church for giving religious instruction and training to boys and girls. The enlargement of the scope of the Sunday school so as to make it include classes for adults is a more recent development. However, this is thoroughly in harmony with modern thought. All of the individual's life is now regarded as a period of education. The world to-day, as never before, recognizes the possibility of educating adults. It is right that the Church, while seeking to improve its educational program for children and youth, should likewise seek to provide more adequately for the religious education of adults.

However, the Church should always recognize the fact that its greatest educational opportunity is to be found with children and youth. Therefore the provision for adults should never hamper the program of education for the boys and girls and the young people. If a local church does not have an adequate supply of rooms for the various departments and classes, the needs of the boys and girls should be given first consideration. If one or more classes must occupy space in the open auditorium, the adult class or classes should be placed there, and the available class rooms should be used for children and youth. A group of live boys and girls or vigorous young people need a secluded room much more than settled men and women need such a room. If the adult class insists on occupying a desirable room, when classes for boys and girls and young people do not have suitable accommodation, then the adult class is making itself an obstacle to an adequate educational program in the local church.

Whatever else the adult class may do or may not do, it ought to stimulate among its members the habit of studying the Sunday school lessons. The spiritual life of the church will be determined largely by the amount of earnest devotional Bible study that obtains among the adult membership of the Church. The chief means that the Church has for introducing its members into intelligent Bible study is the weekly Sunday school lesson. In some adult classes the lecture method is the form of teaching generally used. The lecture of the teacher frequently amounts to a lay sermon. But preaching is the function of the pastor who occupies the pulpit on Sunday. The function of the adult class teacher is to show the class how to approach the Bible intelligently and fruitfully and to lead the members of the class in the study of the Bble. The teacher who delivers a lay sermon on the Sunday school lesson and does not lead the members of his class to study the lesson, is usurping the function of the pastor and failing to perform the function of the teacher.

The adult class should stimulate attendance on the preaching service. The most important events in the weekly program of the Church are the preaching services on Sunday. On these two occasions, the man who is called of God to proclaim the Gospel and to teach the way of life, the man who has given many years to study and preparation for this work, the man who has been set apart by the authority of the Church for the task of spiritual leadership—this man stands in the pulpit to deliver God's message. If the pastor is God's messenger, the local church cannot be indifferent to the deliverances of the pastor and expect to have God's blessing upon its work. The program of the local church can succeed only in so far as the leadership of the pastor is recognized by attendance on the preaching service.

Some adult classes engage in various forms of service and benevolence both within the local community and beyond the community confines. This manifests a commendable Christian spirit. However, the service program of the class should not become more important in the thought of its members than the program of the local church or the benevolent collections of the connectional church. The member who has the right spirit is more interested in his Church as a whole than in any subordinate part of it. He recognizes that the budget of the local church and the benevolences of his denomination have a much larger claim on his financial resources than the special service program of his class. He recognizes that the work of the local church as a whole has a

(Continued on page 351)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

CAPITALISM, COMMUNISM, OR CHRISTIANITY IN CIVILIZATION'S CRISIS—WHICH?

Who passing through the valley of Baca make it a well.—Psalm 84:6.

We want to discuss Civilization's Crisis, the remedies proposed and the way out along Christian lines.

The present world crisis is in brief: Britain and the majority of nations in financial straits; the United States treasury glutted with gold; factories idle through overproduction and underconsumption; the granaries of many nations filled to overflowing, with millions undernourished and some starving; the specter of communism appearing on the horizon; nation-wide battle in the United States over the pay envelope; millions of unemployed with great attendant distress; lawlessness raising its threatening head everywhere; the winter ahead with the appalling needs of jobless; the past war's crushing load of debts everywhere felt; international distrust on every hand; Russia in the grip of Bolshevism; collapse of the farmer's grain markets; China battling with internal disorders and communism; China and Japan threatened with war. This and much more. Truly we can say, **"The whole world lieth in the evil one."** Everywhere there is evidence of Satan's misrule and dabbling in the affairs of men, but his day is limited, his doom is inevitable, according to the Word of God which we believe. But our question is, "What about the world in the meantime, till that glorious and better day, when "the wicked cease from troubling; and . . . the weary be at rest." Many indeed are the cures suggested. The world may be suffering from too many physicians, and one may be tempted to cry out to such, "Physician heal thyself." However, for mere information, if nothing more, let us look at the cures advocated.

In Great Britain it is the uniting of the three major political parties, Labor, Liberal, and Conservative, for a brief time to put over a financial policy on the nation which no one or even two could succeed in doing alone. In a word, commerce has brought about such a turn of affairs. The three have chosen Ramsay MacDonald as their executive. It is not a coalition government, but just a union of leaders till the work at hand is done. It might be well to read Rev. 17:12, 13, when this thing will be done by ten kings, for one hour, under the Antichrist, as a sort of emergency measure to maintain power; and the way it reads the basis of the alliance is money, business interests, and commerce. Read it. What is said, is not critical of Great Britain, only to show the trend. The British are good statesmen, with a worthy ideal.

Mr. Gerald Swope, associate with Mr. Owen D. Young, hurls a challenge to American industry, that some think is of first importance. Others fear it is only a plan to put over governmental control of industry. Its five basic principles can be summarized thus:

Regularity and continuity of employment through the stabilization of industry, with unemployment insurance as a reservoir of safety.

Leadership by organized industry to avoid the lack of uniformity and coordination inseparable from direction by the Legislatures of forty-eight States.

Standardized forms of reports to stockholders, to enable them, as owners, to be thoroughly and continuously informed as to the progress of their businesses.

Coordination of production and consumption on a broader and more intelligent basis, for the particular benefit of wage earners.

Promotion of individual initiative and enterprise, and protection of the public through Federal supervision.

Instead of blindly worshiping old fetishes, this constructive leader would have government and industry co-operate along scientific lines to harness the energies of modern productive machinery for the benefit of the people.

Dr. Lewis L. Lorwin, of Hookling's Institution, Washington, D. C., submitted a World Five-Year Plan to the first World Social Economic Congress, held at Amsterdam on August 25.

Dr. Lorwin's plan differs, both ethically and economically, from that of Russia. It proceeds "on the basis of ideas which already are pushing their way through the maze of discussion and proposals for solution of the greatest paradox of misery and privation in a world of immense economic resources and productive powers." Dr. Lorwin's plan would harness these resources to work on behalf of the whole world. A world planning board would study opportunities and developments. World markets would be divided and controlled by international agreement. The plan includes a five-year moratorium on all war-debts and reparation payments; a series of international loans, devised to promote productive resources in the most promising areas, and carried out through a world industrial bank organized for the purpose. Various European and American delegates contended that the plan would raise the standard of living, and increase the well-being of humanity by accomplishing a better distribution of wealth through the application of theories of scientific management.

Under the auspices of the International Industrial Relations Association Dr. H. H. Broach, of Washington, D. C., president of the Brotherhood of Electrical Workers, read a paper entitled "Building Human Relations for Labor's Participation in Economic Policy." He wants to eliminate strikes and their deadly and costly after effects. He said, "What is true of war is true of strikes, neither side really wins." True. True.

In Italy the breach between Mussolini, representing the Fascist Government, and the Pope, representing the Roman Church, seems to have been settled to the satisfaction of both parties. The Pope and Mussolini agree in their views on the question of capital and labor, the ideal being a Corporative State imposing its will upon both labor and capital. The training of the youth of the nation seems more complicated, but they have apparently found a means of coöperation.

Here is what one man proposed:

When President R. V. Wright of the American Society of Mechanical Engineers declared to that body that scientists and engineers were responsible for the depression by inventing labor-saving devices, and it was "up to them to solve it," seeking a half-million dollars for that purpose, H. L. Doherty, utilities magnate, at once furnished them the desired sum.

Another remedy proposed is the taxation of the rich, using this money for public improvement for the good of all, thus employing surplus labor. Another, is the increasing of the income tax for the same purpose. Another, let the war profiteers pay, who boasted so much about what they made, while others bled and paid. Two hundred seventy-three families gathered $409,500,000 in their possession in twelve months. Let the billionaires and the millionaires show that they have their hearts on the right side, to rescue the millions who are in want through no fault of their own. This sounds fair.

The Canadian Trades and Labor Council seeks to remedy conditions by these ways: (1) By provision of work to eliminate unemployment; failing which, (2) provision of the necessities of life for the destitute; and (3) measures to cope with future unemployment in an organized manner and prevent its recurring in the greatest possible degree.

The following briefly summarizes Labor's program:

Progressive reduction of hours through the shorter workday and five-day week; strict enforcement of one day's rest in seven, and the granting of holidays with pay to workers of all classes.

Resistance to wage reductions so as to prevent lessening of the purchasing powers of the masses.

Participation by the workers through their trade unions in the management of industry.

Public ownership and control of public utilities.

The Christian dare not in the present situation sit back, and cry, "You for it, this is the result of sin, carelessness, and what not." Such an attitude is suicidal. While the world is passing through the valley of Baca, we must tell them how to make it a well—the place of a new education, a new experience, the path to a better way and day. It's not only a question, **"What are we going to do about it?"** but **"What are we going to learn through it."** Christianity has in the past turned terrible wildernesses into places of springs, vales of tears into fountains of delight. Christianity alone has the transforming power to change tragedies into benefactions.

When the Roman Empire died, it was indeed a dark day. Rome was overrun by barbarian hosts. Rome was destroyed, but with it came an infusion of new life. Greater and better nations have emerged. It meant the establishment of a new world.

The French Revolution is another instance, when through the oppression of the landowners, the populace became desperate. Out of these horrors came a change, new ideas, a new country.

The Reformation days were so dark, that even Luther said, "No change is possible, these are the last days, the Lord's coming is upon us." Yet out of this dire situation rose a purified Church, yea, a better Church, a Church with a new inflex.

The Mennonite Church passed through

the Valley of Baca, and has been baptized in blood. But out of it all, a better conception of the New Testament Church was born, to the blessing of millions outside of its own communion, then and to-day.

Through the Great War civilization nearly died. The tragedy of tragedies would be not to learn from its bitter pages of horrors.

In the present crisis we can take one of three attitudes. First, There is no such being as a God. The Church does not care. Close her doors. This is the attitude of Russia to-day. (No, not her people, but her Dictator, who draws a large salary, rides about in a $10,000 English Rolls-Royce auto, and lives in a palace taken by force from another Czar.)

The second attitude, a shallow optimism, "Oh, by and by things will take a turn for the better. Just wait." This futile way needs no criticism. There is nothing to it, but worse conditions.

Third, **The Christian attitude,** the attitude of the Church. How bring about better times? We must bear our testimony, as did the prophets of old, and as did our Lord Himself in the days of His flesh. A selfish civilization cannot exist, with some hungry while the granaries are filled to their breaking point. We dare not plow down every third row of cotton, while millions are cold. We dare not continue to let modern Dives get rich, fatten himself on the misery of the poor, while others are jobless, and some barely exist. We must warn Christless, and conscienceless capitalism. Communism in its worst form of Bolshevism will keel over and die when Christian charity will be evident with the Good Samaritan spirit of the twentieth century. When "big business" will open its books as did The Rocky Mountain Fuel Co., telling an honest story, then labor will, as their workman did, come to the rescue, "postponing" indefinitely half their wages on the basic scale of $6.52 a day. Others accepted a cut to $5.22.

Till there is adjustment and change there must be charity to the poor and the unfortunate. No use being a "Calamity Jane." Millions having no work, have saved some money. Others ought to have, but we can talk about that in better times. The man going to Jericho might have taken another road. Men must have home, food, clothes, knowledge, and reasonable recreation. We must exemplify a Christianity of love, as did our Master. He fed the multitudes, though He had no earthly property. His last will and testament was in unusual form. There was nothing in writing, no copyrights, no lawyers to be consulted, no deeds to sign, no codicils. "My peace I leave with you." Christ died for others; we must die to our selfishness.

We must also warn men about their personal responsibility. Bloodshed is born by such ill-advised threats like that of Mr. Green, when he used the word, "revolution." Words contain fire, forces often beyond human control. Mr. Green usually speaks with reservation. Radical laborers and profiteers are the center of our discontent; they both need the warning note of the Bible. None dare browbeat the other according to the ethics of Christ, Christianity and the Cross. In short:

1. **There must be a transformation of our social system,** a going back to fundamentals, back to the principles of the Mosaic system, back to ideals of Christ.

2. **We must be ready to live for others,** share our bread, if need be our roofs. We need softer and tenderer hearts, hearts of flesh, not of stone. We need to let go of our covetousness.

3. **We must get back to the Bible in our general living.** When that is obeyed, times will change. The world must get back to a spiritual basis.

4. **We must get back to God.** Like the Premier of Canada said, in a late stirring speech, in the City of Toronto.

"The grace of God saved England in the eighteenth century, and I am firmly convinced, as I stand here, that nothing but the grace of God will save this world," declared Premier Bennett. The trouble of the world, he said, had resulted from a mad orgy of extravagance, reckless expenditure of money, forgetting the old and homely virtues of thrift, the care for tomorrow.

We must exercise a living faith. A fuller and richer faith. The Church must in the presence of God fulfill the call of Jehovah in the Old Testament. Then times will get better, or the Lord will send His Son, and the seasons of refreshing shall come from the presence of the Lord. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will HEAL THEIR LAND." If not the world will slip into jungle ways.

THE TEMPLE OF GOD—AND THE LIQUOR TRAFFIC

The temple of God is holy, which temple ye are.—I Cor. 3:17.

There may be some legitimate difference of opinion about the question of prohibition of liquor for the nonchrisitian, but there is none as to the Christian to-day. From the standpoint of protection of human life, which is sacred, prohibition seems to be the only safe attitude for the nations to take even for the nonchristian man, who, however cannot be legislated into being a Christian.

The true temple of the human spirit, which is the body, must be built in stages—the broad base laid in the physical instincts; above and controlling them the directing and restraining will; above it the understanding, which enlightens it and them; and supreme over all the conscience, with nothing between it and heaven, the Holy Spirit of God enduing the spirit with divine life. All these marvelous functions are hindered by alcoholic liquors.

The contradictory statements of the wets, can be seen in their cries that under, "Prohibition everything is wet," while in the next breath they tell us, "If we had rum back it would be a national blessing, and keep five million men at work." Give some men enough ciphers, and they can prove any theory correct. The rum men figure about like the evolutionists who never have any conscience about putting a cipher, or two or three of them, back of the age of the world. Fred Lewis Ryon in a humorous write-up gives the wets a dose of their own medicine.

Why should the "Wets" cry,
  Or the "old Topers" sigh
Because our Land's "Dry"
  If 'tis only a lie.

If 'twere but a lie
  'Twould then be the "Dry"
Who'd snivel and sigh,
  No one can deny.

Of course Brewers cry,
  Because if it's "Dry"
The people won't buy
  Their old "Rotted Rye."

When people won't buy
  The Brewers "Old Rye,"
Rum profits go "pi"
  And Breweries die.

When Breweries die
  'Cause "Dry" is the why,
The "Wets" weep and cry
  To "Wetten" the "Dry."

So let the "Wets" cry;
  The "Booze thirsty" sigh;
The "Wet" journals lie,
  We'll stand with the "DRY."

When Canada made its decision to enter the liquor traffic, for the sake of lessening crime and bootlegging she made a colossal blunder, and it is an increasing curse every year. This alliance was made to improve the moral situation, and the welfare of the people. Here is the evidence from reliable sources:

Ontario has increased her jail population 55%, the cost of jails 33%, imprisonment for assaults 55%, imprisonment of drunkenness 28%, and violations of the Liquor Act 42%.

To make matters a little better, Hon. Mr. Price gave magistrates the right to dismiss offenders for drunkenness, with a warning.

Despite widespread business depression and unemployment, and notwithstanding the cutting of the prices of liquor in the government stores, the aggregate Drink Bill of Canada increased by over a million dollars in 1930 as compared with 1929. And, notwithstanding that the liquor systems have "control," the consumption of liquor increased by over two million gallons.

This increased outlay and consumption is having its effect. In the last year convictions for violation of liquor laws (bootlegging) increased by 27 per cent., drunkeness by 17 per cent., driving while drunk by 60 per cent., crimes of other kinds by 17 per cent. over the previous year.

The exact figures as given by the Dominion Bureau of Statistics are set out in the following table:

	1928	1929
Violation of liquor laws	15,263	19,327
Drunkenness	33,224	38,826
Driving while drunk	1,322	2,106
Other crimes of various kinds	217,674	253,881
Total convictions	267,483	314,140

The following table gives by provinces, as closely as can be estimated from the official reports, the amount of money spent for liquor in each province:

British Columbia	$ 19,533,617.72
Alberta	14,049,210.55
Saskatchewan	12,388,490.78
Manitoba	10,632,392.24
Ontario	55,341,799.71
Quebec	76,279,366.18
New Brunswick	4,809,734.11
Nova Scotia	621,588.00
Total	$193,656,199.09

These figures take no account of the enormous sales by bootleggers. They do not include export trade, but only legal sales for consumption within the country. The staggering sum that the traffic in intoxicating beverages is now costing Canada is enormously more than ever before in the history of the Dominion.

This, in the face of the fact that bank clearings, which are an index as to the volume of business, particularly of domestic trade, decreased from $25,077,616,842 in 1929 to $20,092,343,629 in 1930, a shrinkage if $4,985,273,213.

Liquor as it concerns the individual is not only an expense, tending to reduce efficiency, but is a public and social hazard, which the following vivid picture of a roadside tragedy written by a Western Canadian in the "New Outlook." While this is not based upon any particular incident, it is a true-to-life sketch of the unnumbered tragedies which are taking place continually in Canada under a hopeless system of government sale of liquors.

How did it happen? Well, they met head on,
Rounding a curve. Going too fast, I guess!
A quarter of an hour, more or less,
Was hardly worth a broken neck. He's gone.

The grade too narrow? No, the grade was wide.
The other driver gave him half the road
And something extra—for the wheel-marks showed
He swung his car well over to the side.

Drunk? Oh, I wouldn't say that he was drunk—
He had been drinking—Yes, it's very sad.
A fine young man—the only son they had.
The other? Crippled. Both the cars are junk.

You've seen the paper? Something left unsaid!
And something, too, the preacher couldn't say.
"De mortuis nil nisi bonum," eh?
Why hurt his people's feelings, when he's dead?

And who's to blame? God knows! The Government?
The Trade? The boy? His parents? You and I?
We're in the business!—People are content
To let it flourish.—Yeah, we voted dry.

To show that under prohibition conditions in the United States are not so bad after all, in comparison, let us listen to Howard H. Kelley, of the Seaman's Institute of Los Angeles, who has spent most of his life at the waterfront among proverbial drunks:

My experience assures me that dry law observance and enforcement is improving. I carried papers on the waterfront in San Francisco in the "gay nineties" and knew the saloons and rampant drunkenness thoroughly. San Pedro, port of Los Angeles, was formerly notorious among seafaring men as the toughest small port on the coast. Drunks were everywhere, saloons were many and wide open, and it was reputed unsafe for a lady to venture near the docks alone. We are safe and sane here now.

Our institute receives about 500 visits per day from merchant seamen. Frequently several days will pass with no man entering intoxicated, and five drunks a day would surprise us. Even that would be only one per cent. Seldom does one see a drunken person. This despite the fact that about half of each year the United States battle fleet with about 15,000 men is based here. A uniformed service man intoxicated is a rarity nowadays, whereas navy tradition has it that in the old saloon days it was normal for twenty per cent of those returning aboard from shore leave to be drunk.

The decade since the 18th amendment was adopted shows immense improvement. A new generation is growing up which never saw a saloon. Very few of our younger seamen are drinking. Eighty-five per cent of the waterfront drinking here is accomplished by about thirty "repeaters" known to the police. They are virtually bums.

Then listen to the views on prohibition of America's greatest steamship operator, Mr. Dollar, in the Manufacturing Record.

When I took a fleet of twenty ships, five years ago, any number of persons, all kinds of people, told me I could not run them successfully unless I served liquor on board. Not a drop of liquor has ever been served on one of those ships—and they are running still, and the passenger list always is filled. If ever I have to turn bootlegger or serve liquor on my ships, I'll give up or go broke—I won't do it. And what kind of a man would I be if I carried liquor on my ships and at the same time said to my officers and men, "Any one of you who takes a drink of liquor will be fired instantly?" No, sir; my ships never have carried liquor and never will.

I was banished from my home—from Scotland, my native land—at the age of thirteen, by liquor. Our family had a sad experience with liquor and at thirteen I left home, and I vowed then and there that never would I touch a drop of liquor, and I never have. In my long life in the lumber business and the shipping business, I have seen hundreds of young men, fine young fellows, with every prospect for fine, useful lives—absolutely destroyed by liquor. Young fellows who started with me, but took to liquor, went into the gutter. All my life, from boyhood, I have seen closely the wretchedness that liquor causes.

Prohibition has been a God-send to this country, and above all to the poorer people. And, most of all, it has been of indescribable value to the women and children of the country. It is the women and children who suffer most, in the end, from the evil effects of liquor on the men and prohibition has spared the women and children an indescribable amount of suffering. Under prohibition, money which went to the saloon and the liquor seller goes to the stores for clothing for the women and children; it goes into the savings banks by the hundreds of millions of dollars each year; it is invested in automobiles and other recreations. Prohibition is a God-send to this country.

We have purposely given considerable space to this burning question before the American and Canadian nations, largely from the social standpoint even though the spiritual in the caption is the Christian's viewpoint, largely, "The temple of God is holy, which temple YE are."

THE PROBLEM OF THE ADULT CLASS

(Continued from page 348)

larger claim of his time than the special activities of his class. Whenever the adult class becomes more important in the thinking and the lives of its members than the church with which it is connected, that class has become a detriment, rather than a help, to the work of the Church and to the progress of the Kingdom.

The adult class should develop the spirit and the practice of personal evangelism on the part of its members. The Church will never make much progress in Christianizing the world, until the majority of adult church members are fired with a passion for leading lost men and women to Jesus Christ. If the class sits Sunday after Sunday and listens to the teacher, but its members do not become burdened for men and women who are out of Christ, and do not seek to lead such men and women to Christ and into Christ's Church, then one may well ask the question —Is the class worth while? If a limited amount of personal evangelistic work is done year after year by a small group of persons within the class, and there is no increase in the number of members engaging in such activity, then it is evident that the class is not producing that spiritual growth in its membership which might reasonably be expected of it.

The adult class in the Sunday school may be a tremendous factor in the religious development of its members, in the work of the local church, and in the promotion of the Kingdom of God. But, in order to do tihs, it must stimulate its members to the regular study of the Sunday school lessons and to regular devotional Bible study, it must lead them into regular attendance on the preaching services, it must promote a spirit of absolute loyalty to the program of the local church and to that of the connectional church, and it must produce an ever-increasing amount of personal activity for the purpose of leading men and women to accept Jesus Christ as a personal Savior and to unite with Christ's Church.—The Texas Christian Advocate.

TOO BUSY TO PRAY

This we hear often in our days of hurry. All is rush in the modern world. The great driving power is the god of this age, for it is still true "the world lieth in the wicked one." God's children must ever be on their guard against hurry. "He that believeth shall not make haste". (Isa. 28:16). When we are very busy in temporal things we should be more busy in prayer. That rugged old German, Dr. Martin Luther, remarked one day, "I have so much to do to-day that I shall never get through it with less than three hours' prayer." He had not used so much time to pray in an ordinary day, but on his busiest day he realized the need of more prayer.

It is said of Sir Henry Havelock that every morning when his activities began at six, he rose at four, that he might have time for reading the Scriptures and for prayer. If we have no time we must make time, for if God has given us time for earthly duties, He also has given us time for spiritual duties. There is no real need to sacrifice any duty, we have time enough for all, if we are not idle; the one will help the other.

When Edward Payson was a student at college, he found he had so much to do to attend his classes and prepare examinations, that he could not spend as much time as he should in private prayer; but, at last, waking up to the feeling that he was going back in Divine things through his habits, he took due time for devotion, and he asserts in his diary that he did more in his studies in a single week after he had spent time with God in prayer, than he had accomplished in twelve months before. God can multiply our ability to make use of time. If we give the Lord His due, we shall have enough for all necessary purposes. All our other engagements and duties will run smoothly if we do not forget our engagement with the Lord.—Our Hope.

DO WE TAKE THANKSGIVING DAY SERIOUSLY ENOUGH?

It is true that the President of the United States and governors of the states issue annual Thanksgiving Day proclamations in which they make the pious gesture of urging all their people to assemble in their houses of worship and give thanks to God; however it is safe to conclude that there will be hundreds of thousands of folks attending football games where thousands will be in churches and cathedrals, and many more who will never dream of entering any place of worship.

The feeling of dependency on a Higher Power has grown feeble it seems, and the feeling of gratitude for anything to anybody has seemed to vanish. The more we have, the less grateful we become. All conveniences, luxuries, comforts are taken for granted and we have seemingly forgotten the sacrifices, energies, ambitions of those who have gone before and made all these things possible for the enrichment of our lives.

Our capacity for gratitude has become dormant and until we are aroused to a spirit of thankfulness, the Thanksgiving holiday will not be observed seriously enough.—D. Carl Yoder.

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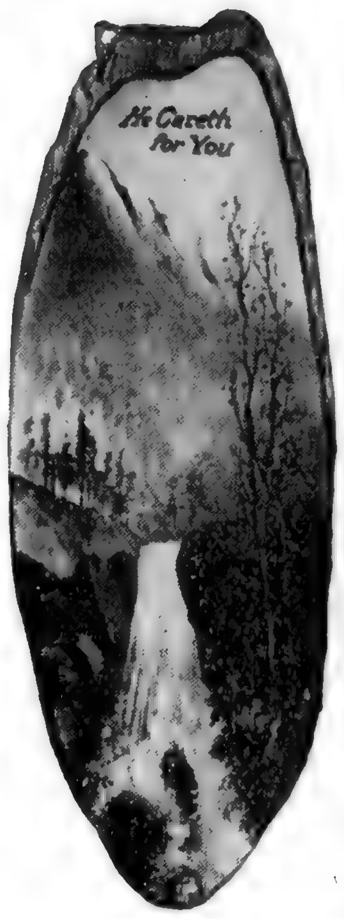

No. 4005—"Jesus Saves" (Lake and mountains)
No. 4010—"Prayer Changes Things"
(Lake, sailboats, and home)
No. 4015—"God Is Love" (As illustrated at right)
No. 4020—"Watch and Pray"
(Woodland and lake)
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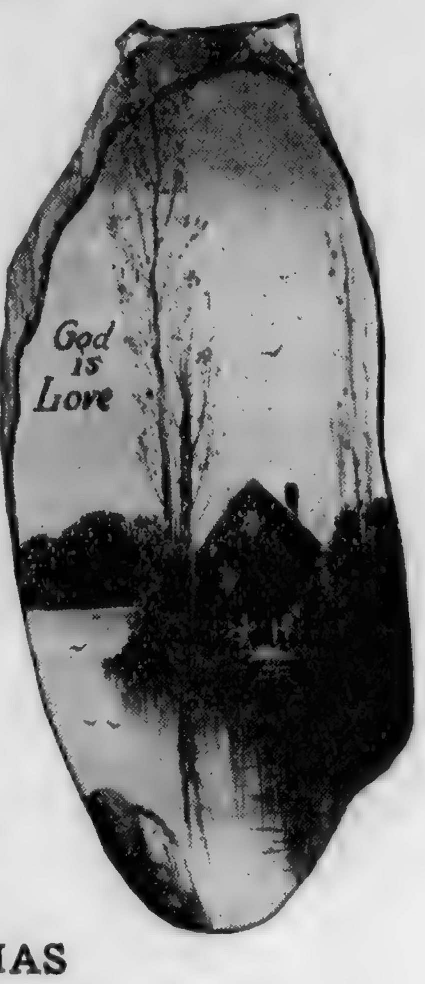

JUST THE THING AS A GIFT FOR CHRISTMAS

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

SPECIAL OFFER

The usefulness of the Christian Monitor could be greatly increased if it were introduced into a thousand or more homes that are not now receiving it. In order to help accomplish this object we are offering a number of awards to any one who will send us new subscribers at the regular rate of $1.00 per year. Notice the following attractive gifts:

1. For one new subscriber we will send a cloth-bound copy of The Unequal Yoke, a story that was run serially in the Christian Monitor last year. Reviewers have spoken very highly of this book. It will make a fine gift to give to some young person of high school or college age.

2. For two new subscribers we will give free a copy of Marion Lawrance's famous book, My Message to Sunday School Workers. This book has been recommended by the Library Committee of the Southwestern Pennsylvania Conference. It contains twenty-five chapters that are very suggestive and practical, although a few chapters are not applicable to our methods of Sunday school work. A fine book for Sunday school workers.

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6. For those subscribers who will send us two new subscriptions we will renew their subscription free of charge. No other gifts will be given in this case, however. All new subscriptions will be dated January, 1933.

Here is something in which all can help. You will not only receive something worth while for your efforts, but will help the cause of spreading Christian literature into new and wider fields. May we depend on you for your help?

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

BIBLE STUDY COURSE

(Continued from page 346)

upon that nation; she will be cast, as it were, into the winepress of God's wrath, and out of her greatest tribulations she will be made to call upon the Lamb for salvation.

F. The seven angels with the seven last plagues.—15:1-8.

1. They appeared, another sign in heaven.—v 1.
2. They bore the seven last plagues in which are filled up the wrath of God. This was the completion of His wrath.
3. Those who had gotten the victory over the beast appeared in heaven—vv 2-4. Note—that there must have been a translation of such from the earth during the harvest by the Son of Man.—14:15, 16.
   a. They sing the song of Moses and the Lamb.—v 3.
   b. They proclaim the worship of the Lord by all nations, for His judgments were made manifest.—v 4.
4. The coming forth of the seven angels.—vv 5-8.
   a. They came forth from the most holy place of the temple of the tabernacle of the testimony. Where the tabernacle of the testimony was seen, where the ark of the testimony rested, there was the presence of the Lord, the abode of angels, the place of ministry and intercession of the High Priest of God for men.—v 5.
   b. The appearance of the angels.—v 6.
      (1) They came from the temple.
      (2) Clothed in pure and white linen.
      (3) Breasts girded with golden girdles—priest angels, ministering for the Great High Priest.
   c. They received the seven golden vials full of the wrath of God from one of the four living creatures. Representing the redeemed ones, he becomes the judge of the ungodly who had rejected the mercies of God. What a lesson for the Jews, who rejected the Savior, and the place of mercy become the source of judgment!
5. The temple closed for mercy until the plagues are finished.—v 8. Never was the sanctuary of God closed that it might not be accessible for the sinner. The smoke of the incense did not keep the high priest from entering with blood for the sins of the people. At this time the temple filled with smoke and no man could enter, no intercession could be made, no mercy claimed until the judgments were past.

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CHRISTIAN MONITOR

DECEMBER, 1931

FROM THE EASTERN MOUNTAINS

From the eastern mountains pressing on they come,
Wise men in their wisdom, to His humble home,
Stirred by deep devotion, hasting from afar,
Ever journeying onward, guided by a star.

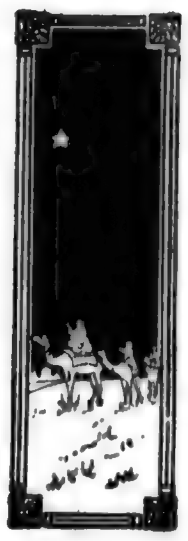
There the Lord and Savior meek and lowly lay,
Wondrous light that led them onward on their way,
Ever now to lighten nations from afar,
As they journey homeward, by that guiding star.

Thou who in a manger once hast lowly lain,
Who dost now in glory o'er all kingdoms reign,
Gather in the heathen, who in lands afar,
Ne'er have seen the brightness of Thy guiding star.
—Godfrey Thring.

PEN PICTURES FROM LIFE AND NATURE

Christmas with Gerry's Family

By Mary Miller



Geraldine Baker had been called Gerry from her babyhood, even by her mother. Her husband called her that now, as did most of her acquaintances. Occasionally her three small children would wander about the house with tantalizing smiles oozing from the corners of their mouths chanting, "Geraldine Margaret Barker" until the teasing "took" and they were shooed out the door.

Gerry was one of those little mothers who had stepped from her playhouse days right into the seriousness of home-making and motherhood. Sometimes even now when she looked at her three children she blinked her eyes and wondered if maybe after all she might not be dreaming. When other people saw her walk up the street with one or two of the children they looked after her and wondered if she might actually be their mother. Her two little girls played with the same dolls and doll buggies and doll beds that she used to play with and called them "our mamma's things."

Gerry had not outgrown the "little girl" in her yet. Often she would spend almost an entire afternoon with the children—making and dressing paper dolls, cutting out pictures for scrap books, or rearranging their playhouse. She would go out with them to talk and play with Tippy and watch the chickens eat to see that they all got their fair share.

Norma had started to school the last September and often while their daddy was away working Gerry and Don and Jeannie would sit on the porch steps and watch the children playing on the school ground. No matter what was happening in any part of the playground all three of them knew every minute where Norma was.

The children, like Gerry, had an added measure of childlike charm. Their babyhood appeal did not leave them. Norma was pretty, had curls, and was tempted to vanity. She had found a prayer head covering after a conference and tried it on. It fitted exactly over her curls so she and Gerry agreed that if no one claimed it they would put it away to keep for a pattern for her. Now and then Norma would get it out, put it on, get her mamma's Bible, sit down, and pretend she was reading. Once a neighbor happened in and asked what she was doing. Norma grinned rather shamefacedly and said. "I'm playing I'm mamma." Another time the same lady came in, and as she was talking lifted Jeannie to her lap. On the hand she had lying in Jeannie's lap was a wedding ring. Jeannie held it up and said, "You's bad," and when Don chimed in with, "Jesus doesn't want us to wear gold; He doesn't want us to wear anything sporty," Gerry tried to explain and felt she did not altogether succeed in getting the lady's insulted feelings appeased.

Jeannie was like a wren—little, bubbling over, and saucy. In spite of her meager three years she could say "Oh ye-ahr!" "Is that so?", and "I won't do it!" with the most insinuating, meaningful slurs. And in a rough and tumble she could make both the older ones run to tell their mother, "Make Jeannie quit."

Don's temperament was the most complex. He insisted on knowing the story of every picture in every book and magazine he could find. He was constantly begging for a story and would listen to anything. At four he knew most of the best known Bible stories, fairy tales, and other children's stories. He and Norma and Jeannie would often play them—only Jeannie wouldn't play right.

Don was intensely and naturally religious. Everything was, "Jesus wants us to be," or, "Jesus doesn't want us to." Once he fell through a hole in the haymow and his later account of the accident usually ended with, "I just went down a snortin'; but it didn't hurt a bit 'cause Jesus took care of me." The girls memorized their prayers, but Don prayed his own—often with every nerve in his body.

STAR OF SPLENDOR

Shine on! O star of splendor,
As you did in that long ago;
Guiding the Wise of the Magi
To a manger bed so low.

There the clouds of glory parted
As the angels sang on high;
There the cattle stood in silence
At a moment's lullaby.

Down through the countless ages
You have sent your glorious light,
Symbol of God's great promise
Fulfilled on that holy night.

Shine on! O star of splendor,
As you did that wondrous night;
Just light my path through darkness
And guide my steps aright.
—Edna Draper Bell.

One afternoon about two weeks after December had begun Gerry was ironing, Jeannie was sleeping, and Don was lying on the floor with his head propped over a magazine. He had been turning the pages and after studying the pictures a minute or two asked, "What's that man doin', mama? What are they doing that for?" and Gerry would improvise tales to fit the pictures. Finally he threw the paper away and begged for a real story—a long one—and Gerry promised to tell the Christmas story after Norma came home and they had fed the chickens and eaten supper.

After Don and Jeannie had dried the supper dishes and Norma had put them away, they sat down in a group to listen to the Christmas story. Gerry began—

"One day a long time ago an angel came down out of heaven. He went to a woman named Mary and said that God wanted His Son to come down out of heaven and live here like other children do—that He wanted Him to be born like other babies are—and that He wanted Mary to be His Son's mother. Then the angel flew away.

"One day almost a year after that a long string of people were going to town—walking and riding donkeys. The king said that all had to go to town to pay some money. A big crowd of people were going along the road, and near the end were a man and his wife. The woman was the nicest, kindest woman and the man took very good care of her." And then as Don's eyes began to glow with understanding she nodded her head and said, "Yes, the woman was the Mary that the angel had talked to.

"The man and his wife did not go as fast as some of the others and when they got to town it was dark and Mary was tired. They went to the hotels to find a bed to sleep in and every time the hotel man would say, 'Our beds are all taken' and they couldn't find one anywhere. So finally some one told them they could sleep in the barn. And that very night as they lay on the straw a baby was born to Mary—right in that barn where the cows and sheep often stayed. Mary took the Baby and wrapped it in a blanket and laid it in the manger out of which the cows ate their hay."

"And—and—the baby was Jesus, wasn't it, mama?" Don interrupted excitedly.

Gerry nodded, "Uh-huh" and continued: "And just at the same time that the Baby was born a great big bright star came and hung right over the barn where the Baby was. And out on the hills some men were herding their sheep in the night and it was dark but just the minute the Baby was born a bright light flashed over the sky and it was just as bright as day. The sky opened up and there was an angel. The angel said, 'Don't be afraid. I come to bring all people good news. Jesus is born tonight and He's the One who will save all people and take them to heaven with Him. And you'll find Jesus wrapped in a blanket, lying in a manger!' Just then a great crowd of angels came out of heaven and they sang, 'Glory to God in the highest, and on earth peace, good will toward men'—and then they went back into heaven and the brightness faded away.

"The men who had been watching their sheep out on the hills were surprised and said, 'Let's go and see this Baby Jesus.' So they hurried to town and found Mary and the Baby lying in the manger.

The men felt all bright and good and happy inside and went out and told everybody they met that Jesus was born. All the people in town got excited and began talking about the Baby that had been born last night in the barn over which the big star had been hanging."

Gerry stopped. "Are you tired or shall I tell you some more?"

Jeannie lay her head in her mother's lap. Norma sat with eyes wide with thought. But Don grabbed hold of his mother's dress with both hands, quivering with excitement. "Tell us some more, mama, tell the rest." So Gerry went on.

"By and by some men away off saw the big

(Continued on page 373)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXIII SCOTTDALE, PA., DECEMBER, 1931 No. 12

THE TRUE CHRISTMAS SPIRIT

By Leona Yoder

JULIA closed her book slowly and settled back rather thoughtfully into her chair. For some moments she gazed absently through the window at the softly falling snowflakes covering the earth with a blanket of pure whiteness. Inside, the fire burned brightly, casting long shadows over the richly furnished room and lighting up with a peculiar radiance the kind face of her grandmother. Julia turned from the window and studied the face, old and wrinkled to be sure, but oh, so kind and sweet, expressing the contentment and happiness of her soul. Grandmother looked up, and noticing Julia's troubled look, spoke,

"Julia, dear, you seem troubled. Can I help you in any way?"

The young girl bowed her head for a few seconds and then, raising her anxious face, said,

"Grandmother, you know that it will be only a few days until Christmas, the birthday of our dear Savior. It should be a day of great happiness and good will. I know our hearts should be overflowing with joy, but—"

"Yes, dear."

"But mine isn't. I dread Christmas. It is such a hurry and rush. You must buy gifts for this person and that. You don't know what to buy, and it's all so much work and I get so tired. Really grandmother, I'm ashamed to tell you all this but I am so miserable, and you seem so happy. I thought maybe you could tell me the secret of your contentment."

The grandmother took the soft little hand in hers and drew Julia close as she began speaking in her tender voice:

"One clear, cool night almost two thousand years ago shepherds were out upon a hillside watching their flocks. Suddenly a bright light shone around them and a voice from heaven said, 'Behold, I bring you good tidings of great joy. . . . For unto you is born this day in the city of David a Saviour which is Christ the Lord.' That night in a lowly stable our Savior was born. He was God's gift to this sinful world. Some thirty years later our Savior laid down His life on the cross to give us the gift of salvation. That is our example of a gift so great, so overwhelming that it can not be comprehended. The people who receive that gift can never hope to pay for it in return. No, this greatest of all gifts was given to people who did not even appreciate it. Julia, you give presents to people from whom you expect to receive presents in return. You think of the material things about you and do not let the spirit of Christ, the true Christmas spirit find room to dwell in your heart. I have a plan. Forget your worries. I will provide a gift for you to give each of your friends and otherwise relieve you, if you will try to live the true Christmas spirit.

"God gave a priceless gift to those from whom He never hoped to receive. You do likewise; give your time, your prayers, but most of all yourself, to any who need you most. See how much peace and good will you can spread in the next few days and then I believe the Christmas spirit will flood your heart and soul and you will be overflowing with peace and joy."

Just then mother called for supper and the discussion ended, but all evening Julia was very quiet. But the next morning she was up early, singing and calling gaily to everybody. Every one, even baby Dick, noticed the change, and grandmother smiled knowingly to herself.

All day Julia never ceased her efforts to help some one; she lightened her mother's tasks; made her father comfortable when he came home tired and cold from his work; helped Joan make doll clothes and mended Lawrence's sled; and kept little Dick sweet tempered all day long. On her way to school she called a cheery "good morning" to all she met, making the day brighter for them. At the door she met Olga, the new girl who could not speak English very fluently. She persuaded her to enter the games and soon Olga was laughing as merrily as the rest. She helped Floyd with his English, and guided some of the smaller children across the busy streets as they went home for lunch. That evening as she knelt by her bed she prayed,

"Dear God, I am so happy. Already I feel the true Christmas spirit entering my heart. Help me to continue giving myself, and help me to see opportunities to spread true Christmas cheer, for Jesus' sake. Amen."

The busy days that followed were full of golden opportunities for Julia who never let one slip by. She radiated good will everywhere she went. Old Mrs. Robinson was made happy by a friendly visit and a bit of cake, and the Scott family's appetite was satisfied for perhaps the first time in weeks. One Saturday she and her friends made candy and Christmas things for the children at the orphanage, and on another evening they made brightly colored scrapbooks for the little cripples in the hospital.

Christmas Eve arrived. Once more Julia was looking thoughtfully out of the window, but this time her face was full of contentment and joy. Little smiles played over her face. Suddenly she turned to her grandmother.

"Grandmother, I want to thank you for the advice you gave me. I am so happy. The Christmas spirit has filled my heart completely. I have learned that Christmas means not giving and receiving gifts from special friends, but that it means the giving of yourself."

Grandmother smiled and said,

"I knew my girlie would understand. I see she has received by giving the greatest gift of all—the peace that passeth understanding."

West Liberty, Ohio.

OH NIGHT OF NIGHTS!

By Arline Yoder

Oh lovely night! Oh hallowed night!
On lone Judea's purple plain,
When angels from the starlit skies
Proclaimed Christ's birth in sweet refrain!

Oh peaceful night! Oh wondrous night!
With Bethlehem in slumber deep,
When angels stooped and hovered o'er
To watch the Holy Christ Child sleep.

Oh glorious night! Oh holy night!
When Wise Men from the east afar
With gifts of gold, frankincense, myrrh,
Were led by God's own guiding star.

Oh sacred night! What kindly Light
There shone that night in Bethlehem!
We'll kneel and praise the God of might,
Emmanuel, God lives with men.

Oh night of nights! Oh rapturous night!
My Savior dear was born to die
For sinners all the wide world o'er—
We'll understand it by and by.

West Liberty, Ohio.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.—Luke 2:15.

ON HOLY SOIL

Exploring the Depths of King Solomon's Quarries

By Anis Ch. Haddad

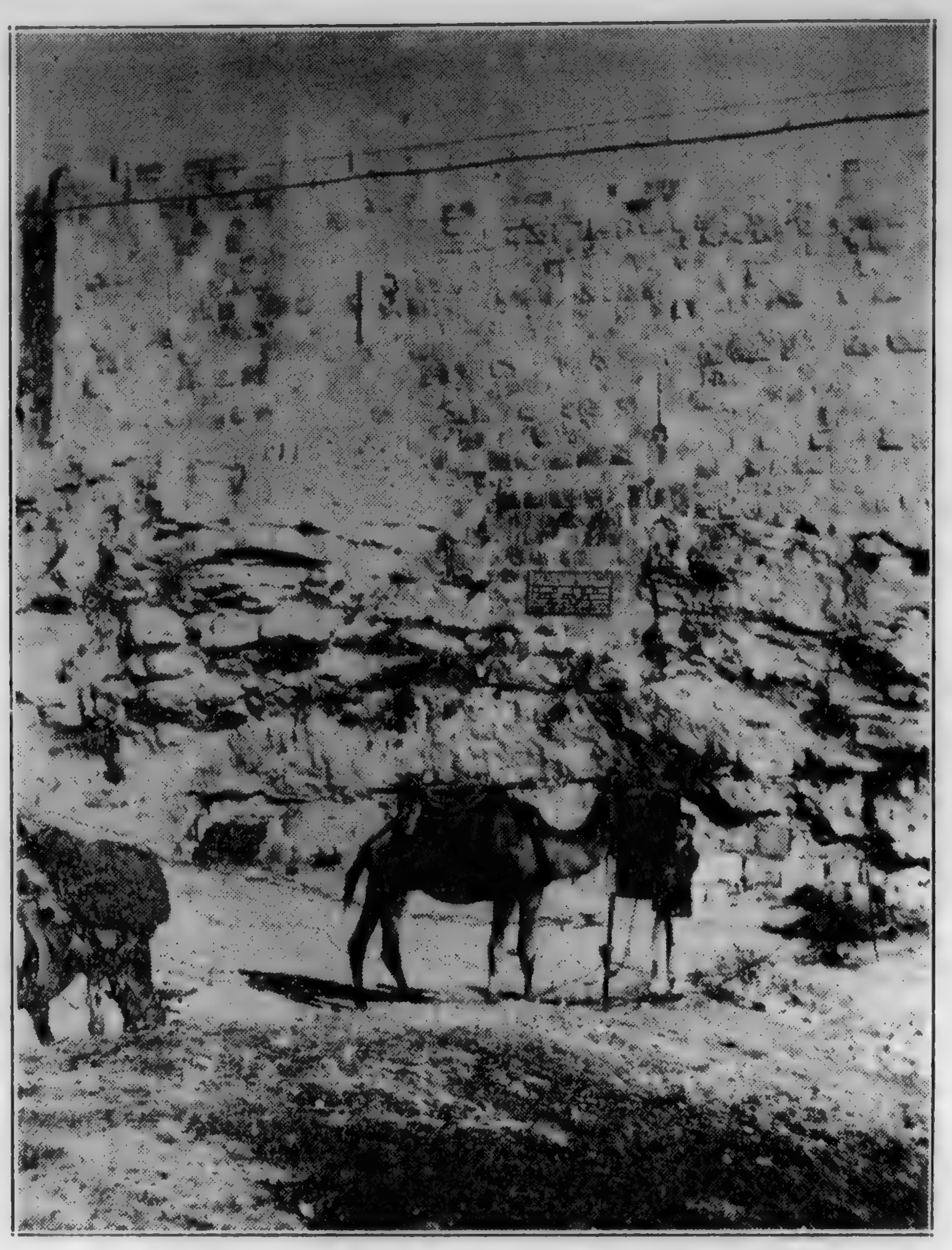
Much that is of interest around Jerusalem is associated with the limestone that plays so large a part in determining the character of the land. Jerusalem is both builded with and on "rock". The creamy whiteness of fresh stone, roofed over by red tiles, determines the color scheme of the "New City." It is glaring to the eye in this land of blazing sun, and not comparable in beauty, of course, with the aged gray of the walls and buildings of the old city. So marked is the difference that it is difficult to realize that from Solomon's Quarries underneath Jerusalem, this same limestone was quarried that for ages went into all construction.

The lithological character of the strata is favorable for the production of natural caves, and many such exist there, as is well known from references to them in both sacred and profane history. Many of these small Judean caves have been artificially enlarged and adapted for use as storehouses, stables, tombs, and even as human dwellings.

Of the work that Solomon carried out, by far the most important was the building of the Temple of Jehovah, for which David had made such long and such careful preparation. But when Solomon succeeded to the throne, much remained to be done before the actual construction could be commenced. Four years passed before the foundation stone could be laid, for quantities of stone had to be quarried and worked, timber had to be brought from the Lebanon, and the rocky and uneven surface of the hill had to be leveled and perpared. The quarries out of which stones were taken still exist in the northern hill.

Every visitor to Jerusalem should visit the Royal Quarries," for here is seen undetached from the mother rock the original keystone. The quarries are vast caverns, reaching far underneath Bezetha, on which the Holy City is built: and not only do they throw light upon the stonework of the Temple, but their vastness at once impresses the mind with some adequate idea of the gigantic character of the sacred edifices that once crowned the summit of Mount Moriah. Alas, of all Solomon's glory and magnificence it is only the written word to which his name has been attached that remains!

About one hundred and fifty yards east of the Damascus Gate, the wall has been built on a rugged rock fifty feet high. At the foot of this rock is an entrance to the cave, which some time ago, was so low that it could only be entered by stooping. The passage for some distance is nearly blocked up with an accumulation of earth, partly swept in by the wind. While the ceiling was high enough to allow us to stand upright, we lit our tapers preparatory to exploring the hidden recesses that reach far into the bowels of the earth, beneath the northern hill of Jerusalem. Our guide went down the steep stones with the activity of a great black beetle and we followed after him, till at length the doorway behind us became but a star of light that soon vanished altogether.



Exterior of Solomon's Quarries

Near the entrance the stratified rock is seen overhead and on each side. This combined with the fact that fragments of the rock lay scattered around, suggests that the entrance at least is part of a natural cave. The floor, however, seemed to be composed of accumulated earth and sand, and soon it deflects from its horizontal position and becomes a steep descent. The height of the roof above the floor differs considerably at different places. In size the cave increases rapidly, and a glance at the rocks around shows that it is no longer a natural cave. The character of the great excavation and the peculiar quarry marks which we found upon its walls left no room for doubt as to its great antiquity nor the fact that it was wholly the work of human hands. It was large enough to have furnished all the fine stones that were required for the grand buildings of that ancient city. The rock is no longer stratified but has been cut away with sharp tools and rises perpendicularly from floor to ceiling.

Pausing to take breath and look about I was surprised at the dimensions of the cavern. It is filled with darkness and with silence. The air hung thick and heavy. The only sound came from the occasional dripping of water condensed upon the rugged roof and the echo of our footsteps, while in that breathless calm the tapers burnt steadily as stars. Dark tuunel-looking cuttings diverge in various directions and colossal masses of rock, which were roughhewn and left as columns to support the roof, are seen. As we went down, down from one depth to a lower, wandering now this, now that way, we were ever in danger of getting lost or of falling over one of the many declivities into the yawning darkness beneath. All about lay tumbled heaps of rocks, loosened centuries ago. How our guide found his way about them was a marvel to me. Certainly I should have been hopelessly lost within a short time. But he scrambled on, a tiny figure in that dwarfing vastness and we scrambled after him, over thousands of tons of debris. In some places we climbed with difficulty over large masses of rock which appear to have been shaken down from the roof, suggesting to the nervous the possibility of being ground to powder by similar masses which hung overhead. Walking cautiously lest we should stumble into some dark abyss we came to the edge of a precipice that threatened to put a stop to our explorations, but at length, by means of some rude steps cut in the rock, we descended to a lower level.

On raising a shout the deep sepulchral tones of our voices showed that we had penetrated to the midst of mammoth caves, and the dim glimmer of the candles only served to make the surrounding darkness more visible. By igniting a magnesium light, the effect gained was truly wonderful. The ramifications of the subterranean quarries were seen to run in all directions, and the rocky pillars left to prop up the roof resembled the massive columns of a cathedral, while naves and rude aisles ended in darkness. The stone walls, rocky roof and rugged archways, prostrate blocks, earthen mounds, sharp precipices, rock-cut steps leading to dark amphitheaters, and above all the weird appearance of fantastic shadows cast by the bright light, formed a spectacle never to be forgotten.

The principal method of quarrying that was practiced in this cave was laborious, but effective. The principal tool used for the shaping and removal of stones, was a long slender chisel, a little more than an inch wide, which was struck on the end with a hammer or mallet. A narrow groove was then cut on all the drawn lines and of sufficient depth for the full thickness of the ashlar. Then it was removed by driving wooden wedges into the slots, the impact of which slipt the ashlar off at its back face and allowed it to fall upon the quarry floor. We saw one large ashlar lying where it had fallen, "rejected of the builders" because its back face had broken off obliquely.

In one place the work was for some reason left unfinished. Some of the ashlars were only outlined and some partially cut out, the great stones still remaining in their original places. Perhaps the work was interrupted by a strike of the quarrymen and never resumed, because of failure to obtain compliance with their demands. This method of cutting stones was economical of material and required little dressing before taking their places in the building. It also agrees with the scriptural account of the precision with which the stones of Solomon's temple were prepared in the quarry. I can well believe this was so. We can now understand the words of the sacred writer in I Kings 6:7 that "the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." Probably Herod and others after his day made use of them also, drawing the hewn stone up into the Temple Area. In all probability it was from these quarries that Solomon obtained the huge stones which we see built into what remains of the Temple walls and its vast area.

According to Josephus eighty thousand men worked in Solomon's stone quarries, day and night by the light of feeble lamps. They were under the direction of a man who understood the art of hewing heavy blocks from rocks and of giving them the necessary shape for dove-tailing. Other thousands were required to remove the heavy blocks from the mouth of the quarry and carry them to the building site. How many lives must have been worn out in these gloomy abysses! Fragments of pottery, perhaps the vessels in which they once put their meals, with fragments of charcoal and of long-decayed wood, were found. Niches in the rock and spots black with the smoke of lamps show where thousands of years ago, a feeble light shone out on the features of the lonely toilers.

There are deep niches here and there in the rock. On the side of each cutting and on the end of each half-cut block, is a tiny cup-shaped hollow, evidently designed to hold oil and wick to give light to the workman. The smoke has blackened the white limestone ceiling, as well as the front and side of the stones; and the cunning workman was evidently in the habit of turning the wick round, so as to throw light into the incision. Although it is not probable that any stone has been quarried in the cave since a period at least as remote as the beginning of the Christian era, time has affected very little the wrought surfaces of the rock since the last quarrying was done. In some places the marks of the pick and chisel are so clear and fresh in appearance that one has little difficulty in imagining that King Hiram's skilled quarrymen are still engaged in cutting the stones. One might almost expect to see the old masons return to their work at any time, to hear at high noons the call from labor to refreshment, and, in the dim light of their tiny lamps to see them gather around "their spring" to the midday meal. This spring is in a retired corner some distance from the main thoroughfare of the quarry, the clear water of which now fills the little basin which was cut in the rocky floor centuries ago to receive it.

Hard as was the lot of the workmen in the quarry caves in times of peace, it was not comparable in horror with that of the besieged inhabitants who resorted to those underground retreats in time of war. The Romans made a thorough search and at last found the famous retreat. They broke the ground and slew all they met with. Unfortunately we know that this cave has repeatedly been the scene of horror that makes the heart sick to contemplate.

At length, having gone as far as was safe and where the air could be breathed with any comfort, we turned, and half an hour later once more saw the star of light shining at the door. In fact I was quite glad to reach it, being hot and tired, soaked too, with perspiration induced by the stifling closeness of the place. Moreover the candles had softened with the heat and were bent over the hand in a way that made them very difficult and uncomfortable to hold.

Interior of Solomon's Quarries Showing Hanging Pillar and Method of Quarrying

As the centuries have passed away decay has so completely done its work there upon all organic matter, that not even a bone of all the multitude of the dead has been found in the dust of the cave. Even the air is not now oppressive, although there is apparently no other entrance than the one by which we came in.

I should like to know all the history of those vaults. What tragedies may they not have witnessed during the many terrible sieges and attacks through which Jerusalem has passed. Often fugitives must have taken refuge here; doubtless many perished here. Perhaps here they starved, perhaps these rugged walls have echoed to the cries of massacre, and their darkness has been illumined with the red torches of Romans, seeking their helpless prey even in the bowels of the earth. Perhaps also, let us sincerely hope it, some more fortunate hid here until the danger was over, and thence escaped to light and life again.

As we turned to retrace our steps all was peaceful and untainted. It was difficult to realize that man's inhumanity to man was ever so terribly demonstrated here as historians have compelled us to believe.

Jerusalem, Syria.

THE CHRISTMAS SPIRIT

By Bonita Birky

Why is the Christmas season the happiest, most joyous and best loved time of the year? I believe that the chief joy of the Yuletide for the majority of people lies in the exchange of gifts. We are always very happy to receive a gift from a relative or friend because it is a token of their love. But a still greater joy is experienced in giving. Truly it is more blessed to give than to receive and one blessing is the happiness we feel when we express our good will toward others. Real happiness rests on a foundation of love. A mutually and universally felt love for our fellow men is the essence of the Christmas spirit.

To the Christian the spirit of Christmas means something more than merely a love for humanity. He sees the love of God for this sinful world manifested by His supreme gift of the Savior to mankind. He senses something sacred and holy and inspiring in the atmosphere at this time.

We hear again the old, old Christmas story and it is more wonderful than ever before. The Christmas carols too, seem sweeter and lovelier. Our hearts thrill with joy at the indescribably glorious refrain of the angels, "Peace on earth, good will towards men."

It is sad to think at this time of the many, many unfortunate ones who have no share in this Christmas spirit. May we especially endeavor during this season to impart to these people a portion of that spirit, a gift infinitely more precious to them than any material gift. How beautiful this world would be if that spirit of love towards God and our fellow men were to abide with every one of us, not only at Christmas time but also throughout the year.

Hopedale, Ill.

TO-DAY IS REAL

To-day is real.
Then wait not till the morrow
Thy task to do,
For time thou can'st not borrow.
Didst thou offend
Thy neighbor or thy brother?
Forgiveness ask.
Thou mayst not have another
Chance. To-day is thine;
Then wait not till to-morrow—
Forgive, forget,
Lest waiting bring thee sorrow.

—By Alice G. Warden.

AN UNCOMMON OPPORTUNITY TO OBSERVE THE COMMON FLYING SQUIRREL

By J. B. Miller

This uncommon opportunity was mine because I happened to be present about thirty years ago, when a crew of log-makers cut down a tree not far from my father's "sugar camp," or evaporating house, about an eighth of a mile west of the Castleman River, north of Grantsville, Md. As the tree being cut was about to fall, and the men handling the cross-cut saw stepped back to be out of harm's way, all of us naturally had our eyes intently fixed upon the swaying and falling tree. Then as it was going down and gathering impetus, a flying squirrel emerged from a hollow place in the trunk of the tree and made a leap for safety.

Years before I had been an interested reader of the "American Agriculturist" which in addition to matters purely of agricultural interest, also supplied much information of general interest, especially such as pertained to nature. And among its many useful and interesting articles was an illustrated write-up of the various squirrels of the country. Among them was what was termed, the "common flying squirrel." This creature was then and is to this day, a denizen of our forests, but it is so seldom seen that to apply to it the term "common" seems to most people a downright misnomer. But this is readily accounted for by the explanation that it is a nocturnal creature. I have seen but few live flying squirrels, and these ran out of falling or disturbed trees, but in gathering maple sap I found many of them in the sap pails, where they had ventured during the night and, losing their footing, fell into the sap and were drowned. Many a pail of sap was thrown away because among its contents was a drowned flying squirrel. The same fate happened to the bluish gray climbing woods mice.

The flying squirrel is readily distinguished from the red squirrel because it is more of a light or fawn color. It is also smaller in size, more delicate in conformation, and has a more symmetrical head, and doubtless because of its being a night prowler, has larger and more protruding eyes. Its most distinctive feature is its membrane development, which extends from the fore to the rear legs and by means of which it can alight easily and gracefully, after the manner of the downward swoop of a flying bird. This constitutes all the flight it is capable of. It cannot "fly" as high or higher than the point from which it takes off, and in the true sense of the word it does not fly at all. Its flight consists of a downward gliding movement, to the ground or to some other object, generally a tree, a short distance from the place of take-off, its expanded membranes serving to sustain it like well designed parachutes.

In this particular case, in the spring of the year, the squirrel had its family in the felled tree, and it would quickly and nimbly run up other trees near by, and from there take off and come soaring gracefully down into our midst where we had grouped ourselves about the fallen tree top, and about the discovered baby squirrels which had fallen out of their nest. Finally the men captured the mother squirrel and placed it and the babies into a sap pail, put on a cover, and handed it to me. I took it along home, kept it and its family until evening; then, after dark, I took it a short distance away from the house and liberated it among the maple trees. It ran up a tree near which I set the sap pail with its squirrel contents and the next morning the entire family had disappeared, and I concluded that a new home had been established. But as the parent squirrel went up into the tree, I could hear its call which enabled me to recognize it thereafter. And sometimes shortly after dark I would hear that weak, squeaky call, quite different from the calls of the larger squirrels, but to me, now readily recognizable.

It was very interesting to watch the parent squirrel give these unintentional exhibitions of its remarkable powers of agility, which were repeated over and over again, driven as it was to desperation by its anxiety for its offspring. If my memory serves me accurately it would sometimes start from one tree and take a diagonal course and land against the trunk of another tree, a horizontal distance of more than fifty feet away from the first tree. This single squirrel went through a greater range and scope of activities and movements, by far, than did all other flying squirrels in the aggregate which I saw before or since. And I think it is very appropriate that I should title this narrative as an "Uncommon Opportunity to Observe the Common Flying Squirrel." Had its interest not been held by its helpless little ones it would have quickly and deftly disappeared.

In the descriptive article referred to in the old "American Agriculturist" a flying squirrel was represented by picture in a slanting leap with limbs extended like some creature swimming and with membrane-like skin expansions along its flanks extending from limb to limb, with similar extensions along its forearm from the shoulders and with rigidly flattened tail, a form efficiently adapted to easy and safe aerial descent. In flight its movements are so swift that it is impossible to accurately observe it in detail, and generally its appearance is unanticipated and the observer, who is such by mere incident, is surprised to the degree that he fails to have his senses ready for the quick movements his eyes behold.

In the case of this parent squirrel, however, it was entirely different. It would run up some tree near by, pause a moment usually, and then come sailing down through the air, thus giving us, its spectators, time to prepare our senses to observe its flight. Sometimes its downward flights were begun fully seventy-five feet from the ground. The first part of the descent was more nearly vertical, but the last part was nearly horizontal, and it seemed to land with an upward curve. And it could swerve to the right or to the left very gracefully. That those creatures are adapted in their constituent parts and as a whole to the role and life which they live, which is true of all other creatures as well, proves that there was a design and purpose in their creation and that they did not develop through blind chance, or come into being through desire, for there could be no desire without being.

Grantsville, Md.

A WHITE CHRISTMAS

By Ruth Ebersole

For most of us Christmas is associated with winter; in fact the two ideas are almost inseparable. There is a sort of beauty in winter which summer, however beautiful, cannot equal. There is an exhilaration received from tramping through the woods with the snow creaking at every step. There is a glory in it all, whether it be in the first snow with each tiny flake making up the soft blanket covering every path and road; whether it be at the first break of dawn when the sun reflects every crystal snowflake and every glittering icicle; or whether it be in the stillness of a moonlight night, made lighter by the blanket of snow. The stars seem nearer; the atmosphere clearer. Each tree, shorn of its feathery green, stands like a sentinel with its arms silhouetted against the lead of the sky. Or if, perchance, it be a pine tree that keeps its green needles, then its arms are full of soft whiteness. Yet in all this beauty there is a sort of loneliness, a melancholy feeling which one cannot help feeling. There is Spring, which is passion and teeming life; Summer, which is blooming maturity; Autumn, a rage of color and glory, but Winter suggests death.

Like an oasis in this desert of whiteness stands home with its friendships made all the dearer because of the bleakness without. All of us have beautiful memories associated with a cozy fireside with smiling, friendly faces about. There is a feeling of remoteness from the world, a sense of peaceful intimacy which is delightful. Christmas intensifies this feeling, gives new meaning to family ties. Then there are reunions, the beauty of which only heaven can surpass. Every one, from the hoary-headed grandfather repeating reminiscences to the curly-headed baby who sits on the floor absorbed in a new Christmas doll, feels the spirit of the holiday. The tiniest hut is aglow with joy, and is quite as gay as the greatest mansion. Even old grievances are forgotten and a candle is left burning for the wayward prodigal.

Into this world, dead in sin and darkness, came Christ. The world lay dead, but like a germ in winter, it awaited the coming spring. Since that night two thousand years ago when the angels sang, "Peace on earth, good will toward men," there has been dawning a glorious Spring which shall blossom eternally in heaven.

Elkhart, Indiana.

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CHRISTIAN MONITOR PULPIT

A SON CALLED JESUS

By Jesse B. Martin

TEXT: Thou shalt call his name JESUS; for he shall save his people from their sins. —Matt. 1:21.

Perhaps it has been your experience to visit in a home where the children were anxiously waiting to tell you something while you talked with the parents. Finally the little girl says, "We have a little baby brother (or sister)." In that home there is joy over the baby, but to the average person it is just another baby born into the world and it doesn't mean anything out of the ordinary. Our text speaks of a Child that should be called Jesus, and this Child has been the wonder of the ages. We would like to consider a number of wonderful facts about the baby that was called Jesus.

I. A Wonderful Prophecy

Isa. 9:6: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." This prophecy of Jesus' birth had to wait some seven hundred years before the angel of the Lord could say to the shepherds of Bethlehem, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." All heaven was interested in the fulfillment of this wonderful prophecy as is seen by the praises of the heavenly host as they praised God and said, "Glory to God in the highest, and on earth peace, good will towards men." When the wise men from the east heard of the wonderful Baby they journeyed weary miles and then fell down and worshiped Him and gave their gifts of gold, frankincense, and myrrh. The old saint, Simeon, when he heard of Him who is called Jesus, said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." The prophetess Anna thanked the Lord and spoke of Him to all them that looked for redemption in Jerusalem. Heaven and earth, angels, men and women, took notice when the wonderful prophecy of Isaiah 9:6 was fulfilled at the saying of God—"Thou shalt call his name JESUS: for he shall save his people from their sins."

II. A Wonderful Name

"His name shall be called Wonderful." In the wonderful name of Jesus the sick were healed, the demons had to flee, sinners were converted, and the Gospel was preached.

His name shall be called "Counsellor." The word Counsellor implies wisdom, and Jesus is wisdom unto us. I Cor. 1:30 "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

His name shall be called "The Mighty God." We only need to study the life of Jesus in the light of His own announcement when He said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And certainly we must say Jesus is The Mighty God.

His name shall be called "The everlasting Father." John 17 plainly teaches that God and Jesus are one. They have been from everlasting. "In the beginning God." "Jesus Christ the same yesterday, and to day and for ever."

His name shall be called "The Prince of Peace." Jesus, the Prince of Peace, is beautifully pictured to us in Ephesians 2 where we have the three statements: "Jesus is our peace;" "Jesus making peace;" "Jesus preached peace."

Indeed, the name of Jesus is Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. "Thou shalt call his name JESUS: for he shall save his people from their sins."

III. A Wonderful Redemption

The text says that Jesus shall save His people from their sins. How will He save us? Let us with holy reverence read Isaiah 53.

> Who hath believed our report? and to whom is the arm of the LORD revealed?
>
> For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.
>
> He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.
>
> Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
>
> But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.
>
> All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.
>
> He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.
>
> He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.
>
> And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.
>
> Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.
>
> He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.
>
> Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

To-day we rejoice because our sins are forgiven and we are saved through the redemption that Jesus Christ provided. Dear friend, are you saved? If you are not—"Behold the Lamb of God, which taketh away the sin of the world." "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye are healed." "Thou shalt call his name JESUS: for he shall save his people from their sins."

IV. A Wonderful Future

In the Ephesian letter God gives us our present standing—"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." This standing in Christ is a marvel of marvels, and I know of no greater incentive to holy consecrated living than to realize that right now the Christian is not living in this old world of sin but living in heaven in Christ Jesus. The world is our travelling place and heaven is our living place. Let us read the next verse about the wonderful future: "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." Thanks be unto God for his only begotten Son who was born into the world to redeem us that we might, in the ages to come, rejoice in the exceeding riches of His grace. Our wonderful future has its assurance in Matt. 1:21: "Thou shalt call his name JESUS: for he shall save his people from their sins."

What does the Child called Jesus mean to us? Does the fulfilled prophecy of the Child Jesus thrill our hearts? Is His name wonderful to us? Are we thankful for the wonderful redemption? Do our hearts overflow with praise with the glorious anticipation of our wonderful future?

Thanks be unto the Father and the Son and the Holy Ghost that we know Him who was born nineteen hundred years ago as recorded in Matt. 1:21: "Thou shalt call his name JESUS; for he shall save his people from their sins."

Waterloo, Ont.

EDITORIALS

"All Hail, Immanuel!"

These words of a rather popular Gospel song come to us with new meaning at the Christmas season, for the word "Immanuel" is used in the Bible concerning the birth of Christ in both prophecy and history. The Gospel writer refers to Isaiah's prophecy in these words, "Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us" (Matt. 1:22, 23, R. V.).

"God with us," the meaning of Immanuel, states the fact of the incarnation in a succinct way and gives us the key to the real meaning of Christmas. Christ was God, and God was in Christ as He came to earth in the form of a little child, the Son of the virgin. It was the way that God chose to enter into the experiences of men, to share with them their infirmities and temptations, to minister to their needs, and to provide a Savior for their sins.

It is a beautiful story of angels and shepherds, of the star and the wise men, of the crowded inn and the lowly stable, and it never fails to thrill us when we think of it seriously. But we must look beyond the outer beauty to see that God took this means of dwelling with men so that the good tidings of grace and salvation might be made known to them through His only begotten Son. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (Jno. 1:14).

God was with us in the person of the Babe in the manger; He was with us in the lowly Carpenter of Nazareth; He was with us in the Teacher who walked with His disciples over the hills and plains of Judea and Galilee; He was with us when He suffered the terrible agony in Gethsemane; He was with us when He suffered and died on the Cross of Calvary for your sins and mine. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (II Cor. 5:19). What a world of meaning is compressed in that one word, "Immanuel!"

The Christmas season is one of joy. It brings with it many things that are good and right and it adds much to the feeling of good will and peace among men in general, but unless we realize that the little Babe that was born at Bethlehem was the Son of God, in fact was God manifest in the flesh, we can never have the peace and joy that He really came to bring. Nineteen hundred years ago God was with us in the person of His Son; He is with us now in the person of His Spirit. May each one of us have the comfort and consciousness of His presence with us during the coming Christmastide. Only then can we spend the season and the day in the right way. His presence will keep us from indulging in the vain things that the world offers in counterfeit of the real Christmas spirit, and will lead us to the fullness of joy that comes from true worship of the King who was born of the virgin in the stable in Bethlehem.

"All hail to Thee, Immanuel,
  We cast our crowns before Thee;
Let every heart obey Thy will,
  And every voice adore Thee.
In praise to Thee, our Savior, King,
  The vibrant chords of heaven ring,
And echo back the mighty strain:
  All hail, all hail, Immanuel!"

The Christian Monitor for 1932

The reader will notice that this issue contains the Index for the Monitor for 1931. A glance over it will reveal the wide range of material that was covered in the paper during the current year. We trust that the reading matter has been helpful to our readers and an honor to our Lord, whose we are and whom we serve. We try to keep always before our mind that ours is a "Christian" paper and to let nothing go into its pages that would dishonor its name. On the other hand we try to print only such matter as will in some way be a help to the cause of Christ.

But we are not primarily interested in the past. That is over and speaks for itself. If we have succeeded in any measure in attaining the ideals toward which we are working that will have been apparent to the reader. Wherever we have failed has been similarly evident. We wish to call your attention now to what we are planning for the future, especially during the coming year. The usual departments will be retained, but quite a number of new features will begin with the January issue. Sister Mary Miller, who has contributed the **Pen Pictures from Life and Nature** during 1931, will continue to furnish an article each month during 1932. Anis Ch. Haddad of Jerusalem, who has given us interesting articles in the past under the general head of On Holy Soil, will begin a new series entitled **From the Holy Land to the Heart of Europe,** in which he will describe many interesting places in the Old World. In the Mission Department a new series of articles describing the **Work in Our Rural Mission Fields** will begin with the January issue. These articles will familiarize our readers with the varied nature and the scope of work our people are doing in outlying rural sections. A series of articles on **Evangelism,** by Bro. Milo Kauffman, will also begin in the first issue of the new year. We hope to resume the **Historical Sketches of the Mission Stations in South America** in an early issue and to continue until that field is covered.

A new series of articles, **The Light of Life,** by Bro. Geo. J. Lapp of the Balodgahan station in our India Mission will begin with the first issue of 1932 and continue throughout the year. This is a constructive series of articles designed to help young people to find the real bases of believing and living. **The Home in the Writings of Holmes and Lowell** by Irene Eschliman, will furnish something interesting and uplifting on the important subject of home life. In the field of Bible Study we also expect to have something new in an early issue. As soon as the present series in the Book of Revelation is completed our Bible Study editor, Bro. S. F. Coffman, expects to begin a series of studies on **The Tabernacle.** The request has come a number of times for Bro. Coffman to write out his lectures on this subject. We feel sure they will be of interest to all Bible students. Watch for them. In the Sunday School Department we expect to begin the year with a series of **Book Reviews of Helpful Sunday School Books.** These reviews will be supplied by various writers and we believe they will be helpful to all who want to know what to read to aid them in their Sunday school work. We hope to introduce other new features in this department soon.

These are a few of the new features we are planning for the New Year. Others will be announced from time to time. The **Histories of Local Churches** will be continued. Other general features will also appear as before, giving helpful information along a great variety of lines. **The Young People's Meeting Department** will continue to give helpful discussions of the Bible Meeting topics. **Junior Program Suggestions** will be given in connection with the regular program material. **Comments on World News** by Bro. C. F. Derstine will continue as before to discuss world events in the light of the teachings of the Bible.

We will appreciate comments and criticisms on the material that appears from time to time. This will help us to make the paper better and more helpful. We thank you for your patronage during the past year. In spite of the depression our subscription list remains practically the same as at the beginning of the year. We are glad for this continued support at a time when many people must cut down on their expenses wherever they can. Now that indications point to the fact that the bottom of the depression may have been reached we trust that we may be able to increase our circulation. Notice especially the Special Offer on the last page of this issue.

We certainly thank our people for their loyal support in written contributions for the paper, in keeping up their subscriptions, and for their prayers and words of encouragement. We solicit a continuance of this, if the paper is worthy of such support, and ask that you help us in whatever way you can to make the Monitor better than ever before.

War Clouds

The world has been stirred of late because a miniature war is being staged between Japan and China, with Manchuria as the battleground. Although war has not yet been declared officially, fighting is going on continually and the situation has all the possibilities of developing into a terrible war into which many other nations may be drawn eventually. Russia is said to be massing troops and may enter the struggle at any time. Should she enter the fray no one knows what might happen. In the meantime the League of Nations is busy trying to effect a compromise that may be the basis for cessation of hostilities. We hope and pray that some means may be found to prevent another world war. The nations seem already to have forgotten the horrors of that terrible conflict and are making preparations for a far more destructive war than the world has ever known. The new inventions in war machinery, poison gases, airplanes and airships are of such deadly efficiency that one can not see how civilization could survive another conflict in which all the great nations of the world would be engaged.

The war clouds are looming with all their terrible portent, but we trust in an overruling God to stay the hands of the greedy and warlike, if that is for the best at this time. However, we know from the words of His Book that the time will come when unbelief, greed, avarice, lust, and sin of all kinds will break out into forms of violence that are too horrible to contemplate. Our attitude as Christians on the question of war is plain. If we wish to follow in the steps of the Nazarene, who did not resist evil nor retaliate in any way when others wronged Him, we can take only the path of nonresistance to evil and nonparticipation in war in any form. We regret to see the war clouds come, but there is not much we can do to prevent their bursting out in all their unleashed fury except to intercede at the throne of God.

Let us not fail to do our part in this, for we are commanded to pray "for all men; for kings, and for all that are in authority;" but along with this may we remember to be faithful to our Lord in times of peace, and then we shall not need to fear what may come in times of war. It means just as much to be loyal to Christ in the matter of nonresistance in our daily life, in our business and other contacts, as to refuse to fight in time of war. Consistency, faithfulness, loyalty, are three Christian traits that we want to cherish most diligently and zealously.

"Around the Corner"

For many months we have heard the expression that prosperity is just "around the corner." It has become a hackneyed phrase and is considered by many people as either a stale joke or an expression of grim irony. Yet in the past month with the rising price of agricultural products and a few other commodities there has been considerable optimism that at last the bottom of the depression has been reached and that the upward turn has begun. Whether the rise is to continue until business reaches normal proportions can not be told with any degree of certainty, but the hopes of most people are that such may be the case.

Whether or not we have reached the "corner" in the depression we hope that we have reached other corners of progress. We hope we have learned to be more economical and to live better within our means. We hope people have learned not to trust in the things of the world, but in God as the Giver of every good and perfect gift. We trust that they have learned that man cannot "live by bread alone, but by every word that proceedeth out of the mouth of God." If we have reached the right corner in our spiritual life and growth we need not worry much about the corner to temporal prosperity.

"Merry Christmas" to All!

CHRISTIAN LIFE

THE VISION OF THE SHEPHERDS

By Ada M. Zimmerman

The night is dark. Is there anything unusual about that? Many nights have been dark before this? Again I repeat, the night is dark—over Judean hills—in Judean hearts. Many long weary "year nights" have rolled over the ancient place, and yet no light has come. Is the picture so utterly dark as that? Have they all "turned aside?" Ah, no, there are "silent stars" here and there that pierce the blackness of the night.

"O little town of Bethlehem,
  How still we see thee lie,
Above thy deep and dreamless sleep
  The silent stars go by."

Yes, there are still "stars" of hope that continue to shine. There are still those whose faith has not been dimmed by long years of fruitless waiting. There are still those whose voices are raised in prayer for the consolation of Israel.

"Keeping Watch over Their Flock by Night"

The chill night breezes are touching Judea's rolling hills. Far to the east on a rugged slope are scattered a flock of sheep. Near the summit of the slope rises a curl of smoke from a dying campfire. Near it in the dim starlight can be seen a few men. Far down the slope two figures slowly surround the farthest extremity of the flock. One is that of a dog and the other a man. It is nearly at the close of the third watch. They are nearing the summit of the slope. A sharp breeze sends a shiver through the chilled body of the man. Quickly he draws his coarse shepherd's cloak about him. At the same time the men stir the dying embers. Slowly dim forms become visible. There is light, but what is its source? At first only faintly, then suddenly the light blazes forth and all the heavens are aglow.

"What's that?" cries one of the shepherds. They start and tremble and then fall to the ground with craven fear. But, look! the glory of heaven is upon them. Calm and clear, falls a voice; gentle it is but filled with rapture. "Fear not;" flow the heavenly words, "for, behold, I bring you good tidings of great joy, which shall be to all people." The shepherds awake from their fear. Their prayerful humble hearts respond to the message of good news.

But listen again. What are the words of the celestial herald? "For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." And before the shepherds can speak the exultant joy of heaven breaks forth on the stillness of the night. The rarest music that earth has ever heard was permitted to echo and reëcho through those vales and hills that were to hear the footsteps of Him of whom the song was sung.

Think of the archangel Michael's privilege—a rare one—for the voice of God had said, "Go tell my people that the Prince, my Son, has made His advent. Go sing to them that there shall be peace on the earth and good will toward men." Michael's obedience brought joy in Heaven, for with him he brought mighty cohorts of angels to sing a song that should bring a healing balm to untold thousands; "Glory to God in the highest, and on earth peace, good will toward men." There was glory to God indeed, for He had given His most precious possession that there might be rest in the hearts of those who had disregarded His indescribable love.

But let us return to the shepherds. Ah, you are humble men, but you are princes in lowly garb, stars of hope in a dark night. You have been richly rewarded to-night. Shall I say the world has been richly rewarded through you? Would there have been a Michael's message and an angels' anthem if you had not labored in the night watches? Would the prince of angels have trod the polished marble halls of proud governors and rulers to tell them of the King who was born in a manger? I know not. May God be praised that the final meanings of life are found and interpreted by souls who through their humble stations and quiet spirits dwell in the sanctuary of the eternal.

To have the faith of these Judean shepherds is a gift to be greatly coveted. "Let us now go even unto Bethlehem, and see this thing which is come to pass." Not a hint of doubt in those words. Why should there be? Had they not continued to pray with hope for the Sun of Righteousness? They had faith in the promise and in the power of prayer. How unlike their attitude as compared with the cynics of to-day, "Let us now go . . . and see." Many would rather say, "It is only excitement; the angel is only trying to stir up a revival."

The important thing about the shepherds' faith is that they acted upon it. All thought of the flock was abandoned. I can see them even now while the song of the angels is still echoing through the hills, moving along in silent wonder at what they had heard. With haste they find a winding path that leads them through the rich valley of Boaz. All the while they look forward to their visit to the City of David with mingled feelings of hope and joy. Perhaps, often they had passed thru the streets of the "House of Bread" and felt their hearts throb with love and pride for the rugged village. For was it not here where mother Rachel had found rest from earthly cares? And was it not the town of Naomi and Ruth, Ruth who so deeply showed her love for the God of Israel? And again it was here where David, of the same occupation as they, had become a king whom the Lord had blessed. But bitter years of suffering too had passed over it. Now it lays silent in the clear night.

"Yet in thy dark streets shineth
  The everlasting Light;
The hopes and fears of all the years
  Are met in thee to-night."

So it was with a new feeling in their hearts that the shepherds walked those familiar streets. And they found Him, the Lord, the Savior, the Lion of the tribe of Judah, the Prince of Peace, the King eternal. And they believed that He was the King, even though they found Him in a manger, for they, "made known abroad the saying which was told them concerning the child." And they returned, "glorifying and praising God for all the things that they had heard and seen."

"They made known abroad the saying," Why? Because they believed it and rejoiced in the joy it brought to them. We can well imagine that there were few shepherds on the Judean hills that did not know of this strange vision and of the Child in the manger. May the approaching Christmas be spent in "glorifying and praising God," with the shepherds' missionary spirit of "making known the saying abroad."

Onego, W. Va.

CATCHING THE TRUE CHRISTMAS SPIRIT

By Irene Mellinger Dyck

Children are poring over catalogs and giving wistful hints to fathers and mothers that they would like a steam engine, a doll buggy, an erector set, or any number of like toys. Their harrassed parents furtively feel their too thin purses and with sighs tell the children that they are afraid there will not be much Christmas this year with wheat only twenty-nine cents and milk so low that it does not pay to keep cows any more. Then they complain that the modern child is avaricious and thinks of Christmas merely as a time when expensive toys can be maneuvered out of father. But who gave them that idea? Who centered Christmas around a mythical Santa and an exchange of more or less useful gifts that can not be afforded? Who spends hours planning, buying and figuring how to return gifts as costly as those received last year?

As parents we sometimes like to blame the school, the church, and modern literature for many of our own faults. This is hardly fair. The schools have their trees, Santas, and festive programs, but after all Christmas Day is almost always spent in the home. Moreover, the little toddler has received very lasting impressions of Christmas long before he has started to school. We can not blame it on the Church. And as for modern literature it is too busy dealing with Sovietism and economic depressions to bother very much with Christmas. And besides, a mother can guide her children's reading until they are at least sixteen, if she is really interested and begins soon enough. Then what comes after sixteen depends largely on what has gone before. So parents have mostly themselves to blame for erroneous ideas of Christmas.

Many adults think of Christmas as only a time of gifts and turkey dinners and sparkling trees which outshine those of their neighbors. The booming years of money making just past have crowded many worth while things out of our homes. But that is over now and the money is not falling into our hands. So perhaps we can get back to the real idea of Christmas—the birthday of Jesus, rather than the visit of Santa Claus.

When a group of people are talking about this best of holidays some one is almost certain to begin: "I remember one Christmas when I was a child—" I recall one December evening before I was six years old that my mother suggested at the supper table that father take the children upstairs to play after supper. We ran excitedly up the stairs to the green room over the kitchen. Ohio winters get pretty cold sometimes and the big room was not too warm but we did not mind because the element of surprise and the magic spirit of Christmas was in the air. We marked chalk railways on the floor and pushed my older brother's discarded train around until we were tired. Then the "Story of the Bible" was found and father was begged to read us a story. The book was almost worn out by older brothers and sisters and the brown cover was ragged and dingy. But it held a wealth of fascinating pictures and stories that never failed to thrill our childish hearts. The new one that father later bought with its colored illustrations was never quite so friendly and interesting as the old torn one.

As we listened to the story of the first Christmas we heard the whir of the sewing machine downstairs where mother was making rag dolls to surprise us on Christmas morning. I had heard the Christmas story before, but somehow that night it took hold of my imagination and I really visioned the shepherds, the wise men, the Baby Jesus for the first time. No other memory of Christmas with neighbors or school Santas is quite so clear or precious. The word Christmas invariably carries me back to that oil-lighted chilly room and the voice of my father as he patiently read the old, old story of the Babe in the manger. It is a memory treasure that I cherish more than any mere gifts no matter how costly or fine they might be. Others, too, have their reminiscenses. Some might tell how the whole family hurried through the morning work, heedless of the frost, hustling happily and cheerily, and then bundling into the surrey or bobsled with plenty of extra shawls and blankets, hurrying to get to church on time. Then the warm church, the happy faces, the Christmas sermon and songs. Afterwards home again with the married members of the family to spend the day together. Then the Christmas prayer from the head of the table and the delicious dinner. Nothing garish or very different except the simple spirit of Christmas that outshone worldly pomp and glory.

Christmas is not the time for shopping, feasting, parties or Santa Claus, but it should be the joyous season of church services, reunited families worshiping together, singing, happy children, and spreading abroad the gratefulness and gladness that Christ's advent has brought us. Every one knows that Christmas is Christ's birthday, but its portent to each depends on how important Christ is in each life. Any one can observe Christmas, but no one can get the fullness of the Christmas spirit unless Jesus really is His Friend. Then Christmas, Christ's birthday, is full of meaning.

We want to regain the true Christmas spirit. We are weary of obligatory giving, of fussy parties, and department store Santas. We want something real, something worth while, something beautiful to brighten and add to our memory treasure chest. But how shall we get this spirit? We cannot sternly command each child and adult: "Get the true Christmas spirit and forget talking dolls and electric trains."

We must start at the very foundation of Christmas. Read aloud the second chapters of Matthew and Luke to the family, not only once but many times, starting a few weeks before Christmas. Tell the smaller ones the story in your own words too, or use the Story of the Bible. Of course the story is old and every one knows it, but it grows in beauty each time until the words sing themselves in our minds.

> "Behold there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews?" "And there were in the same country shepherds. . . . Glory to God in the highest, and on earth peace, good will toward men."

Then let us get together and sing the Christmas songs that have stood the tests of years: Silent Night; It Came upon a Midnight Clear; O Little Town of Bethlehem; Oh, Come All Ye Faithful; Away In a Manger. Do not chose this time to correct Mary's alto or Jimmie's tenor, but let every one sing expressively, in tune or out of tune, with hearts pitched aright.

There are little poems and rhymes that add much to Christmas. Have the little ones, and bigger ones too, memorize some of these.

"Why do bells of Christmas ring?
Why do little children sing?
Once a little shining star
Seen by wise men from afar,
Gently moved until its light
Made a manger cradle bright.

"There a darling Baby lay
Pillowed on the fragrant hay;
And the mother sang and smiled;
This is Christ, the holy Child.
Therefore bells on Christmas ring,
Therefore happy children sing."

These portray the true meaning of Christmas and will store the child mind with images and pictures of the Baby King.

Sometimes we underrate the value of pictures in the molding of children's thoughts. Every primary Sunday school teacher appreciates the value of pictures in teaching. Why not the mother? It is significant that the old masters did not paint pictures of Santa Claus, old as the legend is, but there are many Holy Families, Madonnas, and some First Christmases.

In our preparation for Christmas let us beware lest we stress the feast and gifts too much. "The gift without the giver is bare," is an adage so trite that we are almost ashamed to repeat it, but it is true. Let us give simple gifts expressive of our affection for those we love; helpful, necessary, joy-giving presents to our needy neighbors. It is a time for simplicity and heart giving, not for lavish display and selfishness.

Let us enjoy Christmas Day to the full with an early morning start, lingering over the reading of the Story, and the Christmas prayer with worship of the Child at the church service, a quiet family afternoon not too full of mother's excellent cooking, and a happy evening, ending with Silent Night and prayer. With such a program we will never miss the gay, superficial festivities, for we will have captured the true spirit of Christmas.

Watrous, Sask.

GROWING IN GRACE

By Lenora Harkins Wenger

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." So wrote the Apostle John by inspiration many years ago. His pen was moved by the wisdom of the Holy Spirit, but, I believe, his heart bore witness of the words the Spirit spoke through him. The Word, the glory of the Father, had tabernacled with men, and the Apostle, who had drawn closest of all to the heart of the dear Christ and who had learned to know Him most intimately, could say with a burning heart that He was "full of grace and truth."

Do we desire to grow in grace? The Spirit through John's life would teach us how. Increase in the knowledge of Him. We must take the way of love and draw close, and closer, and still closer to the heart of the Lord. In other words, we grow in grace as we fellowship with Jesus. Could we find a more blessed way?

As we read carefully the account of Mary who sat at Jesus' feet we admire her womanly grace and wisdom. The explanation of her beautiful life, as in the case of John, was found in her associations—she fellowshiped with the Christ, she pondered His pure teachings, she magnified Him, she loved Him. We are not denied the same wonderful privilege. By faith we can sit at His feet and hear words of wisdom and purity fall from His lipe for He speaks to us through His Word. It is our privilege to meet Him day by day and read what He has said and done. In fact He commanded us to "search the scriptures; . . . they are they which testify of me." They reveal His glory, His beauty, His patience, His wisdom, His love. The grace we see in Him through the revealed Word is appropriated to our hearts by faith and "we are changed into the same image from glory to glory, even as by the Spirit of the Lord." O, magnify the Lord with me and let us exalt His name together," is the cry of the heart that finds increasing beauty and glory in the Lord Jesus.

Peter also told us plainly in His epistle how to fulfill the commandment, "Grow in grace." He writes: "Desire the sincere milk of the word, *that ye may grow thereby.*" The Word is food for the spiritual life, and if we partake we shall grow in grace. The work of grace in our hearts began as a result of hearing the Word, and its quickening and strengthening power is needful all along the Christian's walk of life. Yes, it is able to make us wise unto salvation, and was written "for doctrine, for reproof, for correction, for instruction in righteousness." The Spirit goes on to a triumphant conclusion: "That the man of God may be perfect, throughly furnished unto all good works." But He goes still further and says that exceeding great and precious promises are given unto us that we might be partakers of the divine nature. "Christ in you, the hope of glory." Not our weak natures but by faith and submission we can have the graciousness of the Lord. And the presence of the indwelling Christ becomes a reality of strength and victory to our souls as we fellowship with Him. I can imagine how rich Paul felt in the salvation wrought by Christ Jesus when he said, "Not I, but Christ liveth in me." When Christ is allowed an entrance into every corner of our hearts, when He dwells in us in all fullness, then we are rich in grace, for grace came by Him.

Again we grow in grace as we exercise our faith in God in the hour of trial. He allows us to be tempted and tried, but oh, the riches of His grace! We Christians who have endured trials in His strength have only the deepest gratitude in our hearts to God for those times when He tested us and we learned in a larger way how abundant was His grace. The poet wrote:

> "All the way my Savior leads me,
> Cheers each winding path I tread
> Gives me grace for every trial"—

"Grace for every trial," our hearts reply, "Amen. Grace, grace, marvelous grace." Truly His grace is marvelous and all-sufficient.

By witnessing we shall also grow in grace. "And with great power gave the apostles witness of the resurrection of the Lord: and great grace was upon them all." We are well acquainted with the story of the poor widow who cried to Elisha for help, because her sons were about to be taken as bondsmen in payment of her debt. In response to Elisha's question as to what she had in the house she said, "Thy handmaid hath not anything in the house, *save* a pot of oil." But what a fountain of blessing the one pot of oil became in the hands of the man of God! After gathering together all the empty vessels of her neighbors as the prophet had commanded and when she had filled them all there was oil for yet another, yes, and many more, we believe. It seems to me that the grace of God is replenished in our hearts in just that way. We tell others of the dear Lord and His power to save and help, and the oil of grace in our hearts does not diminish but increases yet more and more.

A dear Christian worker recently told an experience she had had in which the Lord did that very thing for her. It was in her college days and one evening as she sat in her dormitory room she was thinking what a failure her life was. She didn't get along very well in her studies, her mother needed her at home and she had about concluded that she might just as well go back to the farm. The clouds of despondency and gloom hung low. Finally, to get some relief, she got up and went out in the street. As she walked listlessly along she thought of a sister who had a large family, and was often discouraged. She was impressed to visit her. When she got there the poor woman related some of her most recent troubles and before Miss P—— realized it she was telling the burdened woman of the Lord who is always willing and able to help. And as she did so the thought came to her, "Well, if He can help Sister ——, surely He can help me." The burden of discouragement rolled from her heart when the light of faith dawned and she went back to her room with a new, full in-filling of the grace of God and a song of praise on her lips.

Shall we witness more for Him that in God's Heaven-kept records it will be written of His Christian church in this age, "Great grace was upon them all?" Yes, if we want to grow we must witness.

> "Let me then be always growing,
> Never, never standing still,
> Listening, learning, better knowing
> Thee, and Thy most blessed will;
> That the Master's eye may trace,
> Day by day, my growth in grace."

Until "in the ages to come" He will show to us "the exceeding riches of his grace in his kindness toward us through Christ Jesus."

Fentress, Va.

CHRISTMAS ANTHEM

Calm on the listening ear of night,
Come Heaven's melodious strains,
Where wild Judæa stretches far
Her silver-mantled plains;
Celestial choirs from courts above
Shed sacred glories there;
And angels, with their sparkling lyres,
Make music on the air.

The answering hills of Palestine
Send back the glad reply,
And greet from all their holy heights
The Dayspring from on high:
O'er the blue depths of Galilee
There comes a holier calm;
And Sharon waves in solemn praise
Her silent groves of palm.

"Glory to God!" the lofty strain
The realm of ether fills;
How sweeps the song of solemn joy
O'er Judah's sacred hills!
"Glory to God!" the sounding skies
Loud with their anthems ring:
"Peace on the earth: good-will to men,
From Heaven's eternal King."

Light on thy hills, Jerusalem!
The Savior now is born:
More bright on Bethlehem's joyous plains
Breaks the first Christmas morn;
And brighter on Moriah's brow,
Crowned with her temple spires,
Which first proclaimed the newborn light,
Clothed with its orient fires.

This day shall Christian tongues be mute,
And Christian hearts be cold?
O catch the anthem that from Heaven
O'er Judah's mountains rolled!
When nightly burst from seraph-harps
The high and solemn lay,—
"Glory to God; on earth be peace;
Salvation comes to-day!"

—Edmund H. Sears.

• MISSIONS •

MOTI'S QUEST

The Story of a Leper's First Christmas

By Sarah Esch

When the sun sent his first beams of light and warmth through the leafy mohwa tree, they shone on a pile of straw left in the ditch beneath the tree. As if those beams had given life by shining on the pile the straw was moved aside and a brown figure painfully crawled out. It was a small form bent nearly double as if some unseen weight pressed it down. The dusty, dirty rags that tried to cover the wizened body were damp with morning dew. With a slight shudder and a feeble effort to clasp those rags closer Moti looked out on the beautiful morning.

How could he appreciate the blossoming trees with the happy birds singing their melodious songs when he, a leper and an outcaste had been left on the road to die? He looked about with searching eyes to find a place where he could find a little warmth. He saw a small open patch bathed in the morning sunshine already turning to tropic heat. Slowly Moti hobbled over to the sunshine and sat down.

What a forlorn looking man he was! His hair, gray and unkempt, was hanging down over his forehead into his eyes. His eyes, what could be seen of them, were deeply sunken, dark and lifeless, giving a weird expression to his dark, gaunt face. One of his feet was toeless, and the other leg had only a stump for a foot. As Moti sat there with the warmth of the sun beginning to flow through his chilled body, his mind wandered back to the days of his youth. Such happy days they had been. and not far gone, for he was not an old man in years yet. The terrible disease, leprosy, had taken all things from him—home, loved ones, youth, and strength.

Only yesterday he had played, it seemed, care free, near the little mud hut, his home in Gopalpuri. How well he remembered the games he and his little friends played out on the dusty road till they were like the dust themselves. The long schooolhouse, with its wide verandah and surrounded with small flower beds of marigold and jasmine, was the only place to fear then. All too soon his father told him that he was old enough to get married and that he was buying a wife for him. The deep, sunken eyes seemed to listen as he thought of the wedding days of feasting and merrymaking in which all his caste in the village had joined. His heart beat a little quicker as he saw himself, a bridegroom, wait breathless until he had seen his bride for the first time. How beautiful Chimali looked with her bowed head and downcast eyes, waiting alone for him to come and claim her!

Even though they had not met before they were married, their home was a happy one. Soon a baby boy came to bring joy and happiness, and again the lifeless eyes brightened. But the light dimmed as he thought of the days that followed when they thought they would lose their boy. But it was just a stepping stone, it now seemed, to what was to come. He shuddered as he remembered the day he had dropped a sickle on his foot and it had not hurt. Very soon after he noticed an unusual sore on his toe, and also white marks on his body. Not until then did he realize his affliction. He had leprosy, the disease that was incurable and would make him an outcaste. For months he had concealed it from every one till his wife, Chimali, found out and because of caste left him, taking with her their boy.

Oh! the agony of the days that followed! Driven from his own village to wander in the jungle, he ate whatever he could beg or find. He had no place to sleep except in ditches and discarded houses. He wondered if peace and rest were to be found even in heaven. Once he nearly took his own life to see if he could obtain such a state. As he thought of all this he realized his physical hunger and painfully started down the long dusty road to see if somewhere he could find something to satisfy it.

In the meanwhile there was much happiness in Shantipur, the city of peace. Was it not Bura Din (Christmas), the day to which every Christian looked forward for months? Bread making at night and serenading the Doctor Sahib made the day seem long in coming. All had gathered in the morning for church service. What fine new clothes every one wore! All who could hobble were there, lame helping the lame, those blessed with eyesight in one eye leading those totally blind. Faces were shining; all had happy greetings for the others. "Bura Din Ki Salaam" echoed far out across the plain.

After the church service each leper received a bag of sweets given by their beloved Doctor Sahib. In the afternoon everybody visited his neighbor. What a day of rejoicing! Bura Din was in the Leper Home!

When the sun began to sink into the rosy horizon the clear notes of the church bell called all to the evening program. Women, children, men, came from everywhere, some singing, some stopping to help one less fortunate, yet ever coming closer to the open place where four large fires were built. Around these fires were low benches which were being filled rapidly. The evening was cool, and hands marred and ugly eagerly stretched toward the warm blaze. Soon more than a hundred voices were lifted to God in praise. Nn one of that group knew that its echo reached out over the plain and touched an aching heart.

Moti, still painfully trudging along the dusty road, had heard the songs. The day had been hard, for no one would give him anything to eat. His strength was failing, and it was with great dread that he watched the sun sink in the west and the shadows of night creep over the earth. A long melancholy wail warned him that jackals were near and he must not stop for rest. Suddenly he heard in the distance a song. It came from the south. Gazing across the maidan (plain) he saw a number of flickering lights. A longing for peace and a home nearly choked him as he started to turn away and travel on. But faintly he heard the words of the song: "Aye hai Jesu, Aye hai Jesu." (Jesus has come, Jesus has come). He wondered who this man might be whose coming had caused such happy singing. Curiosity led him on to see. Coming closer he saw a large group of people, all singing the same song. The light in their faces equaled the light of the fire.

Moti thought, with such blessings, how could they help but be happy, when, to his amazement a man hobbled to the front. Moti could hardly believe what he saw. That man was a leper! His hands were mere stumps and his face was disfigured. Moti moved closer to hear what this man, a leper, would say. As in a dream he heard him say that he was glad he was a leper, for because of it he had obtained life. Moti could not understand. How could a leper want to live? But as the program went on Moti realized that it was through a man Jesus that you obtained life and that this celebration was held for his honor. At that instant a white man stepped out in front and told how one might obtain life from the man, Jesus. Jesus had been born on this day and these people, lepers like himself, were glad, for they had been saved from their sins.

Moti was now so curious that he could hardly stand still until the program was over so that he could ask some one near,

"Is it all true what these folks say about a man named Jesus?"

Durgan looked at Moti with shining eyes and answered, "Yes, it's all true. Have you never heard the story before?"

"No, I never did," replied Moti.

Pityingly Durgan put his hand on Moti's shoulder and said, "Stay with us and hear the Story."

"How can I? I am a leper," replied Moti, glancing at his marred hands and feet.

"So are we all," Durgan answered, lifting his foot that Moti could see that two toes were gone.

"May I stay? Will they allow me to?" questioned Moti, his breath coming in short gasps as he looked at the dispersing crowd.

"I will bring the Doctor Sahib and he will see," said Durgan walking toward the platform where the Doctor Sahib stood talking cheerfully to each one giving his Christmas wishes to all. Any one could see that all the lepers dearly loved their "papa Jee" as they called him. And it was no wonder, for did he not help them both physically and spiritually?

Moti as he looked at the happy faces all around him and listened to the cheerful voices, happily greeting each other, felt that here he could find peace and rest. Here was a place he had longed for, but never dared believe existed. A sigh escaped him as he thought that maybe he would not be able to stay, he was so dirty and unkempt. The others were all clean and well dressed. But he would beg hard, for he could not endure another day of misery.

Durgan soon brought the Sahib, and after a few questions Moti heard the wonderful words, "Durgan, put him in with Baldu, and we'll see to his clothes and medicine to-morrow."

Moti could hardly believe his ears and he looked up at the Sahib to see him looking down on him with such love that Moti at once knew he was welcome. Moti's eyes also lighted up and he fell in a humble salaam at the Doctor Sahib's feet, with a heart burning with love and gratitude.

Goshen, Ind.

CHRISTMAS AT A CITY MISSION

By Anna D. Smith

December has came, and already the first and second weeks have slipped by. One does not need to wonder why duties are so much more numerous and willing hands not too plentiful—because Christmas is almost at the very door, and there is yet so much to be done. Done, why and for whom? The tired hands drop, and eyes serious because of inward thoughts gaze out upon the street, as night is fast approaching. Yes, God so planned that each day of toil is followed by night, a period which He in infinite love, provided for mankind, a period of relaxation of body and mind, of sleep and rest.

But, where in this city, stretching its miles north and south and east and west, is the peace, the quiet and rest? Truly, in the heart of the Christian there is the "peace which passeth all understanding," but with the falling of the night, the rich begin the night's revellings with its accompaning sins, the outlaws are ready for another night of vice and crime, and the poor, the discouraged, the outcast, in mute misery, begin their night with stolid endurance, heartless dejection—shivering but patient or pitiful, with childlike hope and trust.

One by one, pictures of memory come before the eyes as they gaze into the night. Pictures which bring a smile of encouragement to the tired face, and others that cause the heart to throb because of the distress, the turmoil, the godlessness, which many times have been found to be at the root of dissension and want in homes. A feeling of warm love wells up in the heart, a love born of close fellowship with those who year after year have brought Christmas cheer to the door of many a lowly home in Kansas City. And whence the desire to give time, strength, and very life itself, to a work among those who seemingly do not care for themselves? The answer can well be given in the following lines.

The Love Of Christ Constraineth Us

"The night lies dark upon the earth—
And we have light,
So many have to grope their way—
And we have sight,
One path is theirs and ours—
Of sin and care:
But we are borne along,
And they their burden bear.
Foot-sore, heart-weary, they faint
Upon their way,
Mute in their sorrow, while
We kneel and pray.
Glad are they of a stone
On which to rest,
While we lie pillowed on
The Father's breast."

The days swiftly come and go. The Mission Home is all astir. Thoughts of the Christ Child who left His kingly home above for the humblest of homes on earth, are mingled with the thoughts regarding material needs of the poor; and of hearts' doors not yet opened to let in this same Christ Child—the Savior of the lowest of the lowly.

One of the activities in which all are interested, is the filling of boxes with candy and cookies made by country friends. These little gifts are given to the children of the Week Day Bible School, at the closing of school previous to Christmas vacation. The knowledge of having helped to gladden over two hundred and sixty child hearts should be an incentive to, or stimulate a desire for, continued service for the Master along various lines.

Another twofold blessing—that of those who gave and those who received—comes in the way of toys from country friends. These neatly dressed dolls and toys of various kinds are given to little children, some of whom rarely have playthings which they can call their own.

During one of the days very shortly before Christmas the last "practice" has come to a close. The tired committee breathes a sigh of relief. The children eagerly look forward to rendering the "part" allotted. The day has come. By skillful management the popcorn sacks have been filled with candy and popcorn—amid the many other duties connected with the Christmas rush at the Mission Home.

Night falls, and the Sunday school children with interested parents and friends, gather together at the Mennonite Mission Church in Argentine. Several hours later, eager hands reach out as Sunday school teachers supply all children with sacks of popcorn and candy. A Christmas program has again been rendered, little hearts have been made happy, and to those who know not Jesus as their Savior, He has been again held forth as the only one born to save and keep mankind from sin.

With the rapid approach of Christmas, the work which brings so much joy into so many homes has begun. Baskets containing a nice meat roast, potatoes, vegetables, bread, fruit, and tracts or other suitable literature, are taken to the homes of the very poor, as well as to members of the congregation. Kind-hearted country friends who make possible the delivering of these well-filled baskets, would surely be well repaid could they follow to the doors of some of the places called "home."

One mother, poor, hungry, and scantily clothed, with children just as ill-clad, and perhaps even more hungry, said, in thanking those who placed the basket in her hands, "We would not have a Christmas if it were not for the Mennonites." When fathers are out of employment, the mothers and little ones must suffer.

Then there is a home which is never missed. This family lives in a house on a hillside; just one of the many hills in Kansas City. The narrow, unpaved street which winds its way up this hill is very rocky and rough. But when the car is parked at a safe angle, and the visitors have passed through the rickety, little gate, a sincere and hearty welcome awaits them, as they shake hands with the dusky, colored folks who call this humble place "home." After gratefully receiving the basket of good things to eat, such words as, "We sure are proud to have you," "Won't you sing and pray for us before you go?" and, "Remember us to all the Mission folks," may be heard.

Then there is the trip to the state penitentiary, to take a box of chicken and other Christmas dainties, along with good tracts, to one who, because of sin, found himself behind prison bars. But because of the Christ Child who came to earth to win men to Himself, he repented of his sins, yielded his life to the Savior, and was able to look forward to the Christmas season with a heart full of joy and gratitude.

Hurrying along a certain busy street, the car comes to a stop at the foot of stone steps that lead to low, dark, basement rooms. The outer room has one door and one dingy window. The inner room, used for a bedroom, does not have a window. Here lives a lonely widow, so crippled with rheumatism as to be quite unable to stand erect. Food is always welcomed by her, and the Christmas basket is gladly received.

A basket of supplies, or sometimes a box of cake and fruit, taken to the sick just before Christmas, will bring a new ray of hope and cheer to them and others who are afflicted and classed among "shut-ins." Such a one was found on the second floor of a cheap apartment house. Her utter lonliness was increased when a letter was received from relatives, telling her that a Christmas gift of money, and a parcel had been sent—but it had never been received. The conduct of people on the first floor gave evidence that mail had been left in the box, but did not reach the second floor. Truly, the poor often are victims of circumstance. What grief, what misery a drunken son can cause within four walls called "home!"

Following the highway around a curve and up a long slope, the basket laden car must again stop. There are no steps to go up, and not any to go down. Neither is there a walk leading to a house. The basket bearer needs to wend his way as best he can from the bank of the highway, to the foot of the ravine. Here he crosses a small stream, and approaches on the opposite side, part way up the hill, a place called "home." The goats, small kids, and the old nag, huddled around the sunny side of an old shack, at night find shelter and their scant allowance of feed within its walls. But that which speaks of still more abject poverty, is the battered, wretched tent, and tiny one room beside the tent. Want, with all its merciless, misery bringing power, stares out of every empty dish, and pot, and pan, down to the little cook stove, into which the dejected, lonely mother pushed a handful of twigs to create warmth, and so welcome her visitors. One might wonder, could enough Christmas cheer be gotten out of a very well-filled basket to make the two faithful Sunday school boys who dwell there happy over the blessed Christmas season?

The mother who is in very poor health, doubtless spends many sad, weary hours as she dwells upon the past years, and better days. The two happy, cheerful little boys are regularly in Sunday school, and during each week, as best they can, they help supply the needs of the home by selling papers. Just another instance of neglect and misery, because of a father's scarcely ever having work. A real Christmas dinner was given these two boys, as well as probably fifty or sixty other Midway Sunday school children. With much zest a number of workers prepared the chicken and other good things supplied by country friends. And with equal zest the happy children awaited their turn to enter the doors and sit at the nicely arranged tables.

And thus the days pass, until Christmas eve has come, and we awake on Christmas morning. Again there is a stir in the Mission Home, very early, as well as in a number of other homes. Could we silently follow a quiet but joy-filled group, we would see them stop by windows, while it is yet dark, to sing Christmas carols. Many heavy hearts have awakened to the realization of real joy and gladness, because of the time and effort put forth by Christian friends in this way.

One instance may be given of a poor, lonely widow, living in a small two-roomed house. Her only way of going from one room to the other is by means of a wheel chair. When fuel is scarce, or when she suffers much pain, she spends the greater part of the day in bed. For a number of years this poor widow has trusted in the Lord, even though her children many times have mistreated her, and often have left her with little or no food or fuel, but which later was supplied from other sources.

Quietly the band of singers approach the little home. In her shabby, old bed lies Sister —— already awake, and wondering what this Christmas day would mean to her, when suddenly there breaks upon the air, that splendid, inspiring song, "Hark, the Herald Angels Sing."

Instead of giving way to gloomy thoughts, she now is once more made to rejoice, for the baby Jesus was born into the world for her.

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Savior, which is Christ the Lord."

Kansas City, Kansas.

TRAINING THE INDIAN CHURCH TO CARRY ON MISSION WORK

By A. C. Brunk

Every missionary, whether home or foreign, looks forward to the time when the Church which he has helped to establish will take upon itself the work of spreading the Gospel in the community where it is located. The India Mission for a number of years has been taking very definite steps in the training of the Mennonite Church in India for the responsibility of carrying on mission work in connection with the local church. In each local church a number of Indian brethren are associated with the missionary in church work, and are thus trained in the disciplinary work of the Church. In our church conference they are trained in the making of rules for the church according to Biblical standards.

A number of years ago the church conference began to carry on mission work with funds collected from congregations of that conference. A home mission committee was appointed by conference to have the oversight of the home mission work. In order to give our Indian brethren larger responsibility only one foreign missionary was appointed on the home mission committee. Our Indian brethren showed themselves well able to carry on mission work in the way in which they administered the affairs in connection with the home missions.

Four or five years ago the question of securing larger coöperation of our Indian brethren in the work of the Mission was considered. As a result a committee of missionaries and Indian brethren were appointed to investigate and study the question. They made inquiry of a number of other missions where such experiments had been or were being made of giving larger responsibility to Indian members. In that way we were able to avoid some mistakes into which we might have fallen.

Our first step was to appoint two Indian representatives on each of our departmental committees such as Evangelistic, Medical, and Educational committees. We carried on in that manner for three years, while the committee on coöperation continued to study the situation. It was felt that the appointment of two Indian representatives on each of the departmental committees, did not make them feel much responsibility, even though they had full right to discuss and vote, when there were five or six foreign missionaries on the committees also. So the Committee on coöperation recommended to the annual business meeting of the Mission and to the church conference of 1930 that the direct evangelistic work of the mission and the home mission work of the Indian Church, together with the funds for the carrying on of such work, should be given into the hands of an Evangelistic Board or Samaj, the Evangelistic Board to consist of one representative from each congregation in the Indian conference and an equal number of foreign missionaries. At present that makes a board of sixteen members. The board choses an executive committee of six members, three of whom are Indians and three foreigners. That committee is to look after the details of the work and report to the larger Board which meets quarterly. In the reorganization it was provided that all real estate, such as land and buildings, should remain in the name of either the Conference or the Mission. This scheme is to be tried for three years and at the end of that period the Church and the Mission will consider whether they wish to continue this organization or not.

The work and the funds were to be taken over by the new organization at the beginning of the year 1931. But since many details for the carrying of the work remained to be worked out, and for the benefit of the Indian part of the committee, the policies which had been put into effect by the Mission had to be reviewed, since a large responsibility was involved and it was essential that the work be started as nearly right as possible. The work was actually taken over by the new Board on April 1, 1931. The new organization took over the responsibility for over sixty evangelists and Bible women, the employment of new workers, the discipline of workers, the allotment of funds for the carrying on of the work, and the appointment of local district and station managers, since the work is spread over a district of approximately one hundred miles, east to west, and thirty miles, north to south. Two Indian brethren were appointed as managers and the remaining station managers were appointed from among the missionaries. To date the work of the organization has been moving on much as before. The Indian members as usual have been quite conservative. The work is still being studied and it is hoped that the new arrangement may be able to make some changes which will lead to greater efficiency, that the evangelistic work may be more effective, and that the Gospel may be given to those who have not yet had the opportunity to hear it. Whether or not our evangelistic work will be more effective or not will depend on how much believing prayer will be back of it. We certainly hope that the Indian Church will be led to pray more for this work, and we ask you in the homeland to pray very definitely for the new Evangelistic Board in India and for those who preach the Gospel in the villages, and for those who hear it that they may accept it.

Dondi, India.

"When a man has not faith in others it is quite evident that others have but little faith in him."

EDUCATIONAL

HISTORIES OF LOCAL CHURCHES

XII. Midway Church, Columbiana, Ohio

By Mildred Metzler

The third Mennonite settlement in Ohio is located along the borders of Mahoning and Columbiana counties. The community supports several churches. The early settlers built three churches within the radius of four or five miles. After the time of improved roads the two churches in Mahoning County alternated services; while the Leetonia Church, situated in Columbiana County, has services every Sunday. The Midway Church, which is the central and largest church, is the subject of this paper.

The first Mennonite immigrants to settle in Mahoning and Columbiana counties came in 1815 and the following years. In 1815 Jacob Oberholtzer, a minister from Bucks County, Pennsylvania, moved to a farm in Beaver Township. "He was followed during the years immediately succeeding, by the ancestors of the present Blossers from Virginia, Metzlers from Lancaster County, Detwiler's from Mountgomery County, Lehmans from Franklin County, Yoders from Bucks County, and others from southeastern Pennsylvania." All of them settled in the southeastern part of Mahoning County and the northern part of Columbiana County.

Some of the earliest leaders of the Church were Jacob Nold and Jacob Oberholtzer. "In 1817 Jacob Nold from Bucks County, Pennsylvania, located near Leetonia, and became the first Mennonite bishop in the state. He later organized congregations in Georgetown, Canton, Orrville, and Wadsworth." Some other early leaders of the Church were Samuel Good, minister, who died in the seventies; John Blosser, minister, who died in the late sixties; Peter Basinger, minister, who was born in 1813, ordained in 1854, and died in 1901 at the age of eighty-eight years; and Jacob Stauffer, who was ordained to the ministry in the early eighties. About 1867, Bishop Jacob Kolb moved from Harmony, Pennsylvania, to this community. He died in 1880, at the age of seventy-two; having served this community as bishop for over twenty years. In the early sixties Joseph Bixler moved to Mahoning County, Ohio, from Indiana. "When Bishop Joseph Bixler of Leetonia, Ohio, was ordained to the ministry, he was comparatively young, about thirty, and realizing the benefit of notes and outlines, made use of them. The older ministers charged him to 'depend only on the Lord.' But he was liked as a minister and did not discontinue to make use of his notes. Instead of having them on paper, he had them firmly fixed in his mind's tablet." In 1892, Bishop Joseph Bixler died, and the vacancy was filled by Brother John Burkholder. John Burkholder, a deacon, was ordained to the ministry in 1881. He was later ordained bishop and died in 1909, having served in the capacity of minister twenty-eight years, and some of this time as a bishop. In 1908, Bro. A. J. Steiner moved from Putnam County, Ohio, where he had been serving as a minister, to North Lima, Ohio, and in 1910, he was ordained bishop. Other living ministers are Allen Rickert, ordained in 1892; David Lehman, ordained in 1894; Paul Whitmer, ordained in 1904; I. B. Witmer, ordained in 1915; and Paul Yoder, ordained in 1925. Of the above mentioned, Allen Rickert is not active on account of age, and Bros. David Lehman and I. B. Witmer were ordained for Leetonia.

Midway Church, Columbiana, Ohio

Bishop Nold had a son, also named Jacob, who became the first deacon, in 1865. Other deacons were: Christian Lehman, Jacob Eyman, who moved here from Indiana; Jacob Stauffer, ordained deacon in 1878, and several years later, ordained to the ministry; and I. B. Witmer, ordained in 1909, now a minister. The present deacons are John Yoder, ordained in 1894, and Eli Blosser, ordained in 1921.

A house, situated about a mile southwest of the present church, was used for both a church and a schoolhouse, previous to the building of the present church. On May 29, 1833, Jacob Oberholtzer donated four-fifths of an acre to the church to be used for the building of a church house, and for a burial ground. The trustees at this time were Jonathan Oberholtzer and Jacob Slutter. A log church was built on this property. This land is located in section twenty-nine of Beaver Township, Ohio. This church was used for a number of years and in March, 1869, another strip of land was bought from John Crumbacher for the building of a new church. Part of this land was added to the cemetery.

The new church was built in 1869, and is the one in use to-day. When building the church it was discovered that more land was needed, so in June of the same year, more land was bought from Jacob Crumbacher. The third addition was bought in 1891, from Joseph Bixler. This addition is the acre directly south of the church. A portion of this is now a part of the new cemetery. In 1897, the land northwest of the church was bought from George Dutron. The last addition, made in 1905, was bought from Henry Rohrer for a new cemetery. At the present time, the church property contains over five acres. The church again became too small for the number of members so in 1898, it was enlarged by building an addition to the west end of the building. It now can accommodate five hundred people. In 1920 a large cement basement was constructed, and in 1925, the old seats were replaced with new benches.

The church, having an average attendance of three hundred, has a good attendance, and has a number of church activities. The first Sunday school was held in the 1870's. At first it was only held in the afternoons, but later this was changed to the morning. J. L. Yoder, being one of the leaders in the work, was superintendent for many years. The present officers are: Clayton Lehman, superintendent; Caleb Yoder, assistant superintendent. There is also a primary department. This department was organized in 1920, with Mrs. A. J. Steiner as the first superintendent. The present officers are: Mrs. I. J. Lehman, superintendent and Mrs. N. E. Blosser, assistant. The primary department meets in the basement where the children have their own opening exercises. After Sunday school they meet with the adults for church services. Teachers' meeting is held on Wednesday evening, with J. L. Yoder as instructor.

In former years, Sunday school and preaching services were held every two weeks in the evening, in a vacant community church, but it was closed because only local members attended. For a number of years, Sunday school and church services were held in a country schoolhouse, southeast of Leetonia. The Woodville Sunday school was organized in the late nineties, with Bros. Abram Nold and John Rhiel as the first superintendents. These services were held every two weeks during the summer months. Preaching services were generally held by Bro. David Lehman or some other local minister. After automobiles came into more general use, the attendance grew smaller, and it was decided to discontinue the work at that place.

During the year of 1929, Bishop A. J. Steiner made arrangements to conduct short services at the county home for the poor. These services are held once a month, on Sunday afternoons, and are usually in charge of the bishop, who is assisted by local members.

Young People's Meeting is held every two weeks at the Midway Church. An interesting feature of the Young People's Meeting is the exchanging of programs with neighboring Mennonite churches. The children have their Junior meetings in the basement, which comprises several departments. The primary section includes those who are under ten years of age, and the Junior section includes those above ten years of age. Those in the Primary section have handwork and memory work to do, and have Bible stories told to them. The Junior section studies a book, locates Bible references and stories in their Bibles, and often they are asked to give short talks.

Singing classes or Bible classes have been held during the summer months for a number of years. Some of the Bible instructors were O. N. Johns, Bro. and Sister M. C. Lehman, and Paul Yoder. During a recent summer Bro. Elmer Kanagy from the Maple Grove Church in Lawrence County, Pennsylvania, conducted a singing class. Part of this time was given to chorus work.

In 1918 a Sewing Circle was organized. The women meet each month and sew for the needy. They also support Ruth Miller, a missionary in India.

The young girls also organized a society, in 1921. For the first four years interesting missionary books were studied. In addition to their studies, in 1925, they began sewing for the needy. The girls meet each month for their sewing and reading circle. Each Christmas they give gifts to the needy. Some of the things which they did for Christmas gifts the past few years were: Making aprons for the missionary women and their daughters; sending a large box of gifts for the Orphans' Home at West Liberty, Ohio; also to some poor children in Chicago; giving food and clothing to some very poor families near home.

In conclusion, the children's work must not be forgotten. Each year they raise money for the support of Waldo Lehman. This is done by the quarter fund. The children take a special interest in this because they are personally acquainted with Waldo.

Columbiana, Ohio.

THE CHRISTIAN HOME

XII. Twilight

By Erma Miller Erb

This is the concluding number of this interesting series of articles by Sister Erb. We trust our readers have followed these helpful and practical discussions as they appeared from month to month and hope that in the future we may have other articles from the author, for whose services we are very grateful.

"Though cares may vex us through the day,
Doubt and impatience make us blind
To loveliness along the way;
At twilight we will always find
A still, sweet peace—a healing balm
That soothes and leaves our spirits calm."

As minutes pass one by one into the unchangeable past, nearer draws the dusk of the twilight hour. A cool, soothing dusk it is and a forerunner of a bright dawn. Shadows abound everywhere but, with softened outlines. There are no discordant, raucous sounds at twilight, but only a peaceful, restful quiet. One can almost fancy a wayworn traveller at eventide waiting for the ferry—a vision of beauty and increasing light on the other side to offset the indistinctness and lengthening shadows here.

Shadows and lights at the twilight hour. Shadows there are, loneliness sometimes or helplessness, but how much greater the light that gleams from the future! And what can compare to the beauty of an unblemished character at eventide—morally pure, spiritually alive, and mentally preserved because of the past.

* * * *

There he comes shuffling down the street. His shoes always turned up at the toes at the same angle that his shoulders bent forward —a mark left from grubbing days. His walk was always full of glad interruptions—a few words here and a greeting there, and you had the warming feeling that he was indeed glad to see you.

Finally he reaches home. "Any letters from John?" but it seems that he has only papers and parcels. Too often one parcel contains the inevitable sad-eyed, smoked herring. He has practiced thriftiness and economy too long to indulge in luxuries and comforts for himself now, although there is alwayys plenty for the others. Perhaps it is well that he can not visualize the roast pig dinner son John is giving at his fraternity house.

More kindly, skimping, working days and then comes — quietness. On one of the last days he remarks, "Whenever the Lord calls me I am ready to go." Son John chuckles in amusement as he leaves the room. Father is childish,—or is it childlike?

* * * *

Sitting by the window, a half-knitted stocking dangling from her shining needles, she plies them back and forth, meanwhile peering over the top of her spectacles for signs of moving life upon the road. Nothing is quite so elating as a passer-by driving in. "Well, well, did you come to see me?" Her happiness is complete. Her roomy pocket contains the trophy every bright-eyed youngster expects. Hardships lie in the past. Quiet hours have come, — too many quiet hours, but what a time for treasured memories of the past and dreams of the dawn!

* * * *

At a table two white-haired men are busily tracing the outlines of a bird on the one new tablet between them as happily engrossed as two school boys. With crayons one is planning a bluebird and the other a robin. The hands of the big old watch lying before them approach the time when the dinner gong will ring. This will be another welcome diversion. Many others in like situation will share with them the dinner hour. The attendants are kindly and helpful. Routine is established now. They always look forward to the Sabbath and rarely do they ask special privileges. Sometimes a tear trickles down a withered cheek and once in a while the plaint is voiced, "Nobody cares for me"—but always the mood passes, for there are visitors or a new arrival, perhaps the next tablet will have a new picture. And some time twilight ends.

* * * *

Hands folded quietly, with not much to say and nothing to do, we find the Martha of other days. Hands and feet which so willingly served are helpless. Time used in making a living and ordering well a hospitable home now lie in enforced idleness. Leisure has come too late. The shadows of twilight are strong, but the lights of approaching dawn are stronger. No complaint but, "Oh, yes, I'm feeling pretty good. I'm looking forward to rest." Idleness is not rest.

* * * *

Youth is naturally cheery and buoyant.. How fine when cheer comes from the aged! A perpetually cheery old soul who loves to tell how much her children do for her and how kind they are adds that perhaps she scolded them sometimes when it was not necessary, and if she could relive the past she would blame less and praise more. Although not rich in worldly goods she is never happy unless she can give something to her visitors. She must often surely deny herself of necessities to do this.

TO OUR FRIENDS

By Marie Yoder

True friends are greater far than gold,
An ever steady comfort in dark days are they;
To them our fondest, dearest hopes are told,
To them we go in comfort in dismay.
Then let us always to these dear ones pay
Our friendship's debt. No, not with golden gifts,
But with kind smiles and thoughtful deeds which say
That Christian love has been a power that lifts
Us higher than the world's domain from day to day.

Kalona, Ia.

Whether we reach the twilight hour early or late the only thing needful is our readiness for the dawn. The anticipation of a long hoped-for journey is but a weak comparison to the permanent transition. An illustration of assurance, helpful to all who are ready yet dread the thought of actual passing, is that of the mountain climber among glaciers. He slipped and fell at the edge of a deep crevice. At the bottom he could see a swiftly moving stream, cold and forbidding. At last he could hold on no longer and was forced to let go and drop. The stream carried him through the darkness. But in a short time he emerged into beautiful sunlight on a grassy shore, dotted with flowers. So it is in letting go and trusting all to our Pilot.

> "Twilight and evening bell,
>   And after that the dark!
> And may there be no sad farewell
>   When I at last embark.
>
> "For though from time and place
>   The flood may bear me far,
> I hope to see my Pilot's face
>   When I have crossed the bar."

Wellman, Ia.

RELATION OF THE CHURCH SCHOOLS TO THE ENDOWMENT PROGRAM

By Paul Erb

The Endowment Program for Christian Education, as it has been and is being conducted by the Mennonite Board of Education, is different in one essential respect from most college endowment campaigns. This difference in turn arises from the particular form of organization which has grown up in educational work in our church, at least so far as the jurisdiction of the Mennonite Board of Education extends. The essential fact about this organization is this: the incorporated body which legally holds the property, which holds and invests endowment funds, and which has final authority in the administration of the schools is the Mennonite Board of Education, an organization elected by and immediately responsible to the supporting conferences of the Churches. Goshen College and Hesston College and Bible School, the schools under the control of the Board, are not incorporated, and while they have local boards of control, these boards are not self-perpetuating and final in authority, but are appointed by the Board of Education and responsible to that Board.

From this fact comes a truth that should be clear to every person interested in the Endowment Program: *the church schools are not conducting the Endowment Program.* It is being carried on by the Mennonite Board of Education. The Endowment Committee, which directs present activities, is a committee of the Board. The money is sent to the offices of the Board. The persons responsible for holding and investing this money are appointed by the Board, and report regularly to the Board. The schools never see this endowment money, receiving each year from the Board only the interest derived from the principal.

This situation is essentially different from that which usually obtains in college organizations. The usual arrangement is to have the college incorporated and operated by a Board of Directors who hold all entrusted funds. As long as these directors are faithful to the original purposes of the donors, all is well. But let the directorship change, and the money which was given to preserve and preach a true faith may be used to undermine that faith. For this reason there has been much fear, and rightly so, that endowments may not perpetually serve the good purposes of their donors. How may we safeguard the use of these funds? Not by carefully worded contracts merely, for these have often become a mere scrap of paper. The greatest possible safeguard is to entrust the money to a body which is sure to represent the integrity of the Church of the future. The Board of Education, elected by the several conferences every year, is sure to be sensitive to the wishes of the Church at any particular time. So far as things human go, I cannot imagine a more reliable risk than the Church of the future years. And the whole Church is safer than any one part of it.

But while they are not collecting and holding the funds *the church schools are the beneficiaries of the Endowment Program.* The purpose of the endowment idea is not to pile up principal and accruing interest for future years, but to use the interest for current expenses just now. Modest as our endowment funds are as yet, there is already an income from them amounting to more than $10,000 per year. This money is turned into the college treasuries to meet the operating expenses. Whereas in years past the schools had to collect every year from the constituency whatever was needed to make up the operating deficit, this necessity has at least been lessened by a regular and certain income from endowment. This has greatly stabilized the planning and administration of our educational program.

Since the income from endowment funds is used to carry on the schools which we now have, it becomes immediately apparent that *the church schools are the justification for the Endowment Program.* The money is given that the schools which the Church has may, both now and in the future, carry on their work. The people giving the money are doing and can do a real service to the Church. Now such a belief can only rest on evidence of what they have seen and experienced. If their contacts with the school question have convinced them that the educational work of the Church is a hindrance to the well-being of the Church, they would be unfaithful stewards if by their gifts they helped to provide for the future of the work. It is not to be expected that they would do so. If, on the other hand, in spite of a certain amount of inevitable human failure, they have seen the faculties give faithful and continued service to the program of the Church; if they have seen in the schools powerful centers of the right kind of influence upon the Church; if they have seen a considerable proportion of the students come out with a quickened spiritual life, an intelligent support of the whole-Gospel standards, and a training which makes them more usable in the circles of the Church: then we may expect them to contribute toward the perpetuation of that institutional activity which has so blessed the Church. I am one of a younger generation of Mennonites who owe we know not how much to the molding influence which a church school has on a young life. And I have been encouraged by recent testimonies from parents that they cannot measure in money the good which the church school has done to their families. Such people will continue giving, because the schools have demonstrated the value of their work. The product will tell.

Endowments are often spoken of as investments. We are not giving the money away; we are putting it in trust for our future and continued profit. This is not a figure of speech; it is literally true. For every spiritually minded person, to say nothing of the person inclined to philanthropy, understands that the most worth while profits cannot be entered upon a ledger. They are intangibles, but readily discernible to the man who puts manhood and womanhood, and especially Christian character, above dollars. Such a one rejoices to believe that through his gift the Church is given greater resources with which to do her God-called task in the world. He may expect that young people will be saved for Christ and the Church who would otherwise be lost; that talents will be trained for their maximum service in the kingdom of God; that the scholarly abilities of the brotherhood will be conserved for consecrated uses; that every congregation and every conference will be stronger in the faith and more zealous in its ministry because of the steady inflow of influence from the schools supported by the endowments. And thus *the church schools are the distributors of the benefits of the Endowment Program.* Through the years a steady succession of young people will stream through their halls, securing knowledge and absorbing Christian ideals of life. And the flow of this young blood back into the veins of the Church, carrying life and strength with it, will, under the blessing of God, pay back a hundredfold the investment which has been made.

Hesston, Kansas.

SYMPATHY

By Ruth Heatwole

To-day, I really could be glad
For pain and sorrow I have had,
Because I met a weary heart,
And somehow understood in part
What lay behind those tear-filled eyes,
And I could deeply sympathize.
I'm glad that I could take her hand
And truly say, "I understand,"
Because she brightened when she knew
Another felt her heartache too.
So if I know that I can be
A little help to such as she,
In making hearts a bit less sad—
I'm glad for sorrow I have had.

La Junta, Colo.

To be needed in other human lives—is there anything greater or more beautiful in this world?—David Grayson.

BIBLE STUDY

BIBLE STUDY COURSE

VIII. Revelation

In the preceeding chapters of the Revelation the account is given of the great preparation that was made for the final conflict between the forces of Satan and the power of God. There was heard no note of triumph on the part of the Dragon, the great beast or the two-horned beast. There was much presumption and exercise of authority on their part. On the part of the Lord and those who were associated with Him there was a spirit of exultation. There were exclamations of victory and the acclaim of the Lord as King of kings. Men and nations were warned of the impending judgments of God upon the ungodly of this world. The heart of heaven was moved, the inmost Sanctuary prepared, for the execution of the final judgments of God against the powers of Satan arrayed against God and the saints. The storm gathered in its intensity; the dark clouds of judgment gathered thickly; the temple of God was filled with darkness and the day of mercy was past.

The Overthrow of Satan and the World Kingdoms.—Rev. 16-19.

A. The Pouring out of the seven last plagues.—Rev. 16:1-21.

I. Announced and commanded by a great voice out of the temple.—v. 1.

II. The vials, or censers, poured out. Correspond to the censers of the priests.

1. The first vial poured out.
   - a. Poured out upon the earth.—v. 2.
   - b. Affected those who had the mark of the beast and worshiped the image with noisome and grievous sores.—v. 2.
2. The second vial poured out.—v. 3.
   - a. Poured out upon the sea.
   - b. The sea became as the blood of dead men; every living soul died in the sea.—v. 3.
3. The third vial.—vv. 4-7.
   - a. Poured upon the rivers and fountains.—v. 4.
   - b. They became blood.
   - c. The eternal Lord declared righteous by the angel of the waters.
   - d. Those who had shed the blood of saints and prophets declared worthy to drink blood.—vv. 5, 6.
   - e. An angel out of the altar declared the judgments of the Lord God Almighty to be true and righteous. —v. 7.

The first three judgments fell upon the bodies of men and upon the forces of the earth. There was a pause, declaring the judgments of God as just, and justifying every further act of God in dealing with the forces of sin and darkness. Greater judgments were to follow. Would it not be well for men to be warned by physical pestilences, natural disturbances and calamities? These have been warnings of God in the past, why should they not be noted as such to-day?

4. The fourth vial.—vv. 8, 9.
   - a. Poured out upon the sun.—v. 8. (God's angels are above the universe).
   - b. Power of the sun made to scorch men with fire.—8.
   - c. Men blasphemed the name of God who had power over these plagues. —. 9.
   - d. Men repented not to give God glory. —v. 9.

Note, that the temple of God was filled with smoke that no man could go into the temple until the plagues were ended. Men repented not during this period, they needed no door of mercy open to them.

5. The fifth vial.—vv. 10, 11.
   - a. Poured out upon the seat of the beast.—v. 10.
   - b. His kingdom was full of darkness. —The beast of Rev. 13, whose mark and name and number indicated his subjects.
   - c. They (his subjects) gnawed their tongues for pain.—10.
   - d. They blasphemed the God of heaven for their pains and sores. The sores began under the first plague. —vv. 11, 12.
   - e. They repented not of their deeds.
6. The sixth vial.—vv. 12-16.
   - a. Poured upon the great river Euphrates.—v. 12.
     - (1) The waters were dried up.
     - (2) The way of the kings of the East was to be prepared.
   - b. Three unclean spirits come forth from the mouth of each, the dragon, the beast and the false prophet. —v. 13.—Each was moved by the same unclean spirit, and sent forth the same character of unclean spirit.
     - (1) They are the spirits of devils.—v. 14.
     - (2) They work miracles.—v. 14.
     - (3) They go forth to the kings of the earth and of the whole world to gather them to the battle of the great day of God Almighty.—v. 14.
   - c. The warning of God.—v. 15.
     - (1) "I come as a thief."—Unexpectedly.
     - (2) "Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."—v. 15. The garments of the saints of God are white, washed in the blood of the Lamb. This in contrast to the number of the beast.
   - d. God Almighty gathered the nations together into a place called in the Hebrew tongue, Armageddon.—v. 16.
7. The seventh vial.—vv. 17-21. Let us keep in mind that the influence of this seventh vial continues to the end of the period of judgment, to the destruction of the armies of the nations and the judgment of the dragon.—20:1-3.
   - a. The vial was poured out into the air.—v. 17.
   - b. The declaration by the voice out of the temple of heaven. "It is done." v. 17.
   - c. The voices, thunderings and lightnings.—v. 18.
   - d. The unprecedented earthquake.—vv. 18-20.
     - (1) The great city was divided into three parts.—v. 19.
     - (2) Cities of the nations fell.
     - (3) Great Babylon came in remembrance before God, to receive the cup of his wrath.—v. 19.
     - (4) Islands fled away, mountains were not found.—v. 20.
   - e. Great hail fell from heaven of a talent weight (100 lb.).—v. 21.
   - f. Men blasphemed God because of the plague of hail.—v. 20.

Here are mentioned that great city, the cities of the nations and great Babylon. Chapter 11:8 the great city is called Sodom and Egypt, where our Lord was crucified. A great earthquake is spoken of in Zech. 14:4. A judgment of the Lord will be visited upon Jerusalem. The people have been scattered because of their sins. The place of their sins will also be judged of the Lord. She who has been called Sodom and Egypt may also well be called Babylon. It is evident that the return of the Jews as an unconverted people will not make Jerusalem a sanctuary of the Lord. Their blasphemy against Christ will continue. The unbelief and godlessness of many of those people will lead them to a nationalistic life as godless as Soviet Russia, and Jerusalem will invite the name and judgment of Babylon upon her. It will not be a strange thing that the Jews at Jerusalem will intrigue the nations of the world in just such an alliance as that indicated by the gathering of the nations together against the Lord, because the Lord is Christ.

Another matter must be taken into consideration regarding the scene of conflict and the city of judgment. The Kings of the East shall come over the Euphrates, and assemble in Armageddon. Old Babylon will not be the place or the scene of judgment. Rome cannot be taken into consideration, for she will not be the gathering place of the nations, neither is she the place of the Lord's crucifixion nor the shedder of the blood of prophets, although she has shed the blood of saints.

B. The Judgment of Babylon the Great. Rev. 17, 18.

This is a part of the program of the seventh vial judgment. It is already alluded to in 16:18.

I. The vision of the woman upon the scarlet colored beast. 17:1-6.

1. Shown to John by one of the angels which had the seven vials.—v. 1.
2. The judgment of the great whore that sitteth upon many waters shown to John by the angel.
   - a. She is declared to have committed fornication with the kings of the earth.—v. 2.
   - b. She has made the inhabitants of the earth drunk with the wine of her fornication.—v. 2.
3. The vision of the woman and the scarlet colored beast.—vv. 3-6.
   - a. John was carried away in spirit into a wilderness and saw the vision. —v. 3.

b. The woman sat upon a scarlet colored beast.—v. 3.

c. The beast was full of the names of blasphemy, and had seven heads and ten horns.

Note.—There is a relationship between this beast and the former one. Each has seven heads and ten horns. The scarlet beast has no crowns, for it carries the harlot who poses as the queen of the kings of the earth.—Cf. 18:7. The first rises out of the sea; the second out of the bottomless pit.—See 11:7. The first is of a material and governmental character; the second of spiritual and moral disposition. The two shall come to an end at practically the same time—shall go into perdition.

d. The appearance of the woman.—vv. 4, 5.

(1) Arrayed in purple and scarlet.

(2) Decked with gold, precious stones and pearls.

(3) A golden cup in her hand full of the abominations and filthiness of her fornications.—v. 4.

(4) On her forehead a name, "Mystery, Babylon the Great, the mother of harlots and abominations of the earth."—v. 5.

e. Her character—drunken with the blood of saints and with the blood of martyrs of Jesus. v. 6.

f. John's wonder with great admiration.—v. 6.

II. The explanation of the marvel by the angel.—17:7-17.

1. The mystery of the woman and the beast with seven heads and ten horns explained.

2. The Beast.—vv. 8-17.

a. It was and is not.—v. 8.

b. Shall ascend out of the bottomless pit.—v. 8. See 11:7.

c. Those whose names are not written in the Lamb's book of life will wonder when they see the beast.—v. 8.

d. A matter of wisdom to understand or recognize that the seven heads of the beast are seven mountains on which the woman sitteth.—v. 9.

Note. These are not hills, such as the hills of Rome, and of Moscow, and of many other cities. Hills in the scriptures are places of Government, cities of kings. We note that the horns are kings and there are seven kings mentioned in connection with the heads. The woman sits upon the mountains, controls the interests of the seven governments.

e. The seven kings.—vv. 10, 11.

(1) Five are fallen.—v. 10.

(2) One is.—v. 10.

(3) One is not yet come, and when he comes he must continue a short time.—v. 10.

(4) The beast that was and is not, even he is the eighth and goeth into perdition.—v. 11.

Here is the suggestion of an organization that was out of existence in the day of the vision, except for the remnant of two kings, one of whom still reigned and the other to come into power for a brief time. The eighth king would come into power at the appearing of the beast and pass into perdition with the beast. This could not be Rome, for she was then in the zenith of power. It could not be Greece, for she continued to hold her power. It appears to be the great empire of the wilderness where John in spirit saw this vision. There will rise again the spiritual powers of Antichrist that shall go into perdition. The last of the kings was soon to come into power and to perish until the kingdom of the Jews would rise again with the dominions of the old empire around her.

f. The ten horns.—vv. 12-14.

(1) They are ten kings.—v. 12.

(2) They received no kingdom in the day of the vision.—v. 12.

(3) They will receive power for one hour at the rising up of the beast.—v. 12.

(4) They shall have a spiritual or political coalition with the beast. Here is a suggestion of a federation of nations among whom the Jews will be one, and probably the head.—v. 13.

(5) These kings shall make war with the Lamb.—v. 14.

(6) The Lamb and those with Him shall overcome the kings.—v. 14.

(7) The waters are people, etc., over whom the whore has power.

(8) The Kings shall hate the whore and destroy her.—v. 16.

(9) God puts it into the hearts of the kings to fulfill his will and give their power to the beast (scarlet beast) until His will concerning the beast and woman are fulfilled.—v. 17.

3. The Woman.—

a. She sits upon the seven mountains, or heads of the beast. She has power over the governments of seven peoples.—v. 9.

b. There are waters, or peoples, multitudes, nations, and tongues over which the woman has control. This suggests a political power on the part of the woman.—v. 15.

c. The ten kings shall destroy her—the breaking up of a strong coalition.—v. 16.

d. The woman is "That great city, which reigneth over the kings of the earth."—v. 18. No city has ever equaled Jerusalem in her influence over the world. Her world influence will again be repeated in the days of the Jewish Kingdom, and still later during the Kingdom of the Lord.

III. The declaration and description of the fall of Babylon the Great.—Rev. 18:1-24.

1. Declared by an angel from heaven having great power.—v. 1.

2. The fall of Babylon.—vv. 2, 3.

a. Her ruin, complete, the habitation of devils, of every foul spirit and unclean and hateful bird.—v. 2. This would indicate a moral and spiritual fall as well as a ruin of the city.

b. The cause.—Her evil influence over the kings of the earth through her spiritual and commercial interests.

There is an influence which the Jew has had as a religious power that has wrought evil among the nations of the world. The Jew has ever been an Antichrist nation, while not all Jews have been so. Their present influence is widespread against the cause of Christianity. Monotheism is acknowledged in the world, but the divine Sonship of Jesus Christ is opposed as is also the divine relationship of the Holy Spirit. This is in large part the result of the fornication of kings and nations in their consort with the Jew. The Jews moral code is acknowledged, the ten commandments are the basis of men's religion, and would be the foundation of a world religion having behind it the support of a league of governments. Such a league would represent the beast from the bottomless pit upon which the woman sits.

THE INNKEEPER

He missed it all—
The keeper of that Syrian inn,
He did not mean to,
But the crowds were great, rooms few,
And many guests had gold to give.
Had he not heard "a man must live?"
There was no room for Nazareth folk.

He missed it all—
Though angels sang His lullaby,
And listening shepherds praised,
He was too busy for the angel's song;
Though Wise-men came by starlit ways.
He saw no star; he planned no wrong
Against these Nazarene folk.

We, too, may miss it all—
The wonder of His coming.
We may not mean to,
But tasks are many, hours seem few.
Life rushes us with hurrying feet,
While song and star we fail to greet—
May we not slight the Nazareth Guest.

—Arthur E. Cowley.

3. The call for the people of the Lord to come out of Babylon.—vv. 4-20.

a. The call by another angel from heaven.—v. 4.

b. Called out that they be not partakers of her sins and not share in her plagues.—v. 4.

c. Her recompense—double for her sins, and an equal sorrow for her pleasures. She called herself a queen and no widow. As a harlot she was not a wife, and hence no widow. She was the consort of many kings. This is one of the prophetical accusations of Jerusalem. In nearly all of the prophecies she is accused of harlotry and adultery. Hosea is emphatic in setting forth this nature of Israel's sin. What Jerusalem was in the past she will be again in her unconverted state in the days of her restoration.

d. A description of her destruction.—vv. 8-19.

(1) Suddenly, in one day.—vv. 8, 17.

(2) Mourned by the kings of the earth.—vv. 9, 10.

(3) Lamented by the merchants of the earth.—vv. 11-16.

(4) Deplored by the commercial interests of the earth.—vv. 17-19.

If the wealth of the world is controlled by the Jews the loss of the city of its influence may well be as great as here depicted. The late financial depression was caused by a limitation of financial backing, what will it mean to have the foundations of wealth swept away in one hour?

4. The call for the rejoicing of apostles and prophets because of the revenge of the Lord over Babylon.—v. 20. Here is another indication of the identity of Babylon. The blood of apostles and prophets is laid at her feet. "His blood be upon us and our children." See also v. 24 and 8:8, 11.

5. The illustration of the nature of Babylon's destruction.—vv. 21-24.

a. The millstone cast into the sea by a mighty angel.—v. 21.

b. The silence and darkness and mourning as a result of the sin of Babylon against the Lord's people; the judgment for the blood of the servants of the Lord.—vv. 22-24.

C. The victory of the Lord at the great battle of Armageddon.—Rev. 19.

I. Praise in heaven for the fall of Babylon, the great whore, the queen of the kings of the earth, the Bride of the Beast.—vv. 1-4.

1. By the multitudes in heaven.—vv. 1-3.

2. By the four and twenty elders and by the four living creatures.—v. 4.

3. Praise in heaven for the approaching marriage of the Lamb.—vv. 6-10.

a. The voice of the great multitude declaring the reign of the Lord God omnipotent.—v. 6.

b. Their joy in the marriage of the Lamb, about to take place.—v. 7.

h. His vesture dipped in blood.—v. 13. This a token of His going forth to conquer by His own power.
i. His name called the Word of God. v. 13.
j. The armies of heaven followed Him. —v. 14.
    (1) Upon white horses.
    (2) Clothed with fine linen, white clean.—These were not saints. They are the hosts of the Lord of Hosts. See 12:7.
k. Out of His mouth a sharp sword, to smite the nations.—v. 15.
l. He shall rule the nations with a rod of iron. v. 15. This during the period of His reign.
m. He treads the winepress of the fierceness and wrath of Almighty God.—v. 15.—Isa. 63:3. This is not the blood of redemption; it is not His own blood, but the blood of His enemies.
n. The name on His vesture and on His thigh—King of Kings and Lord of Lords. Note that he had a name that no one knew but Himself. He was called Faithful and True, the Word of God, and He had a name, King of Kings and Lord of Lords, but the name which no man knew was higher than these. Had they known, they would not have crucified the Lord of Glory.—I Cor. 2:8.

2. The great conflict.—vv. 17, 18.
    a. The proclamation of it and the character of it proclaimed by an angel standing in the sun—a dark day for the world.—v. 17.
    b. A call to the fowls to come to the supper of the great God—to consume the flesh of kings, captains, mighty men, horses, and their riders.
3. The great victory.—vv. 19-21.
    a. The beast, kings of the earth, and armies arrayed against the Lord and His army.—v. 19.
    b. The beast and false prophet taken and cast alive into a lake of fire burning with brimstone. Note that they continued alive in this same lake of fire after a thousand years. Cf. Rev. 20:10. The torment continues forever.
    c. The remnant were slain by the sword of Him that sat upon the white horse. The fowls were filled with their flesh.—v. 21.
4. The defeat of the dragon.—20:1-3.
    a. An angel came down from heaven,
    c. The wife of the Lamb prepared for the marriage.—vv. 7-10.
        (1) She hath made herself ready.—v. 7.
        (2) She was granted to be arrayed in fine, clean, white linen, the righteousness of the saints.—v. 8.
    d. The blessing of those called to the marriage supper of the Lamb.—v. 9.
    e. John restrained from worshiping the angel that showed him these things,—he being a fellowservant. v. 10. Cf. 17:1.

II. The victory of the King of kings over the Beast and False prophet, the dragon and the kings of the earth.—vv. 11-21.
1. The coming of the King and His hosts.—vv. 11-16.
    a. He came from heaven.—v. 11.
    b. He came upon a white horse.—v. 11. Cf. 6:2.
    c. He was called Faithful and True.—v. 11.
    e. His eyes like a flame of fire.—v. 12.
    f. On His head were many crowns.—v. 12.
    g. His name written which no man knew.—v. 12. Himself knew it. having the key to the bottomless pit.—v. 1.
    b. He bound the dragon.—v. 23.
        (1) He is that old serpent.—Cf. Gen. 3:1.
        (2) He is the Devil.
        (3) He is Satan.
        (4) He is bound a thousand years. The period of his binding will begin with the time of the defeat of the armies of the world and the beginning of the reign of Christ.
    c. He is cast into the bottomless pit. —v. 3.
    d. He is shut up.
    e. A seal is set upon him.
    f. He shall deceive the nations no more until the thousand years are ended.—v. 3.
    g. He shall be loosed a little season after the thousand years shall be fulfilled. He will again deceive the nations.—Cf. 20:8.

Note. The nations will not all be destroyed in the great conflict of the Lord. Only the kings, captains, mighty men and their armies will be destroyed. The rest of the people will remain, over whom the Lord will reign with the rod of iron.

CHRISTMAS WITH GERRY'S FAMILY

(Continued from page 354)

star. They knew that meant that Jesus was born so they started out to find Him. They stopped on the way and asked people where they could find Jesus. The king heard about Jesus and he wanted to kill Him. So he called the three Wise Men and said, 'When you find Jesus, come back and tell me because I want to worship Him too.'

"The Wise Men went on and found Jesus with His mother Mary. When they went in and saw Him they fell right down on their knees and worshipped Him. That night while they slept God sent these Wise Men a dream and told them not to go back and tell the king. And God told Mary and Joseph to take Jesus away to another country so that the king could not find Jesus and kill Him."

Norma leaned back in her chair with a far-away look in her eyes. Don tried to say something—two or three times—but was too busy swallowing something in his throat. Finally with a quiver in his voice he said, "That's a good story isn't it, mamma?"

"The best story in the world," Gerry replied.

After another pause Don said, "Those men took presents to Jesus, didn't they? I wish we could give presents to Jesus."

"Why we can," Gerry said. "Jesus said He was going away and when we want to do nice things for Him we should do them for other people. Jesus said that would be just the same as doing them for Him. If people are hungry and we give them something to eat it is just the same as giving something to Jesus."

Norma spoke up, "Well, they say in school that the Jules children don't have anything to eat and that their daddy is drunk and their mother is sick."

Gerry knew the family and had thought about them often. "Maybe that's our chance to do something nice for Jesus."

Both children jumped at the idea. "Let's do, mamma, let's do!"

So plans began. Gerry suggested and the children planned. They gave of their saved up pennies, thought they were planning the dinner, and went by themselves to the store to buy it—with a slip that their mother sent with them. Then on Christmas Eve Mrs. Jules and her six children came to the Barker's for dinner. Don and Norma and Jeannie looked on in wondering sympathy, because "they were hungry and had a bad daddy who wouldn't give them things to eat."

When the Juleses finally went home with a basket packed full of good things for their own Christmas dinner, Don and Norma and Jeannie were almost quivering with excitement. Don prayed that evening that "God would make the Juleses daddy come home and not get drunk any more." After they were in bed Don said, "We did something nice for Jesus, didn't we?" And then after another pause he went on wistfully, "What if the sky would open up again and the angels would come out and sing! I wish I had been one of those men out on the hills with their sheep that night." And when a little later they heard some one singing "Silent Night, Holy Night" in sweet tender tones, Gerry thought she heard hushed sounds coming from Don's bed. On going to see she found him crying and asked, "What's the matter Son?"

"I-I-don't know, mamma. I-just-want-to-cry." Then Gerry kneeled down beside his bed and with her arms around him and her face beside his, cried with him.

Hesston, Kans.

INCREASE IN HEATHEN POPULATION

World population is increasing at a rate that is hard to conceive. The International Statistics Institute at the Hague announces that it is now 2,000,000,000. This is an increase of 400,000,000 in the past twenty years. In round numbers Asia has a population of 950,000,000; Europe, 550,000,000; the Americas, 230,000,000; Africa, 150,000,000, and Australia, 7,000,000.

These figures are beyond the comprehension of most minds, but there are three facts that ought to stare every Christian in the face, and burn themselves into every Christian heart. One of these is that about three-fourths of this immense mass of human beings are absolute heathen, having no knowledge of the Savior of sinners.

Another fact is that the vast majority of this increase of population is among the heathen nations. The third fact is that Christian people are just falling down on the job of carrying out the command of their Savior and Master, to make disciples of all nations. The church not only is not doing that, but it is not by any means keeping up even with the growth of population. Indeed, the increase of the heathen population in twenty years is greater than the membership of all of the Christian churches of the world.—Presbyterian of the South.

And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for our of thee shall come a governor, that shall rule my people Israel.—Matt. 2:6.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Last things have their place as well as first things. The last month of the year is here again. It reminds us of the last things, of which the Bible often speaks and of which man is so prone to be heedless.

We should choose the first things with an eye to the last things that will surely come in their season. The topics for the month of December are very appropriate with the spirit of consideration of last things. We need to keep the fact in view, that after our earthly life comes to a close we need to have grace that we may meet the Lord, though He may tarry till we sleep in the dust of the earth. If we are ready, with our lamps supplied with oil, it matters not when we die, or whether we tarry till He comes. The significance of Christ's first coming has a vital connection with the closing up of our time of probation here. For if we know the meaning of His coming we may choose the salvation which He brought and thus be prepared for the day of accounts. With the blessed hope of a glorious resurrection in our hearts we may confidently approach either the grave or the expected return of the Lord from heaven without fear. Beloved, have we spent the past year in a way that we shall be happy to place the record before our Judge? Truly we shall need His forbearance with us for the many shortcomings that have been manifest in our life, even with our best intentions. May we not fail to place our cause continually with the Author and Finisher of our faith.

A few more years shall roll,
  A few more seasons come;
And we shall lie with them that rest,
  Asleep within the tomb.

A few more meetings here,
  Shall cheer us on our way;
And we shall reach the endless rest,
  Th' eternal Sabbath day.

Then oh, my Lord prepare
  My soul for that great day;
Oh, wash me in Thy precious blood,
  And take my sins away.—Bonar.

BIBLE PARABLES AND THEIR LESSONS TO US—THE TEN VIRGINS.—Matt. 25:1-13

Topic for December 13

MOTTO

"Watch."

MEDITATIONS ON THE TOPIC

I. The Ten Virgins.—Jesus was on the subject of the coming of the Lord and how His unexpected return would find many of His servants unprepared. He told of the experience of ten virgins that He might illustrate how some people would be ready and others would not when the Lord comes. The five wise virgins of which He spoke got everything ready before they lay down or closed their eyes in sleep. The foolish virgins only had preparation for a short time, and when the waiting time was long they did not have enough oil to last. Yet they went to sleep without trying to get more oil.

Just as the bridegroom in the parable came at an unexpected hour, so Jesus will come. There was no time to get things ready any more after the bridegroom came, and it was not safe to lend any oil to others. By the time the five careless virgins could buy oil the chance of getting into the wedding was past. Only those who were prepared got in, but those who came late were not recognized, and the door was no longer opened. So if we do not prepare for the coming of the Lord Jesus for His saints, we will be caught unprepared and cannot possibly get ready in the few moments left and no one else can lend us any of their preparations.

The preparation we all must make is to be truly converted and walk in the path of obedience and thus keep our lamps of life trimmed and burning with a plentiful supply of oil (God's grace) so that our life does not fail in the last moment when we must meet our Lord. We may get plenty of needed grace now, but if we put it off it may be too late.

OUTLINE STUDY

I. Meeting the Bridegroom.—Matt. 25:1-12.
  1. Five wise virgins.
    a. With lamps.
    b. With oil in their vessels.
  2. Five foolish virgins.
    a. With lamps.
    b. Without extra supply.
  3. All slept while the bridegroom tarried.
  4. All arose and trimmed their lamps when the coming was announced.
  5. The foolish ask for oil of the wise but are denied.
  6. They are too late to meet the Bridegroom.
  7. The door shut is not opened for them.

II. The Lesson.—Matt. 25:13.
  1. "Watch therefore."
  2. The Son of man may return any time, unawares.

SUGGESTIVE ASSIGNMENTS

For Children.
  1. Textword, **Watch.**
  2. Memorize a Verse from the Lesson Text.
  3. How May We be Wise?
  4. How May We be Foolish?
  5. How Will Jesus Come?

For Others.
  1. Equipments and Preparations of the Wise.
  2. Present-day Foolish Professors.

PERSONAL THOUGHT

We will live in readiness to meet Jesus at any moment.

SEED THOUGHTS

Our lamps are trimm'd and burning,
  Our robes are white and clean,
We've tarried for the Bridegroom,
  Oh, may we enter in?
We know we've nothing worthy
  That we may call our own—
The light, the oil, the robes we wear,
  Are all from Him alone.

Go forth, go forth to meet Him,
  The way is open now,
All lighted with the glory
  That's streaming from His brow.
Accept the invitation
  Beyond deserving kind;
Make no delay, but take your lamps
  And joy eternal find.

We see the marriage splendor,
  Within the open door;
We know that those who enter
  Are blest forevermore.
We see He is more lovely
  Than all the sons of men,
But still we know the door once shut,
  Will never ope again.—G. F. R.

SIGNIFICANCE OF CHRIST'S FIRST COMING.—Matt. 1:18-25

Topic for December 20

MOTTO

"Thou shalt call his name Jesus, for he shall save his people from their sins."

MEDITATIONS ON THE TOPIC

I. What Jesus' First Coming Meant to Mankind.—The first coming was a preparation for the second coming, which will be the crowning event of the whole. Before God would have Him come as King of kings to take possession of all things as supreme Ruler, He would have Him come as a Savior who would come in power and glory to receive His own and to put down the wicked. With eagle eye the prophet saw the whole in one panorama and said, "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." In explanation of the work of Jesus we have the words in Hebrews 2:9: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

This great sacrifice required a perfect Godman who could represent both the cause of mankind and also the cause of God in one work. If we to-day who live under the benefits of His first coming shall accept the great sacrifice as for our own, we shall be prepared for that great event which will finish the great work of Christ in our behalf when He comes again to reward His faithful ones and punish the wicked. In the light of the purpose of Jesus' first coming we may accept Him now as all that we hope for in His second coming, because all barriers have been removed.

II. The Text.—Matt. 1:18-25.—In the naming of the child, born of a virgin by the power of the Holy Ghost, he was called "JESUS" because of the work of salvation which He was to accomplish—salvation from sin.

OUTLINE STUDY

I. He Came As:

1. The gift of God's love.—Jno. 3:16.
2. The Lamb of God.—Jno. 1:29.
3. To manifest God in the flesh.—Jno. 1:14.
4. A servant.—Matt. 20:28; Phil. 2:5-8.
5. A teacher.—Jno. 3:2.
6. A Witness of the truth.—Jno. 3:11, 12, 31-34; 18:37.
7. A Shepherd of the sheep.—Jno. 10:7-18.
8. A Prince of Peace.—Isa. 9:6; Luke 2:14.
9. A faithful High Priest.—Heb. 2:17; 4:14, 15.
10. A Savior.—Jno. 12:47; I Tim. 1:15.
11. The light of the world.—Jno. 8:12; 12:46.
12. The promised Messiah.—Luke 2:11; Jno. 4:25, 26.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Saviour.**
2. Memorize a Verse from the Outline.
3. What Jesus Came to Do for Us.

For Young People and Others.

1. Select Some Phase of the Significance of Christ's Coming and Give a Discussion of it from the Word of Truth.

PERSONAL THOUGHT

"God with us" in the person of Jesus made possible for God to be "in us" and hence with us in the person of the Holy Spirit who came after the crucified and risen Lord had ascended to Glory. Are we living up to our high privilege in Christ Jesus?

SEED THOUGHTS

Compassionate Savior! We welcome Thee to our world, We welcome Thee to our hearts. We bless Thee for the divine goodness Thou hast brought from heaven; for the souls Thou hast warmed with love to man, and lifted up in love to God; for the great efforts of divine philanthropy which Thou hast inspired; and for that hope of a pure celestial life, through which Thy disciples triumph over death.—W. E. Channing.

My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin.—Watts.

The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might **have it** more abundantly.—Jno. 10:10.

I am come a light into the world, that whosoever believeth on me should not abide in darkness.—Jno. 12:46.

I came not to judge the world but to save the world.—Jno. 12:47.

THE BLESSED HOPE.—Tit. 2:11-15; I Pet. 1:3-16

Topic for December 27

MOTTO

"Rejoicing in hope."

MEDITATIONS ON THE TOPIC

I. The Blessed Hope.—Many kinds of hopes are found in the hearts of men and women in the world. Some are only temporal and perishing in their nature. Some are without foundation of ever being realized. But there is a hope kindled in the heart of those who believe in Jesus which is "blessed," and it is "sure and steadfast" and will not fail of fruition. The "blessed hope" is the great expectation of our hearts in connection with our salvation. All of our privations in this life fade into insignificance while we gaze by faith on the eternal things (II Cor. 4:14-18) which God has prepared for them that love Him. I Cor. 2:9, 10. Eternal life with all its blissful associations is our blessed hope. We look forward to the time when this body of death shall be transformed into the glory of a deathless body and this new condition shall be in association with heavenly beings in the presence of our Lord and Savior.

When we have fully comprehended what the hope is in our eternal state we can then grasp the expressions of the Scripture in which *Christ* is our hope. In Him our expectations will all be realized. In His presence will be the fullness of our enjoyment in our glorified state, and in Him, or He in us, is our present assurance of hope and our present joy. With what fullness of joy shall we be filled when He appears again to call the dead from their graves and transform the living in a moment into His likeness. Such hope in our bosom will enable us to live a life of self-denial here in the world and serve with unwavering faithfulness until we are called up higher.

I. The Text.—Tit. 2:11-15.—In this passage we see the expectation of the saved centered in the day of a glorious resurrection in which Christ shall come and bring us into the fullness of a glorified fellowship.

I Pet. 1:3-16.—The thoughts of Peter run parallel with the thoughts of Paul as to the meaning of the hope laid up for us in heaven and how that hope comes to its fruition at the appearing of Jesus Christ.

OUTLINE STUDY

I. What the Blessed Hope Is.

1. The glorified state.—Rom. 5:2; Col. 1:5, 23, 27.
2. Realized in the resurrection from the dead.—Acts 23:6.
3. To be realized in the Christ.—Heb. 3:6; I Tim. 1:1.
4. Termed eternal life.—Tit. 3:7.
5. Spoken of in connection with an eternal inheritance.—I Pet. 1:3.
6. To be realized at the second coming of Christ.—I Pet. 1:13; Tit. 2:13; Phil. 3:20, 21.

II. What Looking for it Works in Our Lives.

1. Patience.—I Thes. 1:3; Rom. 8:24.
2. Purification.—I Jno. 3:3; I Pet. 1:21, 22, 23.
3. Soberness and activity.—I Pet. 1:13.
4. Fearlessness in death.—Phil. 1:20.
5. Rejoicing.—Rom. 12:12.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Hope.**
2. Memorize a Verse from the Outline.
3. The Hope of the Children of God.

For Young People.

1. The Prize of the High Calling of God in Christ Jesus.
2. What Blessings Are in Store When Jesus Comes.

For Older People.

1. How the Hope in God's Promises Affect Life.

PERSONAL THOUGHT

Is the "Blessed Hope" our own possession to-day in Jesus Christ our Lord? What effect does this hope have on our life in the world?

SEED THOUGHTS

Soul of mine, in earthly temple,
Why not here content abide?
Why art thou forever pleading?
Why art thou not satisfied?

Soul of mine, my heart is clinging
To the earth's fair pomp and pride:
Ah, why dost thou thus reprove me?
Why art thou not satisfied?

Soul of mine, must I surrender,
See myself as crucified?
Turn from all of earth's ambition,
That thou may'st be satisfied.

Soul of mine, continue pleading;
Sin rebuke and folly chide;
I accept the cross of Jesus,
That thou may'st be satisfied.

I shall be satisfied,
I shall be satisfied,
When I awake in His likeness.
—El. Nathan.

In thy presence is fulness of joy; at thy right hand there are pleasures forevermore.—Psa. 16:11.

WORTH WHILE PLANS FOR THIS YEAR

Topic for January 3

MOTTO

"Walk worthy of the Lord unto all pleasing."

MEDITATIONS ON THE TOPIC

I. Planning for the Year.—There are plans that are within our power to perform that are perfectly right for us to make, provided we always keep the great fact before our minds that all we have and are is in the hands of God. "Ye ought to say, If the Lord will, we shall live, and do this, or that.'" But if we plan in a boasting way, as if it were our own power to decide and to carry out, then we are planning in a way that is evil and in which we are sinners before God.

Yet to make plans, subject to the Lord's will and according to the spirit and teaching of His Word, looking to Him for guidance and direction, is a part of our Christian privilege and duty. The servant who knew his lord's will and planned to do his lord's will had a right to plan along that line until the very moment that his lord returned. But he always kept in mind that at any moment his lord might return and change his work altogether and stop in the very middle of his plans.

Worth while plans, then, are plans that fit us for doing the work which our Master, the Lord Jesus Christ, has left us to do in His absence. All His commands must be heeded by His children. The most important things must have first place in our thoughts. All other things which are lawful to do must somehow contribute to our efficiency in doing the most important things or else they become things not worth while. It would be unthinkable for one to spend all his time in training and never any time in service. So to spend all our time in temporal provision without making them serve in the great work of the Master is to waste our time.

II. Junior Program Suggestions. — It would be unwise to make a lot of suggested plans that would be beyond the possibility of the Juniors to attain. The Juniors will need guidance in their planning as well as older ones. Those of experience could suggest things within the reach of those in your own community and develop the plans by making them workable. For instance a certain brother asked the young people to read with him a chapter, daily, of a certain book of the Bible. This beginning led to a daily habit in some of them to, at a certain hour, read a chapter in the Bible devotionally. This is a workable plan and could be championed by leaders of the Juniors. A few well-selected plans of service might have a similar leadership and be instrumental in accomplishing much good service among the Juniors. Be careful that the things undertaken are of such a nature that they can be carried out during the year. The meeting might be guided by leaders around some plan of the above nature and likewise around plans for better work in home and at school and among associates. Let the Juniors enter into the discussion and help develop plans for right conduct as well as plans for carrying out some work for improvement or service.

OUTLINE STUDY

I. Plans Clear of Presumption.
1. Considering that time is in God's hand.—Psa. 31:15.
2. Our life is short.—Psa. 90:12.
3. We must give an account.—Rom. 14:12.

II. Plans for the Furthering of His Kingdom.
1. Seeking the Kindgom first.—Matt. 6:33.
2. Doing all in Jesus' name.—Col. 3:17.
3. Seeking God's glory and man's welfare. —I Cor. 10:31-33.

III. Plans According to God's Commission.
1. According to our gift.—I Pet. 4:9-11.
2. According to our opportunity.—Gal. 6:10.
3. According to His command.—Mark 16:15.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Plans for Improving our life.
   a. Daily Bible Study.
   b. Prayer.
   c. Lessons from Our Teachers at Home and at Schol.
2. Plans for Service.
   a. Good Things We May Do Among Associates.
   b. How We May Help Our Church.
   c. How We May Further Missions.

For Seniors.
1. Legitimate Planning According to the Gospel.
2. Duties We May Plan to Fulfill.
3. Service We May Plan to Render.

PERSONAL THOUGHT

My highest plan is to fulfill my Master's will. To do this I will need to wait daily before Him for His wisdom and direction.

SEED THOUGHTS

"One thing I do, forgetting the things which are behind, and reaching forth to the things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

We have crossed the boundary of the line to-day between the old year and the new. We would be more or less than human did not solemn thoughts fill our minds to-day. Perhaps our hearts tremble as we begin the New Year, and as we listen for the footfalls of some of God's possible providences before the year shall close. What messenger shall come? Who can tell? Thank God, no one can tell. We go out into the opening year trusting in His divine care and almighty love. Let us, like Enoch, walk with God through the days and months of this New Year. And to walk with God, we must walk in the same direction; two cannot walk together unless they are agreed. Enoch walked with God until he reached the limits of time on earth; in heaven he walks with Him still. Some who begin the year with us will end it with God.—Selected.

God will not change: the restless years may bring
Sunlight and shade—the glories of the Spring;
And silent gloom of sunless winter hours:
Joy mixed with grief—sharp thorns with fragrant flowers;
Earth-light may shine a while, and then grow dim,
But God is true; there is no change in Him.
—Selected.

THE SPIRIT OF CHRISTMAS

By Marvin Hostetler

Why is Christmas the best day of the year? Before we reached the teens we liked Christmas the best of all days, mainly because it was the time when candy, oranges, and nuts were dished out in profusion; because it was homecoming day for the family and relatives, and a big dinner was always in order; because we expected gifts from parents, and friends. We had heard grandfather say that, "It is more blessed to give than to receive," and he told us of the joy and peace that came through helping others, but it was all a mystery to us. How could anything be more blessed than to receive many presents?

Finally, we thought we would try it out, but we didn't have to wait until the next Christmas to begin to see things in a different light. We found satisfaction in helping some one with their arithmetic lesson, doing chores for the sick neighbor, or pulling a Ford out of the ditch for Joe.

When Christmas did come again, we thought we would try out this "giving" idea. Why, last Christmas when two of us boys took that basket of presents, and good things to eat, to an unfortunate neighbor family, and gave a bushel of potatoes to the poor widow, Mrs. Olson, it was simply a glorious experience. We got more of a thrill out of that than any presents we had ever received. We had forgotten all about the things that father and mother were going to give us.

It must have been a remarkable time in heaven, as well as on earth, when that great Gift was given nearly two thousand years ago. Each year as we grow older, and do things for ourselves, we can more fully appreciate the truth of "Peace on earth, good will toward men," and see for ourselves how Christmas really is the best day of the year.

Dalton, Ohio.

Words mean different things to different people. If you say **ball** to a small boy he may answer **bat**, but if you say **ball** to a debutante she will probably think of a formal dance. So if you say **lamb** to a farmer, a butcher or a housewife you will evoke thoughts quite different from those that came to the minds of the audience which heard John the Baptist say, as he pointed to Jesus Christ, "Behold the Lamb of God, which taketh away the sin of the world."—Donald Gray Barnhouse.

THE LASTING CHRISTMAS GIFT

By Wilma Lehman

The world had long been in the bondage of sin and of turmoil and was looking for Some One who would bring peace and joy — for something which would satisfy their longing and anxiety. Many prophets had lived and died, all foretelling of the great Messiah, the Redeemer of the world, who would bring peace, joy, and good will to all people. And now that time had come.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . Glory to God in the highest, and on earth peace, good will toward men."

The shepherds and the Wise Men hearing the glad tidings went to see the Baby Jesus. They worshiped Him and the Wise Men laid their gifts of gold, frankincense, and myrrh, at His feet. This was the birthday of our great King!

We have again come to the time when we will commemorate this glad day. Men, women, and children from the East, the West, the North, and the South will again celebrate this great event. But in what spirit will it be? Many do not even know that it is the birthday of our King. Many are cumbered and troubled about giving their friends beautiful gifts, in serving an elaborate dinner. But there is another class filled with the Christlike spirit of peace and good will to all.

Christmas this year will probably be celebrated differently in many homes because of the financial depression. Many may complain of a poor Christmas. Although it may be robbed of its material gifts it cannot be robbed of its spiritual gifts. May Christmas permeate the whole world with the true Christmas spirit! It may be done by giving baskets of food to poor families, by caroling, or by telling the Christmas story.

At Christmas I am reminded of a story Jesus told about a visit to a home in Bethany. Martha was cumbered and troubled with serving. She wanted a big dinner for Jesus and asked Him to reprove Mary, her sister, for not helping her. But Mary was sitting at the feet of Jesus, drinking in His words of life and wisdom. Jesus replied to Martha's demand, "Mary hath chosen that good part, which shall not be taken away from her."

This Christmas we may have to choose what we are going to offer Christ for a gift. Are we going to be so cumbered with serving that we forget the unseen Guest in whose honor we keep the day? Are we going to be in a feverish haste with gift-giving, or will we choose the sacred privilege of learning to know Jesus better? That is the Christmas gift that will last through all the year.

North Lima, Ohio.

THE SUNDAY SCHOOL

THE CHILD OF TO-MORROW

By Ida Brubaker

As we consider the subject "The Child of To-morrow" we realize that our subject is not a new one. We may have nothing new to say on the subject but we want to emphasize some of the things that most vitally concern the child of to-morrow. On every hand and in nearly every gathering of people we hear some one ask, "What is going to become of our children?" or "What will the next generation be like?" When a child does some thing daring or shocking an onlooker is sure to remark, "What will children think of next?" We all agree that it is nothing new to hear a small child say to his parent, "I'll not do it," or, "I don't have to." We are glad to say that in many homes no such expressions are heard, but many a parent realizes too late that the child has become dictator in the home and disregards entirely his parents' wishes.

We know that the child of to-day is different in many ways from the child of yesterday. So will the child of to-morrow be different from the child of to-day. A generation ago very few children knew anything but hard work throughout the summer, and during the school year there was always work to occupy the time before and after school and all day Saturday. To-day with the increased efficiency of farm machinery and with homes equipped with all kinds of modern conveniences the child is given much more freedom. Many of our people are moving to the city and there is very little work for the children in the home. We all know the child must be doing something, so the wise parent will invent jobs to keep the child out of mischief. In too many instances the child is left to run the streets playing with other children from morning till night, coming in only to eat and sleep.

To-day our children have every school advantage that it is possible to give them. Even in the poorer sections and in many of our out-of the-way places the schools are being modernized. With all the advantages that the child of to-day has over the child of the past we feel that children to-day have less reverence for home and those in authority than they had in the past. If world conditions continue at the same pace as they have been going we will have reasons to ask, "What will the next generation be like?"

The future of the child depends much on what teaching the young people of to-day receive. We cannot emphasize too strongly the part parents have to do with the training of future generations. Many parents feel that if they have brought their children up to the time that they become of age without their bringing dishonor to their name they have done their duty. They consider the Church responsible for their spiritual training the same as the school is responsible for their mental training. They do not realize that, counting half an hour for each Sunday, the child is in the Sunday school class less time, in one year, than he is in school one week.

If the parent is to do his best for the child of to-morrow he must look well to the training of his children that they may be prepared for the responsibilities that come upon them in the founding of a home. He must not only teach them to be honest, good citizens, but he must teach them to take God's Word as their guide through life. He must teach them, by example, as well as by word, how to be able to get along with other people.

An editorial in the Gospel Herald for July 30, 1931, on "What To Teach Our Children" gives some very helpful advice. The six important things to teach the children which the editor mentions are: (1) to be truthful; (2) to be modest; (3) to be servants; (4) to work; (5) to be reverent; (6) to obey God. The Bible says, "Train up a child in the way he should go; and when he is old, he will not depart from it." If we as parents want to contribute our best to future generations we can do it in no better way than by training our children in the ways of God's Word.

Some parents are afraid of hurting their children, and so let them go unpunished for wrong doing. In this way they are allowing disobedience in the home. This leads to the disobeying of the laws of the land and to disobeying God's laws. What can be expected from the children of a generation which has not been taught obedience? Solomon says in Prov. 13:22, 24: "A good man leaveth an inheritance to his children's children . . . He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."

The teacher whether he be in the schoolroom or before a Sunday school class has more responsibility than just teaching the child the lesson for the day. He must remember that a word dropped now and then may be what will determine the destiny of one in his charge, and not only that one but those who will follow after. The average child, if he has faith in his teacher, is quick to believe what that teacher says, although it may be contrary to his parents' teaching. Let every teacher consider well what influence he wants to be to his pupils, and then let him so live and teach that nothing will be contrary to the Word of God.

The young people of to-day will have a greater influence on the children of to-morrow than any other group of people will have because they will be the parents of our children to-morrow. Often young people feel that their parents are too strict with them, and even go so far as to say their parents do not love them. They have seen other young people who were not required to walk as straight as they were expected to walk and they envied them. They either have forgotten or have never read these words: "A fool despiseth his father's instruction; but he that regardeth reproof is prudent."

How sad it is to see the young person who tries to get by with only what he has to do! In the home he does only what his parents insist on him doing; in school he does only what he must do so that he can pass his grades, and then in the church he does only those things that will keep him from having his name taken off the church roll. Can he expect his children to become noble Christian men and women?

Too often we see young people growing up without learning to work. Often the father or mother says that they can do the work quicker and better themselves. Or perhaps they think they will shield the child, feeling that he will have enough to do when he has a home of his own. The parent does not realize how he is handicapping his child, and the boys and girls who are growing up do not realize that they will need all the training they can get to prepare them for harder tasks, so they eagerly take all the privileges granted them. The fact that many young people are entering upon the important duties of establishing a home without having first learned how to work is one of the chief reasons for so many homes being a failure to-day. The children that come into such homes are often not wanted. In any case they will probably grow up with no better training than the parents had.

In seeking for pleasure to-day many ques-

ACCORDING TO THY WILL

By W. A. Dustman

Take thou this lowly lump of clay,
Thou great, eternal, loving One,
And mold it by thy mighty will
If for thy good it may be done.

Take it. I give it to thy care.
Mold to such vessel as thou wilt;
For thou alone knoweth for what use
Thou canst apply this lump of guilt.

And when passed through the furnace fire,
This lump of clay, it has been tried,
Oh may it have a humble place,
Yet a place, by other vessels' side.

Oh decorate this vessel, Lord,
With likeness of thy Holy Grace,
And may it ever more be filled
With the spirit of thy Holy Place.

Dorset, Ohio.

tionable places of amusement are patronized by those who would be called Christian young people. A few of these places are the dance hall, card parties, the theater, Sunday ball game, and the swimming pool. Yes, some of the young people of our own church are found at all these places, but they are seldom found there as Mennonites. This always going, going, going somewhere is sure to tell on our children to-morrow. Besides leading them into sin it will be the cause of many useless, wasted lives.

Many churches to-day (and I am glad to say ours is one) are awakening to the fact that the spiritual welfare of their children has been neglected in the past. Parents are being encouraged to do more Bible teaching in the home, especially through the family altar. Children in the Sunday school are being taught more systematically from the Bible, and the Vacation Bible School is doing much towards giving children a better understanding of the Word. All these things will tend towards preparing our children to grow up into good men and women, and if continued they will solve many of the problems for the children of to-morrow.

Yet, we must continually remember that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

May each of us whether we be a parent, teacher, or younger person, feel more keenly the need of standing more firmly upon the Rock, Christ Jesus. And may each of us do our part in helping that the child of to-morrow may be brought safely into the fold.

Sagrada, Mo.

SOME CHARACTERISTICS OF A SUCCESSFUL WORKER

S-ound body. A sound body, kept clean outside and inside, nourished with good food, and kept vigorous with exercise, is a good beginning for success in life. Some men with physical defects and suffering with pain have been successful, not because of their weakness, but in spite of it. A clean heart and a sensible mind in a sound body are important elements in a successful life. To do anything that weakens the body is to interfere with success.

U-nselfishness. Selfishness seriously interferes with success. To be a successful worker, we must have the spirit expressed in the following poem:

"O the bitter shame and sorrow
That a time could ever be
When I let the Savior's pity
Plead in vain and proudly answered—
All of self, and none of thee.

"Yet He found me; I beheld Him
Bleeding on th' accursed tree,
Heard Him pray, 'Forgive them, Father!'
And my wistful heart said faintly
'Some of self, and some of Thee.'

"Day by day His tender mercy,
Healing, helping, full and free,
Sweet and strong, and ah, so patient,
Brought me lower, while I whispered,
'Less of self, and more of Thee.'

"Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last hath conquered;
Grant me now my supplication,
'None of self, and all of Thee.'"

C-oncentration. Center on the main thing. To fritter away one's time on many things, scattering his activities and powers, is not the road to successful work. Success in school means the ability to apply the mind, to concentrate attention on the thing at hand. Great business men all have that ability. They can shut out everything but the questions that are then being considered, and they make their decisions quickly —not carelessly nor without thought, but having thought through the thing quickly and carefully they make wise decisions.

C-haracter. One of our chief assets is personality. Personality is hard to define, but it is a thing that helps or hinders. Personal appearance, cleanliness, speech, attitude, walk, all enter into personality, but back of all these must be character—honesty, industry, dependableness, truthfulness.

E-nergy. Laziness is always a hindrance to success. Energy leads to action, and if that action is properly directed by good sense, it leads to success. The ant is a fine illustration of self-directed energy. The ant does not have to have a boss or driver; it is naturally industrious and goes about its work with energy.

S-ense. If a fellow doesn't have good sense, all his other good qualities are likely to fail him. There are brilliant, energetic, active people who always spoil their work because they lack sense. A cow may give a bucket of milk and then kick over the bucket and spill all. The fellow without common sense is likely to do as foolish a thing as that. It is not certain whether one born without common sense can acquire it, but it is certain that it behooves everybody to use the best sense he has.

S-tick-to-it-iveness. Don't be a quitter. Many fail because they give up too soon. They stop just this side of the town of Success. You can't please everybody, but you can do right, and keep it up. Jesus Christ had His enemies, but He kept on. Stick to it if you are in the right, and if you are wrong, turn to the right, and then stick—not stick fast, but stick to the high purpose to do the right.—Selected.

SUNDAY SCHOOL REVIEW FOR THIS QUARTER

By Harry G. Brackbill

Oftentimes we are greatly concerned as to how we can make our review lesson in the Sunday school interesting as well as helpful to our boys and girls. With this thought in mind I am writing about a plan most of our Juniors at Frazer, Pa, are entering into for the Review Sunday at the close of this quarter.

They expect, between now and the last lesson of this quarter, to draw a map showing all the countries and cities visited by Paul in his three Missionary Journeys and the one to Rome.

It is planned to use a white cardboard about 18 by 36 inches, which will be furnished by the school.

The places of most importance on each journey are to be plainly marked. The different journeys are to be distinguished by using dashes and dots, one dot after each dash for the first journey, second journey by a dash and two dots, third, dash and three dots. The voyage to Rome can be marked by a series of dashes or solid line, with an occasional arrow to mark the direction travelled. Another way of marking these journeys might be by different colored crayons.

The bottom half of cardboard is to be divided up into four sections, one section for each journey. The pupils are to list the names of the places in order for each journey where important events occurred and to state what the events were. To illustrate: Section one is for first journey, as follows:

Paphos—Deputy converted.
Perga—John Mark returns.
Lystra—Taken outside city and stoned, etc.

This will undoubtedly help the pupils to become more familiar with the events in Paul's life and the scriptures describing it. We are making it plain that this is no contest, but an exercise for their spiritual good.

Our Junior boys and girls are entering into this most heartily and in the light of this fact we thought other schools might be interested in trying it out this coming Review Sunday.

Others might be running different methods on Review Sunday which would be interesting to hear about.

Malvern, Pa.

WHY THEY CALL IT A PENKNIFE

Perhaps you have wondered why a small pocket-knife is often called a penknife. Perhaps you own one of these small, sharp-bladed knives. "What does it have to do with a pen?" you have wondered. "Why give it that name? It doesn't look like a pen, and it isn't used like one."

To answer your question we must go back almost a hundred years. In that time, if a man wanted to write, he used a quill or sharpened feather as a pen. Of course they didn't write as smoothly as a fountain-pen, or even an ordinary steel pen. But these things hadn't been invented at that time. If the feather was sharpened to a fine point, it served fairly well.

For many years these feathers or pens were used. People called them pens from a Latin word penna, meaning feather. They served very well as long as they were sharp; but they needed sharpening often. So the people had these small, sharp knives to carry around with them, just to sharpen dull pens with. Naturally they called the knives "penknives," and we still use the name for them.—Selected.

THE PREPARATION OF THE SUNDAY SCHOOL LESSON

By H. W. Hartman

The great need of the Sunday school of the present day is a competent, Spirit-filled teacher. Above all, that teacher is first, last and always, a soul-winner, striving to win the scholars to a right relationship to God, to their fellow men and to the Body. The ministry of the Sunday school teacher is a high calling and the most effective kind of evangelism.

Professor London states that the high water mark of conversion is from eleven to fourteen years. Only one out of a hundred converts are saved after twenty years of age and only one out of a thousand converts are over thirty years old. Does it not appear to you that true, whole-hearted consecration is above all, the element of greatest necessity to the fulfillment of the work to which God has called you as teachers? What would be more conducive to the success of the truly devoted teacher whose lessons are prepared upon bended knee before Him Who worketh in and through us to the praise of His glory? The Divine answer would be enduement with power from on High, resulting in eternal reward.

Many years ago, Socrates, in a conversation with Gallias, asked: "Gallias, if your two sons were colts or calves, there would be no difficulty in finding some one to care for them; we would hire a trainer of horses or a farmer who would improve and perfect them in their proper virtue and excellence; but, as they are human beings, whom are you thinking of placing over them?" This question would be an exceedingly pertiment one to put to the church to-day; for it is evident that our subject deserves the most thoughtful consideration and can never be overemphasized. As competence is of greatest importance in the training of the brute creation, so it may certainly be said that it is vastly more important that the teacher be fully prepared for the performance of his duties in the teaching of his class.

True devotion is necessary and the teacher should realize that he cannot elevate any one to a higher level of spirituality than he, himself, has reached. The work of teaching will never be easy. You may stumble into a fortune, but nobody stumbles into intellecttual or spiritual attainment. Such attainment is won only by toil and struggle.

When the souls of the scholars have been won for Christ, they must then be fed. To this end, the teacher must encourage an appetite for God's Word. From the treasury of wisdom contained in God's Word, with prayerful study, he must be equipped to minister to their needs. Thus can he throw light on all problems.

President J. M. Gregory has suggested the word BIBLE as supplying a good form of analysis in study preparatory to teaching of a Bible lesson (somewhat after the old rabbinical method), for example:

B—Book in which the lesson is found, its date, author, contents, object.

I—Intention of lesson; the included facts, and the interpretation of these facts.

B—Blessings and benefits to be gained by learning and obeying this lesson.

L—Losses likely to follow from a failure to learn to obey.

E—Exhortation, experiences, and examples.

It is obvious that a knowledge of one's scholars, individually, is of the very first importance. A physician received six pairs of hose from a manufacturer, with the following letter: "Dear Sir, we are taking the liberty of sending you six pairs of exceptionally good hose. Because these hose have the approval of thousands of discriminating dressers, we know you will like them. Please send us two dollars."

The doctor answered in this manner: "I am taking the liberty of sending you two dollars' worth of extra fine pills. These pills have helped thousands and I am sure you will appreciate our thoughtfulness in sending them. Please accept them in payment for the hose you sent me."

Of course, the latter procedure seems humorous and absurd; but is it not an example of the attitude of some teachers? Such a method of rendering medical service to humanity would soon prove fatal. No prescription is equally beneficial to every one. Is it not true that many who call themselves teachers, like the doctor, approach their classes with no consideration of their several needs? Many a person of great learning proves a failure in teaching because of his failure to so know his scholars as to adapt his teachings to their particular requirements.

The mere possession of a virtue is not particularly creditable to anybody. That depends entirely on the use one makes of it. For example there was a man who must have possessed at least a ton each of application, patience and perseverance, but he spent a lifetime building a toy ship in a pickle bottle, while his wife "took in" washings to support the family!

It is fine to have ability; but happy is the teacher who can discover ability in his scholars, who knows how to develop that ability in the proper channels through spiritual instruction and prayerful guidance, and to cope with the differences in tendencies of those scholars. Some teachers have warm hearts, full heads, but their eyes are dull. A great deal of tact must be used to gain the necessary end.

The Bible makes a distinction between those who are "apt to teach," and those who are not. Those who are unable to discern differences in scholars will never be "apt to teach." No set of directions can supply this lack any more than a set of directions can make every man a poet, a musician or a painter. Wide-awake ambition and whole-hearted devotion to our work will solve many problems. He who can "see men as trees walking" had better consecrate himself to the Master and the hands that can work miracles will be laid on his eyes so that he can see "every man clearly."

Undoubtedly, scholars are alike in many respects, but they are quite different in others. A study of these different characteristics must be made, after which the teacher can appeal to them. Some respond readily to tenderness, some to humor, while with others sternness may have to be used. No set of rules can be made effective in each case. The effect of the truth taught may be determined by observing the facial expressions. Skillful questions should be asked. Perhaps trying to draw out a response from some uninterested scholar may seem like "trying to pull a cat out of a bag wrong end foremost," but with kind perseverence and tactful personal interest, the backward scholar may be brought around and even help to stimulate interest in other scholars.

The teacher must learn to gain the attention of his scholars. Anybody can sell goods to a person who really wants to buy; but it takes a good salesman to sell to one who does not want to buy. Never begin teaching until you have the attention of every scholar in the class. You may have to try many experiments, lowering your voice to a whisper and again raising it in enthusiasm. Bringing in illustrations and many other helpful tactics may be used effectually.

When Paul asked certain disciples at Ephesus: "Did ye receive the Holy Ghost when ye believed?" their answer was, "Nay, we did not so much as hear whether the Holy Ghost was given." That showed Paul the special need of that group of men, and he was thus enabled to minister to them individually. Similar procedure will be effective in bringing out unsuspected lack in many under religious instruction at the present time. The teacher who learns to differentiate in his dealings with the truthful and the untruthful, the reverent and the profane scholars, through sincere study of the individual, will find that no small demand is made on his time and ability, being a matter of not only one hour's work per week.

As the physician visits his patients to diagnose the case, so you, teacher, are the moral physician and it may be well to frequent your scholars' homes or places of employment. Has the scholar a good home, godly parents, or none? Do his surroundings work with or against the influences of the Sunday school? Where and how does he spend his evenings? What kind of reading does he enjoy? What are his temptations, his prevailing ambitions, tests and weaknesses?

All these may be learned by observation, inquiry or by free chats with the scholar himself. In other words, the teacher's work is not confined to Sunday, but should be continued throughout the week. He must, like Paul, be willing to "become all things to all men that he might save some." As the farmer makes a study of his soil, then fertilizes it and sows accordingly, so the teacher must familiarize himself with the ground upon which he sows his seed.—Gospel Banner.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE AMERICAN MOVIE MAKES BLACK MEN IN AFRICA HOWL WITH DISGUST

He [God] hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained [The Lord Jesus Christ] . . . . Now commandeth **ALL MEN EVERY WHERE** to **REPENT**.—Acts 17:31, 30.

According to the above passages God holds men responsible for their life, with its sins and crimes. He will judge the world in righteousness, through the person of Him, whose eyes are as flaming fire, whose personality is holiness and righteousness incarnate. If this be true, and it is, God have mercy upon the men who are responsible for the American movies, with their damning influence upon the lives of millions in the homeland and millions across the seas. We might leave off the word American, and just say movies, but for filth the Hollywood producers have the unenviable record of being front-liners. A loud call comes even from Africa, by French missionaries, to do something to stay the rotting influence of the films. They say the films are portraying the white man's crimes and love scenes to the detriment of the morals of the African people.

The unspeakable "love scenes" which people in America have endured with suppressed nausea, particularly the slobbering "kissing and huggin' stuff," these missionaries say "make the black crowds, especially the black Mohammedans, howl with disgust." This call from the French missionaries would be gladly seconded, no doubt, by the Protestant missionaries all over the world, and not only by them but by Christian tourists who have been made to blush at the portrayal of so-called American life. One of these world tourists, Mr. Albous Huxley, exclaims, "The world into which the cinema introduces the subject races is a world of silliness and criminality, where the inhabitants are stealing, murdering, swindling, or attempting to commit assault.

Voices of protest come to us from England in the following:

The face on the bench was calm and sympathetic as the sordid and pathetic procession of petty wrongdoers passed by.

But it was like loosing a dammed-up stream when the London magistrate talked to his interviewer on the motion picture industry. It seems that in England, too, there is a bitter complaint against filth on the screen.

It was in the private room of the Southwestern Police Court that Mr. J. A. R. Cairns, a well-known magistrate of the big city on the Thames, let loose his anger against the films in a talk with a correspondent of the London Methodist Times.

"We are living in an era of dirt," he began, "and the 'pictures' exploit it and thrive on it.

"You have only to recall the sort of stuff with which the film producers are flooding the world to see that this is so.

"The highest idea of romance is infidelity.

"Marital loyalty is the hall-mark of imbecility.

"The husband who trusts his wife is a half-wit; and the wife who trusts her husband deserves to be deceived, and is an object for hilarity.

"And seduction is the normal initiation into society.

"Filth has become in most of our picture houses and many of our theaters the hall-mark of amusement, and self-control the brand of the coward."

Strong words, but there were stronger to come: "Film producers," went on the magistrate, "are fouling civilization:

"They exhibit human love as something disgusting, nauseating and revolting, and after they have debauched the youthful minds our criminal courts and hospitals are left to clear up the litter, while moneybugs clear off with the moneybags.

"Constantly in my court here I see girl-mothers faced by lads challenging their obligations of paternity. I do not hesitate to say that Hollywood is earning a distinction second only to Gomorrah.

"I can respect misguided enthusiasm and honest error, but here are men deliberately exploiting every human frailty for cash.

"An England peopled with these film-made sexual specters can not live."

As vehicles of propaganda, nothing can compare with the films, said Mr. Cairns. "They can pollute our Western ideals and the Eastern ideals of the white man and his civilization in a way that we can not compete with in effectiveness by righteousness and virtue. But do not misunderstand me," Mr. Cairns went on:

"We are called killjoys, but we are not. I want to interfere with no man's manner of life. He can lead a life which to me would seem utterly immoral if he chooses, and I would not raise an eyebrow—that's his concern.

"But if he wants to debauch youth, that's my concern.

"What I say and mean is—give youth a chance. Let them dream. I am sorry for the young folks of to-day, for in so many ways they are so delightful. But this film poison is so insidious and penetrates from the very atmosphere of the films.

"Why, I was talking only the other day to a young girl I know, of eighteen, and quite innocently she expressed to me her surprise that her father had no woman 'friend,' and her mother, too. I'm sure it is only from seeing films where immorality is painted as natural that she could have imbibed such views. I myself have sat in picture-houses and felt that our children have no chance to retain their pristine innocence.

"Have we no reverence for childhood left? I wonder!"

A foreign critic, although friendly, wonders whether we have any sense of self-respect in America. The following from his pen ought to make us sit up and take notice:

Americans should realize that so long as the United States methodically travesties and profanes herself before the whole world by the loathsome pictures that pour steadily from Hollywood, there is little excuse for complaining if other peoples think America ridiculous.

As shown in many of the serious and in most of the comic pictures that appear in England, America is ridiculous. And not only ridiculous, but obscene and trivial!

If America does not care enough about her own reputation to control this monstrous vulgarity, she should not expect other nations to be too tender of her.

America sometimes makes excuse for Hollywood on the ground that foreign nations must enjoy these pictures, or else they would not patronize them.

This is true; but it is an argument that could be used equally well by the keepers of brothels. People willing to traffic in a certain line of goods can always do a lively business with the unhappy human race; but they should be content with gold for payment, and should not clamor for respect.

No wonder that though in 1926 nearly half of the population attended the movies, today this has been reduced to 25 per cent. One would wish that this 25 per cent had their eyes open to their temporal and eternal good, so that the nefarious business would go to the rocks. The auto and the radio cuts in upon their business, the one takes folks on the road, the other keeps them at home. Millions have been fed up on the same unclean rehash, which the editor of a secular magazine calls "The same old stuff; year in and year out! With the industry in its SINfancy." He suggests three ways that the industry must use to save itself, a new set of three R's—Retrench, Reorganize, Reform! Our advice is, Close up, and that at once. The people did not miss the closing of the theaters after the Iriquois Theater Fire; they found more wholesome ways for pastime and recreation. Let us keep on testifying against the world—and its works are evil, as did our Lord. Fellow editors, sound the note of warning, we may be able to save some brands from the burning. Fellow Christians, let us continue to SOUND THE TRUMPET OF WARNING.

SPAIN UNSEATS THE SCARLET WOMAN—ROME

I saw a woman sit upon a scarlet-coloured beast.—Rev. 17:3.

Roman Catholicism may not be the Scarlet Coloured Woman, in her final formation, but ecclesiastically she will have a great part, as she has had in the past, of deceiving the nations. One of her chief crimes has always been that of meddling with "the powers that be" to support her own institutions, as well as to persecute others which do not recognize her as the "True Church."

Recently Spain, a Catholic nation, unseated the woman, and has declared religious liberty. This was a hard blow to the Papacy. Outside the walls of the Vatican, even in Catholic Italy, a mob recently burned pictures of the Pope, and cried for his death. This all sounds prophetic. The Bible declares, in the book of Revelation, that for a time the political powers, for their own advantage ,will let this Scarlet Woman ride on the back of political power, but that ultimately, they will cast her off and destroy her. Close observers of present-day events can see both the flirting with Rome for present advantage, and all the while a burning hatred of the whole system.

Under the new order the Roman Church will not be able to support her educational system from the public treasury. No state aid will be furnished to her 35,000 clergy. This is as it ought to be. As a protest, the former president, Mr. Zomora, a Catholic, resigned. Manuel Azana Diaz is now the new provisional president. He is a great admirer of American life, and does not want to persecute the Catholics, but has put them on the same basis as in America. Rome is quick to howl when she is persecuted, but feels that she is doing God a service when she makes others suffer. Rome did not want Protestants in Spain and Italy, but the day may come when she may have to take a larger dose of her own bitter medicine.

Spanish policemen beat twelve citizens insensible in Madrid's octagonal Puerta del Sol (Sun "Square") one day last week. The twelve had shouted, "Down with the Church!"

Not far away Civil Guards grew tired of slapping thousands of citizens back from the National Assembly with the flats of their sabres, began brutally to slash, drew blood. Back and back the mob surged like a great wounded beast, but did not disperse, stayed to raise conflicting shouts of "Down with the Church!" and "Long live Christ the King!"

Inside the National Assembly excited Deputies wrestled for fifteen hours with a national question, breathtaking in its implications. Christianity has existed in Spain since the second century. Each of her Bourbon kings was "His Most Catholic Majesty." Under Spain's First Republic (1873-75) Mother Church was not molested. Last week's great question: Should the Second Republic now disestablish the Holy Apostolic Catholic Church in Spain, expel her Jesuits and bar her priests from their cherished mission as educators of Catholic youth?

In the fifteen hours of frantic debate, three Deputies had both eyes blacked shut. A blow from behind stunned Deputy Sigfrido Blasco, son of the late, great Spanish novelist, Vicente Blasco Ibanez. Several Deputies stood off physical assaults with drawn revolvers, retained just enough sense not to fire. Along about the middle of the struggle, the National Assembly voted 227 to 41 to adopt as Article III of Spain's new Constitution (full text): "No official State religion shall exist."

However, the greatest evil of the Catholic System is not her dabbling into politics but her perversion of the truth of God. We are not bitter, we do not hate, but we must warn against her error. Geo. R. Brunk, in the "Sword and Trumpet" strikingly points out her errors, thus:

There is no scripture for any of the following:

1. Praying to the Virgin Mary.
2. That the Virgin Mary was born without sin.
3. That Peter had no wife.
4. That Priests should not marry.
4. That Peter was Bishop of Rome.
6. That the Pope is the Vicar of Christ or successor of St. Peter.
7. That the Pope or Priests can forgive sins.
8. That the cup in communion should be taken only by the Priests.
9. That the mass is Scriptural.
10. That Pope or Priests can change the bread and wine into the person of Christ.
11. That there are seven sacraments.
12. That Christ or Apostles endorsed images.
13. The existence of a place called Purgatory.
14. That there are any mediators between God and man except Christ only.
15. To prove that we should pray for the dead.
16. To prove that we should fast, particularly on Friday or Lent.
17. That the Pope is infallible.
18. That baptism with water can cleanse from original sin.
19. That unbaptized infants go to a place called Limbo.
20. That bells should be blessed and baptized.
21. That it is wrong to take Christ and the Bible alone as the foundation of our religion.
22. That the Bible should not be read by everyone.
23. That the Priests have the right to forbid people from hearing the true Gospel preached.
24. That a man sins in forsaking an unscriptural religion.
25. That people should be persecuted who choose their own religion.
26. That the scripture provides for any Pope in the Christian church.
27 That the Church of Rome was the first and oldest Church.
28. That the Church of Rome is the Church of Christ.
29. That there is salvation in any other way than by grace and through faith and faithfulness.
30. That souls are safe who build their hopes upon unscriptural teaching.

THE PASSING OF THOMAS ALVA EDISON

The Lord has made all things for himself: yea, even the wicked for the day of evil.—Prov. 16:4.

There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war: neither shall wickedness deliver those that are given to it.—Eccl. 8:8.

Far be it from us to charge Mr. Edison with being given over to wickedness, for his life was such that millions have appreciated not only his amazing ability, but also his personality, and his self-sacrificing spirit for the welfare of man. One may be glad that both Mr. Henry Ford, and the physician, Dr. Howe aver that Mr. Edison believed in immortality. That is not going very far, but it is much further than some of our wild-minded atheists and skeptics profess to go, some of whom even make their living from the hard-earned cash of their parishioners. His passing makes one think of the noted sermon by Canon Liddon, of St. Paul's, London, on the **"First Five Minutes After Death."** Without the shadow of a doubt, all the fine things in the life of this great man were borrowed from Christ and Christianity, yet the tragedy of it all is that he marred the whole of it by his refusal to bow his knees in public confession of the Lord Jesus Christ, the world's only Savior, and crowning Him Lord of his life. We leave him, where we are charged to leave men, to the judgment of that same Lord Himself.

His "practical intelligence was a monument of his century." Mr. Edison was a veritable dynamo for working. His own practice was in harmony with the advice he gave a promising youth, "Never look at the clock."

Mr. Edison rose from the obscurity of an ordinary home in Milan, Ohio. He was a newsboy. When others were in college he was touring the United States on foot or train. He was restless in his pursuit of knowledge. In two months he learned telegraphy. He was just the opposite of the old adage, "A rolling stone gathers no moss." We might say, "Yes, that is true, but while the stone is tumbling it gains a lot of experience." So did Edison. His first invention was a telegraphic repeater. Through jealousy of the manager at that time he lost his job, and, being without funds, he had to walk 380 miles. He was careless about money, at least in his earlier years. From this time to the close of his long life, he was intensely busy, thinking, inventing, working, so that Mr. Firestone said, "Mr. Edison had the greatest mind of his generation." Henry Ford said, "In many ways he was the greatest man since the world began." President Hoover called him "one of the greatest men our nation has produced."

Though wise and powerful, this amazing man felt his utter helplessness in the hour of death. He recognized that no man can retain the spirit, nor be discharged in this war. He was resigned to die. Thousands walked past his bier, placed in his workshop. He was buried with the rites of the Methodist Episcopal Church.

NATIONAL GOVERNMENT SWEEPS NATION IN ENGLAND

Any observant student of history can easily see that the Lord has providentially been guiding and using the British Empire in the days of the yesterday, in spite of the human weakness and crimes of some of her rulers and people. Great Britain has brought upon her nation the blessings of Jehovah which He pronounced upon men and nations that would bless Abraham's posterity—that is the Jew. This England has been doing. When one considers that England emerged from a barbarian mode of life to the present high state of civilization, becoming a leader among the nations of the earth, even appreciation ought to well up in the heart of an American, in spite of the stories told us about the behavior of the Redcoats during the Revolutionary War.

The recent election was one of the most momentous periods in the history of the nation, when James Ramsey MacDonald, set aside political preference to save the nation. Three parties, Liberal, Labor, and Conservative, combined in what they termed a National Ticket. Each man may returned to his party after the nation has again been put upon a safe and stable basis. This is the main objective of the new party. The victory of the New Party is without parallel in British history. They have a majority of 500 members. The entire Cabinet, which had been temporally in office, was swept into permanent office, and the Labor Government is left with only about 50 members.

One of the reasons for the defeat of the Labor Government is that the parties in power during depressions are usually swept out of office, a sort of reaction that makes the voters feel better. Usually, the voters swing to the Liberal Party, but in this case they turned to the Conservative. One of the reasons for this, was that Mr. Snowden, himself a Laborite, warned Great Britain, that the program of Henderson, the Laborite chief, was "more Bolshevik than Socialistic." The Left Wing Laborites were all defeated; there was no "Red" left after the election. It is to be hoped the Conservatives will not be intoxicated by their power. The English say the outgoing party "funked."

The election was a victory of rational Government, standing for law and order, industrial and economic integrity. This was not only a boon for the British Empire; but its beneficial reaction is felt throughout the entire world. Red Russia has been stunned by the blow, so much so, that the prediction is made that Bolshevism now cannot pass the Rhine.

The victory of the New Government is also a great personal victory for Mr. MacDonald, the premier, who has been known for wise and just statesmanship. He had the hardest fight for reëlection, living in a mining section, where Labor controlled. The seats of the house total as follows: 544 for the New Government, 49 for the Opposition Party. Labor lost 234 seats.

It was a pity that such a statesman as Mr. Henderson was defeated. He had been chosen to head the Disarmament Conference in February. The plum of this Chairmanship slipped from him through this defeat. We are sorry for "Uncle Arthur," for whom it must be justly said, "that Bolshevism is anathema." But with a sweeping victory for Labor, none could have predicted what he might have been forced into, regardless of his personal attitude. May the Lord bless Great Britain as a nation and continue to use her. May her people repent, humble themselves, and return more fully to God to-day, lest she dim the glow of her past glory to-morrow.

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CHRISTMAS DAY FOR—WHOM?

It's Christmas! Ah, the day for us much joy has always brought,
The word holds charm for young and old,—But have you ever thought
Of those who nothing know about the Christmas peace and joy,
Who never heard the story dear to every girl and boy?
The story of a little Babe, a manger and a star,
Of angels singing, and of wise men coming from afar
Their precious gifts of gold and myrrh and frankincense to bring,
In adoration bowing low before the Baby King—
You know the dear old story well, and why the Savior came,
But there are—oh, so many, who have never heard His name!

A Christmas Day in Africa, in China and Japan;
A Christmas Day in India, and far Afghanistan;
A Christmas Day in all the world, the islands of the sea,
A Christmas Day for every one—that's how it ought to be!
But—there can be no Christmas joy for those who never heard
This story—there can be for them no meaning in the word.

A Christmas Day in heaven! Oh, yes, I think the angels know
When Jesus' birthday comes, and sing as they did long ago.
Do you suppose they wonder why we are so slow to tell
The tidings of great joy they sang that night, and love so well?
Sometimes I think they long to speed on eager wings away,
To tell the story of the King who came to earth one day.

But not to angels was His last commission given: "Go
Tell all the world,"—it was to us; and oh, we've failed Him so!
Shall we not give ourselves to Him, and then go forth to share
Our Christmas Day—our Christ—with needy, lost ones "over there?"

—Edith L. Young, in Youth's Counsellor.

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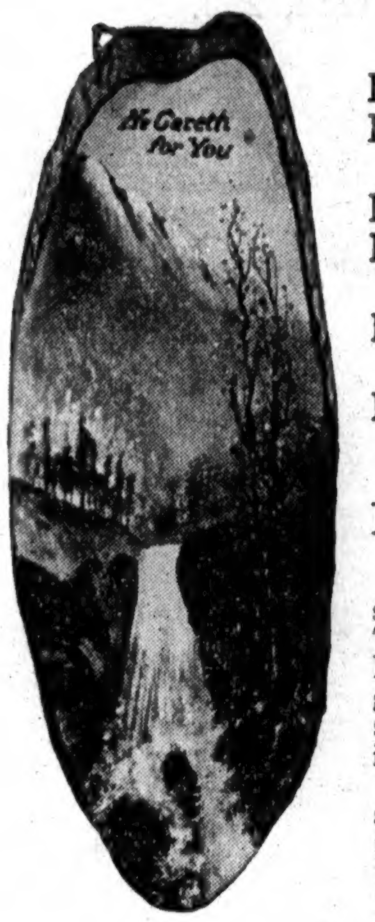

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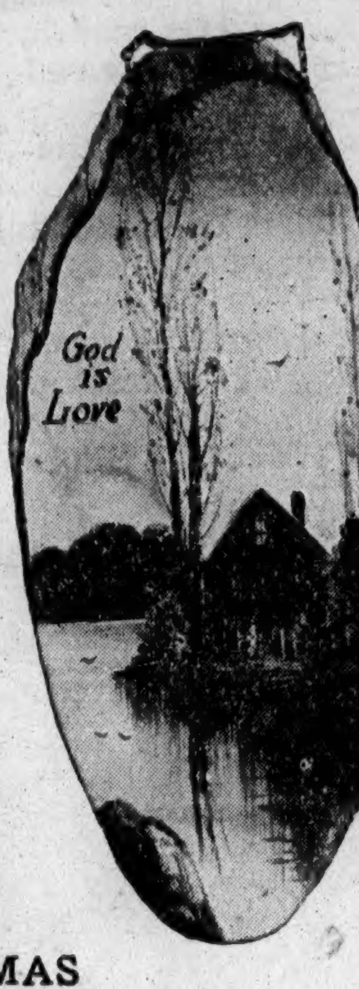

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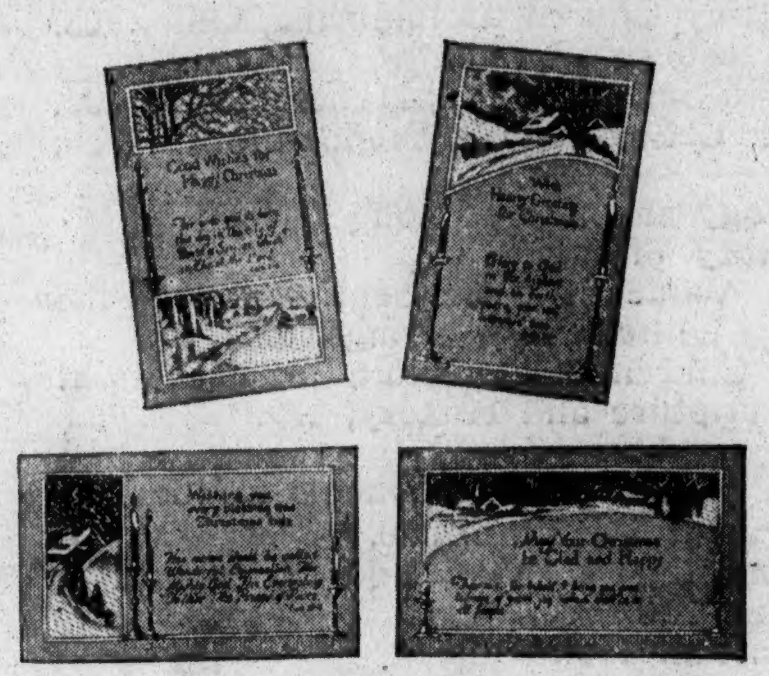

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